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PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES,

AND UPON ALL THE

EPISTLES OF THE NEW TESTAMENT.

BEING A COMPETE

SUPPLEMENT to DR. CLARKE'S PARAPHRASE on the

WITH A SHORT PREFACE TO EACH EPISTLE;

SHEWING

The Occasion and Design of it; with the several Arguments set at the Head of each Chapter.

AND

A GENERAL INDEX to all the Principal MATTERS, WORDS, and PHRASES of the New Testament, excepting the Revelations.

FOR THE USE OF FAMILIES.

IN TWO VOLUMES.

BY THOMAS PYLE, M. A.

MINISTER OF LYN-REGIS IN NORFOLK, AND PREBENDARY OF THE CATHEDRAL CHURCH OF SARUM.

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NEW JERSEY COLLEGE LIBRARY

PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES,

AND UPON ALL THE

PREFACE TO THE READER.

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CLEAR and familiar explication of the Holy Scripture for the service of common readers, is of benefit to religion in general, and to the Protestant religion in particular. For the truth of this I need only appeal to the experience of those families, or private persons, that have profited by the labours of divines in this way. I am so much an enemy to keeping the unlearned in ignorance of these writings which are the only rule of faith, that I esteem no performances beyond those that tend to make every one's principles in religion his own. The history and doctrines of our bleffed Saviour in the four gospels, are adapted to the understandings of all people with fuch exactness of judgment. and so happy a perspicuity of style, by the Paraphrase of Dr. Clarke on those books, that I no fooner read that work, but I wished it in every house; and defired nothing more earnestly, than to fee the remaining parts of the New Testament put by him into peoples hands in the fame condition of clearness and simplicity. His unavoidable engagements gave him no leifure to do this. And

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PREFACE TO THE READER.

it was by his encouraging my inclination to attempt it, that I ventured to carry on what he began, with an exactness few can pretend to, and a fuccess I can never hope for. Yet I promise, to my utmost, to follow his example, in seeking for the sense of the sacred writings with the most unprejudiced mind, and giving it with a sincere regard to plainness, and what I take to be truth.

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PREFACE

TO THE

ACTS OF THE APOSTLES.

THE FOUR GOSPELS contain an account of the Life, Doctrines, and Death of the Holy JESUS. This Book of the Acts contains a History of the Propagation of his Religion for the first thirty years after his Ascension. It informs us of the miraculous Abilities conferred upon the Apostles and primitive Disciples; and their preaching of this Religion first in the Jewish Land, and then in several parts of the Gentile World.

Though we have in this Book, an Account of the Travels of but two Apostles, viz. St. Peter and St. Paul (and that but very brief) yet the labours we find them to have undergone, are a sufficient Intimation and Assurance of the same Industry and Application in all the rest of the Apostles, who preached the Gospel in other parts of the World.

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PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES.

CHAP. I.

An Account of some Passages between Christ and his Apostles after his Resurrection. Of what passed at his Ascension. The Election of Matthias into the Apostleship.

I made, O Theophilus, of + all that Jefus began both to do and teach.

2 Until the day in which he was taken up, after that he, thro' the + holy Ghost, had given commandments to the apostles whom he had chosen;

I, & 2. THE gospel which I, Luke, wrote some time ago (for your instruction, most excellent Theophilus) contains an account of the life and doctrine of Jesus the Messiah and Saviour of mankind; in which I was as full and particular † as I thought needful for the instruction of a christian convert: beginning from the birth and preaching of John the Baptist, his forerunner, sent to prepare the

minds of men for the reception of his religion; and ending

† Ibid. 11:01 railur must be thus limited; see John xxi 25. ‡ Ver. 2. [He through the Holy Ghost]——It being

^{*} Ver. I. [The former treatife]—Tèv হুঢ়ৄ τον λόγος; or, the former part, viz. St. Luke's Gospel, and this of the Acts, seeming to have been but two parts of one and the same book, and probably published together. See Appendix to the Paraphrase on I Tim. in imitation of Mr Locke's Manner. "Sunt enim Acta δίν εςος ejus operis λογος, cujus " হρῶτον λόγον ipse suum agnoscit evangelium. Acta postez " ab evangelio divulserunt, quibus commodius visum, ob "locorum faciliorem expeditioremque invicem comparati- "onem, evangelistas separato codice complecti, & als actis "fecerni." Dodwell, Dissertat. in Iren. I.

- A. D. 33. ending at the day of his afcension, when he was taken up into heaven by the power of the same ‡ Holy Spirit that conducted him thro' the whole course of his ministry, and in the ‡ choice of his twelve apostles, who were to be the witnesses of what he had done and taught.
 - 3 To whom also he shewed himself a-live after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God.

3. To which apostles (as 1 there related, Luke xxiv.) he shewed himself alive immediately after his resurrection, convincing them of the truth of it by many the most undeniable proofs, for forty days together; by eating and drinking, and discoursing with them, in his wonted manner,

about the nature and fuccess of his religion, which they were to preach to mankind.

4 And being affembled together with
them, commanded
them that they should
not depart from Jerufalem, but wait for
the promise of the
Father, which, faith
be, ye have heard of
me.

5 For John truly baptized with water: but ye shall be baptized with the Holy Ghost. 4, & 5. At the last of which times of his meeting and conversing with them, (being the day *
on which he ascended,) he ordered them not to begin the work of preaching the gospel immediately, but to stay at Jerusalem, till he should send down upon them those gifts of the Spirit, which God had long before promised to his church, Joel ii. 28. and which (said he) you have heard me several times speak of, and engage

not by expositors clearly determined, to which part of the sentence these words are to be connected, i. e. Whether Christ is said to have been taken up by the Holy Ghost, or to have chosen and commanded his apostles by the Holy Ghost; I have therefore expressed both meanings in the paraphrase. But indeed analytis did being not so good Greek as indianas did, I take the latter to be the true sense, and the construction of the words seems to determine it so.

* As some of our best commentators think, though it be not absolutely certain.

† "Or being rendered by that, connects the fense of the two verses. Or, it may be no reference to any particular for mer.

Ghoft, not many days to fulfil in you, in words to this A. D. 33. effect, viz. That || as John the Baptist made his disciples by the fignificant ceremony of plunging them in water, fo you shall be confecrated as my apostles in a manner much more solemn, by a miraculous effusion of the Holy Spirit; and this I will perform about ten 1 days hence.

6 When they therefore were come together, they asked of him, faying, Lord, wilt thou at this time restore again the kingdom to Ifrael?

6. Jefus faw the greater occafion for giving this order, and repeating this promife to his apostles, from the common prejudice and false notion they still were possessed of, concerning the temporal grandeur of his king-

dom; or at least that his kingdom was prefently to come; which they shewed plainly, by asking him, whether, after his refurrection and afcent into heaven, he intended to gather the Jewish nation from its dispersion, and raise it into a powerful state; as they expected the Messiah would do.

7 And he faid unto them, It is not for you to know the times or the feafons which the Father hath put in his own power.

7, & 8. To which question Jefus gave them this reply. There are indeed great things spoken by the prophets, concerning the refloration and flourishing estate of the Jewish church, + under the

Messiah; but the particular time and manner, in which God shall please to accomplish these things, is one of those fecrets which he has referved to himself, Deut.

former speech, but a general recapitulation of former pro. miles now renewed; and then our translation stands good.

| See the foregoing note.

The state of the state of the state of the state of

Viz. at Pentecost, which was ten days after Christ's alcention.

[†] See Dan. vii. 13, 14.

A. D. 33. 8 But ye shall receive * power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost + parts of the earth.

with fuch * power, that you shall give miraculous evidences of the truth of my religion, shall conquer the prejudices, and gain the belief of mankind, and shall exnot only over this city and the Tewish land, but to the most distant parts of the Gen-

xxix. 29. In the mean time let

this fatisfy you, that you shall be

the chief officers under me, in e-

recting and governing my king-

dom: The Holy Ghoft, which I

have promifed, shall endow you

tile + world.

o And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their fight.

tend these conquests

o. These are some of the last words that Jefus spoke to his difciples upon earth, which as foon as he had ended, and given them his bleffing, Luke xxiv. 50. there came from heaven a cloud of glo-

ry, which took him up from the ground, and gradually carried him out of their fight.

10 And while they looked fledfaftly towards heaven, as he went up, behold two men flood by them in white apparel.

10. & 11. To which I now add another remarkable cumstance, That while the difciples were beholding his gloafcent, with the rious most amazement and concern

to be parted from him (and yet perhaps, with some hopes that he would foon return to them again;) two of the angels that attended him, came down, and flood near to them, in human form, and in bright and glitter-

49.

^{*} Ver. 8. Av. Ver Se divaper, Ye Shall receive power. The word power feems here to be emphatical, as respecting the difciples notion of having temporal power under Christ.-Ye shall receive power indeed of a much more excellent kind? + "Ews loxurs ris yis. See ver. 1. and Luke xxiv. 47, 48,

11 Which also said. Ye men of Galilee, up into heaven? this fame Tefus which is taken up from you into heaven, shall fo come in like manner, as ye have feen him go into heaven.

ing apparel, and spoke to them A. D. 33. in this cheerful and comfortable why stand ye gazing manner. "It is vain, O ve "disciples of Jesus, to look any "longer after him, whom ye " can now no longer fee. But " be not discouraged at his de-" parture; observe the rules he "has given you; wait his pro-" mife; and courageously dif-

" charge your duty; and be affured, That, to your " eternal honour and happiness, you shall one day " fee this fame Jesus, your Master and Saviour, come " again in the fame glory and majesty, to the fo-" lemn and final judgment of all the world.

12 Then returned they to Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath days journey.

12. These transactions of Christ's ascension were done at Bethany, on a part of the Mount of Olives (as I related Luke xxiv. 50.), from whence the disciples now returned to Jerusalem, be-

ing about feven or eight furlongs distant, and there waited, according to his order, for the promife he had made them.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

13. & 14. During their stay in which place, they constantly attended the stated worship of God in the temple; and at other fet times met together for their more private devotions, in an upper convenient and private apartment, where they were used to affemble for that purpose along with the women that followed Jefus, and with Mary the mother of Jefus, and his other relations and disciples.

14. These all continued with one ac-

cord in prayer and supplication with the women, and Maty the mother of Jesus, and with his brethren.

VOL. I. B Tr. And A. D. 33. 15 AND * in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty:)

an account of feveral transactions of these apostles and first disciples of Jesus Christ, after his ascension into heaven, I shall begin with that of their choice of an apostle in the room of Judas, which was done

† Ver. 13. at one of their affemblies † before mentioned, confilting of about fixfcore, St. Peter moving them to it, by speaking to them in the following manner.

thren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was a guide to them that took Jesus.

16. My fellow apostles and fellow disciples, you well know those prophetic expressions of David (Pfal. xli. 9. lxix. 25. cix. 8.), which are most eminently fulfilled in the traitor Judas, both as to his office, his crime, and his punishment.

17. For as in the first of those numbered with us, passages, it was said of Achito-and had obtained part phel, Mine own familiar friend in whom I trusted, which did eat of my bread, bath lift up his heels against me; so was Judas chosen into the nearest place of trust by our Lord, and was our fellow apostle; but betrayed him for a sum of money.

18 Now this man purchased a field with the reward of iniquity. 18. & 19 Of which he had no other advantage, but to return it back to them that gave it him, and

* Ver. 15. At this verse I take the history of the Acts properly to begin, the foregoing part of the chapter being either a recapitulation of, or addition to his Gospel History.

[†] Ver. 16. Note, The true rendering of this verse seems plainly to be this: It is fit that this Scripture should be full filled concerning Judas—Which the Holy Ghost by the mouth of David spake before (viz. concerning other persons, and now persectly applicable to Judas's case.)

ty, and falling headlong, * he burit afunder in the midst, and all his bowels gushed

10 And it was known unto all the dwellers at Jerufalem; infomuch that field is called in their proper tongue, * Aceldama, that is to fay, The field of

ten in the book of Pfalms, Let his habitation be desolate, and let no dwell therein: and his bishopric let another take.

21 Wherefore of these men which have companied with us; all the time that the Lord Jesus went in and out among us.

blood. 20 For it is writ-

and in the utmost horror and A. D. 33. distraction of a guilty mind, to go and hang himself, and falling down from the place * he did it in, his body broke, and his bowels gushed out. Which wicked fact, and exemplary fate of Judas, is fo notorioully known to all the inhabitants of Jerusalem. that the field purchased by the chief priests with that money, is to this day, vulgarly called, The field of blood +.

20. Thus the violent and unnatural end of this man is a perfect and dreadful completion of the fecond expression of the Pfalmist. Let his habitation be defolate, and let no man dwell in his tents. The last is, and his office let another take ..

21. & 22. Which it is plainly our duty now to complete, by chooling a fit person in his place, our Lord defigning the number to be twelve, by his own first choice, and the Holy Ghost thus

directing it in fuch plain words. But he must be one B 2

* The sense of the word analyzaro (he hanged himself) in St. Matthew, being not absolutely determined by interpreters, nor the manner of Judas's falling down and burfting, agreed upon, I have expressed it in the paraphrase, with as little addition to the text as I could. Only I observe, that our translation of anny zoro, more exactly aniwers to the death of Achitophel, 2 Sam. xvii. 23, whom the best interpreters allow to be the type of Judas.

† In the Syriac אַסְלַרְמָא (Chakeldama) which was the language of Judea at that time, with a very little mixture with the Chaldean. That this Syro-chaldaic was the vulgar language of Palestine in our Saviour's time, and of the affinity between those two tongues, the reader may lee Father Simon's Crit. Hist. N. Test. p. 55. 56.

A. D. 33. 22 Beginning from the baptilm * of John, unto that fame day that he was taken up from us, must one be ordained to be a witness with us of his re-

furrection.

that constantly attended upon the person, and knows all the discourses and transactions of Christ, from the very first steps that John the Baptist made toward his religion, by preparing men for it by repentance, to the very day of his ascension:

That so he may be able to concur with us, in exactly teaching the same doctrines, and giving a clear testimony to the same facts, especially that of Christ's resurrection, as the chief and greatest argument both to Jews and Gentiles.

23 And they appointed two, Joseph called Barfabas, who was furnamed Justus, and Matthias.

23. To this proposal of St. Peter the whole assembly agreed, and accordingly nominated two persons thus qualified, Joseph and Matthias.

24 And they prayed, and faid, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen: 24. & 25. And because they had not as yet the particular guidance and direction of the Holy Ghost for such purposes, they therefore referred their choice to God, by solemn and earnest prayer, befeeching him as the infallible searcher of the hearts, temper, and qualifications of all men, to point out to them, which of the two was the person most proper and worthy, for the discharge of so great and weighty

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go † to his own place.

an office, which Judas had loft by fo notorious a transgression, and was gone † to receive the punishment due to such a crime.

26. And

+ Es toxov tov ideov, emphatically to his proper place, >

place more fit for him than the apostleship.

^{*} Either John's baptizing his own disciples, or else his baptizing of Jesus, which latter Grotius takes to be the proper beginning of the Evangelical State and History. But the phrase being the same here, as in Mat. xxi. 25 rather seems to denote the former; and St. Luke having been so particular in his account of John Baptist's birth, preaching, and baptism, I have chosen to express it accordingly in this place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbered with the eleven apostles.

26. And the particular manner A. D 33. they requested of God to affift and direct their choice in, was by lot, a method he had been wont * to use among his people in his defignation of things and persons to several uses and offices; which lot falling upon Matthias, he was chosen into the vacancy, and made the twelfth apostle.

CHAP. II.

The Descent of the Holy Ghost on the Apostles. The Manner and Circumstances of it. The Amazement it put them into. The Calumny raised upon it by the Jews. St. Peter's Vindication of it. The Effect which his Discourse bad upon many of them. Three Thousand baptized.

place.

AND when the 1. THE day was now come day of Pentecost was fully + come, fulfil the great promise of the they were all with Holy Ghost to his disciples : the one accord in one day of Pentecost, so called from its being the fiftieth day after

the paffover + (and the very day of the year on which the law given by God, from Mount Sinai, with fo much glory and terror): and he did it accordingly, at an affembly of the whole hundred and twenty, for the worship of God, and the celebration of this great feast of weeks, in the following manner.

* See Levit. xvi. Numb xxv. 59. Josh. xiii. 2, 6. Judg. xx. 9. 1 Chron. xxiv. 5. Prov. xvi. 33.

⁺ The Jews reckon their days from fun-fet to fun-fet, and so the morning, or time toward noon, was the middle, or rather concluding part of each day; now this meeting of the disciples being about nine in the forenoon, the day was faid to be fully come; or, as fome think, it was fully some, when the day-light perfectly appeared.

2 And fuddenly A. D. 33. there came a found from heaven, as of a rushing mighty wind, and it filled all the house where they were fitting.

3 And there appeared unto them cloven tongues, like as of fire, and it fat upon each of them.

2. & 3. They first heard a strange and unufual found from above, fomewhat like that of a strong wind, which came upon the room where they were affembled, and in a wonderful manner filled and shook it (thereby fignifying the firength and power of that Spirit that was coming on them, for enabling them to fill the whole earth with their doctrine); and then upon every one of the

company fat the shape of a cloven tongue (to fignify the particular gift of several languages) which were bright like fire (to fignify the clear light and knowledge that was now to be imparted to their minds, and the vigorous energy of the Spirit to enable them to spread and preach it to

others.

4. And they were all filled with the Holy Ghoft, and began to fpeak with other tongues, as the Spirit gave them utterance.

4. And the effects were fully answerable to each part of these figurative refemblances, for they were now every one of them endowed with many extraordinary abilities, and divine powers, but particularly that of speaking what the Spirit dictated to them, in different languages which they had never

learnt *. 5 And there were dwelling at Jerufalem, Tews, devout men, out of every nation under heaven.

5. The Divine Wisdom made choice of this time, to confer thesemiraculous powers upon the disciples; as for several others, fo for this particular reason,

That as every man of the Jewish religion, of what country foever, was obliged to appear at this feast at Jerusalem, this universal resort might give the best opportunity of observing, examining, and publishing fuch

And thus as the division and variety of languages was once made a punishment, and wrought confusion among mankind; now by a wife turn of events, the fame variety was made a means of collecting and uniting them into one religion and bleffed fociety.

fuch a wonderful event through the many and distant A. D. 33. regions whether they were shortly to return.

6 Now when this was noised about, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marwelled, faying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

- 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia.
- Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and firangers of Rome, Jews and profelytes.

11. Cretes and Arabians, we do hear them speak in our

tongues the wonderful * works of God.

12. And they were all amazed, and were in doubt,

faying one to another, What meaneth this?

ing, faid, These men town, that were prejudiced aare sull of new wine. gainst Jesus and his disciples, and
not understanding any of these foreign languages,
maliciously and ignorantly gave it out among the

B 4

6, 7, 8, 9, 10, 11, & 12. Accordingly as foon as they heard the report of fo marvellous a thing, there was a vaft concourse of people about the place, the ftrangers of feveral countries especially, were in the atmost degree of aftonishment, to hear fuch a number of plain and illiterate people, speaking to each of them the language of his particular country, with fo much readiness and freedom; and upon difcourfing with one another about the great number of different languages of Europe, Afia, and Africa, thus all fo wonderfully attained, and spoken by fuch men as they knew had neverlearntany of them, and withal the great and admirable * things they delivered about the difpenfations of God to his people; they could not but conclude the hand of God to be init, for effecting fome great and extraordinary defign, though they were muchat a loss to know what it should be.

^{*} Probably the miracles, refurrection, and afcention of

A. D. 33. common people, that the disciples were drunk, and fo babbled at random fuch gibberish as drunken men are wont to do.

> 14 But Peter standing up with the eleven, lift up his voice. and faid unto them. Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.

> 15 For these men are not drunken, as ye suppose, seeing it is but the third hour of the day.

temper to fuch a divine fervice, especially upon so solemn a festival as this was.

14. & 15. To which false suggestion the twelve apostles (as chief over the rest) gave a sufficient confutation, by appointing Peter to represent to them, that whereas it was now but nine o'clock in the morning, the time of the morning facrifice, to which all the Jews thought themselves in conscience obliged to come fasting, it was a most uncharitable and abfurd thing, to suppose fuch a number of them fhould dare to come in a debauched

16. But this is that 16. That, on the contrary, which was spoken by the strangers of fo many different . the prophet Ioel. countries, now present, being able to testify the truth of these great performances, could not but fee and acknowledge them to be a most eminent and full completion of that famous prophecy of Joel iii. 28.

17 And it shall come to pass, in the last days (saith God). I will pour out my Spirit upon all flesh: and your fons and your daughters shall prophefy, and your young men shall see visions, and your old men shall dream dreams:

17. & 18. Wherein God promifed, that in the times of the Meffiah, He would bestow the gifts of the Holy Spirit, in its several kinds and highest degrees, upon some of all ranks, ages, and jexes of people in his church, for the propagation and encouragement of his true religion.

18 And on my fervants, and on my hand-maids, I will pour out in those days of my Spirit, and they shall prophely:

19 And I will show wonders in heaven above, and figns in the earth beneath, blood,

19. & 20. And withal, that for the terror and condemnation of fuch as would not be convinced by this wonderful effusion of his Spi-

and

and fire, and vapour of fmoke.

20. The fun shall be turned into darknels, and the moon into blood, before that great and notable day of the Lord come.

rit, he would cause the most of- A. D. 33. frightening prodigies to appear in the air, and earth, destroy the Fewish towns by the fire, and great numbers of their people by the favord of their enemies; and produce mighty changes and revo-

lutions, both in their government and religion, as fo many figns and symptoms of the total

and final destruction of that obstinate nation.

21 And it shall come to pass, that whosever shall * call on the name of the Lord, shall be faved.

21. But that, on the contrary, he would have a special eye of providential mercy upon all that embraced * and obeyed the religion of his Christ, by rescuing them from the present calamities of these fatal wars, and crown-

ing them with eternal glory in another state.

22 Ye men of Israel, hear these words, Jesus of Nazareth, a + man approved of God, among you, by miracles, and wonders, and figns, which God did by him in the midst of you, as ye yourselves also know:

22. Having thus repeated to them both the promifes and threats of this famous prophecy, Peter earnestly called upon them all to confider feriously and without prejudice, how exactly the former of them were accomplished in the person, miracles, refurrection, and afcention of Christ; and in these powers of the Holy Ghoft upon his apostles and disciples.

23. As

† Ver. 22. A man approved of God. Or, much rather, αποδεδειγμένον από τε Θεε, demonstrated by God, viz. to be

the true Meffiah.

^{*} Ver. 21. Call on the name of the Lord, i. e. believe and embrace his religion. This is, no doubt, the fense of the phrase in this place, as also in Chap. ix. 14, 21. the av. 17. and in axii. 16. of this book. In Chap. xix. 13. and iii, 6. it fignifies invoking his power, and making use of his authority. In Chap. vii. 59. it is directly praying to him. And for a full view of the acceptation of it in the rest of the New Testament, the reader may see Dr. CLARK, in Script. Doct. Trin. p. 132.

A. D. 33. 23 Him being delivered * by the determinate counsel and fore - knowledge of God, ye have taken, and by wicked hands have crucified Main:

23. As to the miracles of Christ, they were so full an evidence of his being a divine person, the Saviour of Israel. and all fo plain and well known to be matters of fact; that to crucify, and in fo tumultuous a manner to murder fuch a person.

must have been the highest act of wickedness and impiety in you, though on God's part it was a most wife and merciful instance of his love to mankind to permit you fo to do, as the prophets foretold you would.

24 Whom God hath raised up, having loofed the pains of death: because it was not possible that he should be holden

24. God has still further demonstrated him to be the person in whom this great promise is completed, by raifing him from the dead; and indeed it was impossible he should, like other men, continue long in a state

of death, whether you confider the fuperlative dignity of his person, or those plain prophecies concerning him, a most particular instance whereof, is that of David. Pfal. xvi. 8. &c.

25 For David speak-I forefaw the Lord al-

eth concerning him. ways before my face, for he is on my right hand, that I should not be moved.

26 Therefore did any heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope.

27 Because thou wilt not leave my foul in hell, neither wilt thou fuffer thine holy One to fee corruption.

25, 26, 27, & 28. Wherein he brings in the Meffiab, the Son of God, expressing the fullest confidence, hope, and affurance in the Father, with the most unspeakable contentment and fatisfaction under his sufferings for mankind; as having from him the absolute promise and power of a glorious and speedy resurrection, thereby to triumph for ever over death, and over all his, and our spiritual enemies.

28. Thou

^{*} Trov th weightin 682h - Exdorov, may be thus rendered Him ye have taken and crucified, who was given (to you as a Saviour) by the determinate counsel of God.

28 Thou hast made known to me the ways of life; thou A. D. 33. shalt make me full of joy with thy countenance.

20 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his fepulchre is with us unto this day.

20. Now (faith Peter) it is very plain, that this expression of not leaving his foul in hell, nor his flesh to see corruption, could never be meant of, nor any way fulfilled in David's own person, who, you all know, long fince died, and lies yet in his grave,

which you can show to this very day.

30 Therefore being a prophet, and knowing that God had fworn with an oath to him, that of the fruit. of his loins, according to the flesh, he would raife up Christ to fit on his throne:

31 He feeing this before, spake of the neither his flesh did fee corruption.

30. & 31. And therefore as David was an eminent prophet, a type of the Messiah, and had an express promife from God, That Christ should be born of his feed and family; it cannot but be concluded, he was, as fuch a prophet, acquainted with this refurrection of Christ, and fo meant this of Christ only.

refurrection of Christ, that his foul was not left in hell,

32 This Jesus hath God raifed up, whereof we are all wit-

32. Now that God hath thus raifed up our Jefus, the third day after you had crucified him, before ever his body had time

to putrify, we all folemnly testify, who saw him, conversed, eat and drank with him forty days after, till his ascension into heaven.

33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now fee and

33. So that this marvellous gift of languages you fee us now endowed with, is not in the least owing to any power of our own, but is the effect of that Holy Spirit which Jesus promised to fend us from the Father; and being now afcended into heaven, and invested with all power and majesty,

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A. D. 33. jefty, he has accordingly fulfilled it. Which afcention of his, we also solemnly testify, having seen it ourfelves at the Mount of Olives.

> 34 For David is not ascended into the heavens: but he faith himself, The LORD faid unto my Lord, Sit thou on my right hand.

35 Until I make thy foes thy footstool.

34. & 35. And that the Meffiah was thus to ascend, and be glorified, as well as to rife from the dead, is most evident from another prophecy of David relating to him, Pfal. cx. 1. wherein God the Father is brought in as inviting his Son the Meffiah. To come and take upon him the

highest degrees of heavenly majesty and glory, and see the conquest over sin, and Satan, and death; the noble effects and reward of his sufferings for mankind. For it is clear beyond contradiction, that to fit on God's righthand, and for an absolute and final conquest over all his enemies, is what can no way be applied to David's perfon, though once a powerful prince; and then, as he calls the person of whom he spake this, in an emphatical way, his Lord, he must be understood as speaking of Christ.

36 Therefore let all the house of Israel know affuredly, that God hath made that fame Jefus whom ye have crucified, both Lord and Christ.

36. Wherefore feeing all thefe clear and eminent prophecies, are thus fo punctually and wonderfully accomplished in this very Jesus, whom ye crucified, Let, all the Jews be fully affured, and I befeech them to lay afide their

obstinate prejudices, and be convinced, that he is their true Messiah, the Saviour of mankind, and the lord and governor of God's church and people. For if after fuch ample testimonies given them, they still continue in their unbelief; they must expect all the terrors and curses annexed to these prophecies, to be fulfilled upon them.

heard this, they were pricked in their heart, and faid unto Peter,

and to the rest of the

apollles,

37 Now when they 37. At this earnest and weighty discourse of Peter, abundance of those Jews, that were either concerned in, or had confented to the death of Jesus, were struck

apostles, Men and bre- into relenting and concern, at A. D. 33. the guilt they faw themselves inthren, what shall we volved in; and begged of him and the other apostles to tell them how they should obtain the pardon, and avoid the terrible confequences of it.

38 Then Peter faid unto them, Repent and be baptized every one of you in the name of Jesus Christ, for the remission of fins, and ye shall receive the gift * of the holy Ghost.

28. Peter answered, That the condition of their pardon was a fincere repentance and amendment of life, an entrance into the religion of Christ by baptism, and a careful obser- Ver. 38.30 vance of the rules and precepts * See chapof it; which if they would fin- vii. 16. cerely do, they fhould not only

be pardoned for what they had already done, but should also partake of this great promise of the Holy Ghost, according as God should see any of them sit

and proper to bestow it on.

is unto you, and to your children, and to all * that are afar off, even as many as the Lord our God shall

40 And with many other words did he testify, and exhort, laying, Save yourlelves from this untoward generation.

only means to escape those terrible judgments that were coming upon the obstinate nation of the Jews.

incia, chap, v. leans paint for to description (chapens)

41 Then they that gladly received his word, were baptized: and the same day there were added unto them about three thousand

39. For the promife 39. Affuring them at the fame time, that God intended the benefits and effects of this great promife to the whole Jewish nation; to them first, and afterward to as many of the Gentile world, as should hear and believe the gospel.

40. With thefe, and fuch like discourses, Peter kept the company a good while, all tending to convince them of the truth of Christ's religion, to press them to receive and profess it, as the

41. And all that were really affected at what he faid, were baptifed, upon a hearty profesfion of their repentance and future resolutions, to the number of about three thousand.

42. Who

A. D. 33. 42 And they continued stedfastly in the apostles doctrine, and fellowship, and in + breaking of bread, and

in prayer.

43 And fear came upon every foul: and many wonders and figns were done by the apostles.

ny languages.

44 And all that believed were together, and had all things common ‡.

45 And fold their possessions and goods, and parted them to all men as every man had need.

to be distributed to the poor Christians as they faw occasion.

46 And they continuing daily with one accord in the temple, and breaking bread from house to house. did eat their meat with gladness and fingleness of heart;

42. Who constantly attended the preaching of the apostles. and with them exercised all the + folemn duties of their religion.

43. What was already done. furprifed all forts of people with astonishment, which was increased still more, when they faw the apostles proceed to do many other kind of miracles, befide this of speaking so ma-

44. & 45. In the mean time those that were newly converted, affembled and converfed chiefly with the apostles, and among themselves; and were so raised above the love of temporal things, that many of them made a free, voluntary, and total renunciation of their goods and estates, and refigned them into the apostles hand.

> 46. And all of them, after the apostles example, attended the stated service of the temple, and lived and converfed at one anothers houses with the utmost friendship, hospitable kindness. and liberality; and met together, in that particular upper

+ It being not determined by the learned, whether *xxdous To hers, Breaking of bread, be here, and in ver. 40. meant of the Eucharist or no, I have expressed it so as to leave the reader to his own judgment.

I Ver. 44. Kai ei xov anavra noiva, And had all things common. This expression here, and in chap. iv. 32. is taken by fome good interpreters, not to fignify an absolute renunciation of all right and title to what was their own; but only a liberal and prudent distribution. But the case of Ananias, chap. v. feems plainly to determine the contrary; it was an absolute tho' not an imposed, but a voluntary one.

woom before mentioned, Chap. xiii. xiv. at stated A. D. 33.

times, for celebrating the Lord's fupper.

47 Praising God, and having favour with all the people. to the church daily fuch as should be t

47. By these acts of a loving and charritable temper, expressing the great fense they had of And the Lord added the divine mercy, in thus freely pardoning and receiving them. into the Christian covenant, and behaving themselves with such

prudence, piety, and modesty, as to be generally well esteemed of; and, with God's blessing, to persuade and influence many others daily to come in and embrace the Christian faith, who where thereby delivered from the guilt, and impending destruction of their obflinate nation +.

CHAP III.

Peter and John miraculously cure a lame man in Solomon's porch Peter's discourse to the Jews thereupon.

NOW Peter and John went up together into the temple, at the hour of prayer being the ninth hour.

2 And a certain man lame from his mothers womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to

I. HE fame day that Peter made that fuccessful difcourie to the people, chap. ii. he and John went up together to the temple fervice, which was at three o'clock in the afternoon.

2. And going in by Solomon's porch, called the Beautiful gate, from its largeness and magnificence above the rest, there lay a poor man that was a cripple from his birth, and was brought by his friends every day, and laid to beg

+ Ver. 47. Tes swooners, not fuch as should be faved in a Christian sense in general only but the Javed, i. e. from that untoward generation, ver. 40.

A. D. 33. ask alms of them that entered into the temple.

3 Who feeing Peter and John about to go into the temple, asked an alms.

4 And Peter fastning his eyes upon him, with John, said, Look on us.

5. Andhe gave heed unto them, expecting to receive fomething of them.

6 Then Peter faid, Silver and gold have I none, but fuch as I have give I thee: in the name of Jesus Christ of Nazareth, rise up and walk.

7 And he took him by the right hand, and lift him up; and immediately his feet and ankle-bones received ftrength.

8. And he leaping up, stood, and walked, and entered with them into the temple, walking and leaping, and praising God.

9. And all the people faw him walking and praising God. beg at this gate, through which the greatest numbers went into the temple.

3. Who begged of them as they went in, to give him fomething.

4. & 5. The two apostles bade the man look upon them, and observe their faces, as they did his; (that he might be sure to know them again, and testify what they had done to him). He did so, and fully expected they would bestow something on him.

6. Then Peter told him, that as for money they had none to give him, but fomething that was much better. In the name f, and by the power and authority of Christ Fesus (said he) get up and walk, as found as other men.

7. & 8. At the fame time giving him his hand, to help him up; upon which all the finews and joints of his feet, where the lamenefs lay, came to their full ftrength, fo that the man nimbly leaped up, and could ufe his feet every way; and fo followed them into the temple, to return God thanks for fo great and unexpected a mercy.

9. & 10. Where the people faw him in perfect health, and knowing

⁺ Ver. 6. In the name, and by the power of Jesus Christ. See Chap. ii. 21. The name of Jesus is here emphatical: In his, and none but his name.

that it was he which fat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

knowing him to be the very A. D. 33. fame person that used every day to lie begging at the porch, and had lain there but just before; they were persectly astonished to see him all of a sudden among them at the service.

in And as the lame man which was healed, held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

the man still kept close to Peter and John, and as they were together in the porch where he was cured, the people came about them in vast numbers full of wonder and amazement.

12 And when Peter faw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

opportunity of speaking to them, to this effect. It is strange (says he) that after what you have already seen and heard of us, you should have no better apprehensions of what is now before you; that you can still imagine this cure to be the effect of any secret art or human power in us,

or that God should have conferred this gift upon us on account of any worthiness in us above all other men.

13 The God of A-braham, and of Isaac, and of Jacob, the God of our fathers hath gloristed his fon Jefus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go.

13, 14, & 15. Know then, that we are all eye witnesses of the refurrection, and glorious ascension of that very Jesus of Nazareth, the Son of God, the Messiah and Saviour of the world, whom you so unjustly accused before Pilate; who, conscious of his innocency, would have only scourged, and so released him, had it not been for your outrageous clamour and tumult, and

14 But ye denied the Holy One, and the just, and defired

VOL. I.

A. D. 33. a murderer to be granted unto you.

15 Aud killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

through faith in his name, hath made this man ftrong, whom ye now fee and know: yea, the faith which is by him, hath given him this perfect foundness in the presence of you all.

17 And now, brethren, I wot that through + ignorance ye did it, as did also your rulers.

18 But those things which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

ness of his person and appearance; and God, by permitting you so to do, has most wisely suffered you to become the instruments of accomplishing the prophecies concerning the death of Christ.

19 Repent ye therefore, and be converted, that your fins may be blotted out, when the times of refreshing shall come from the presence of the Mord.

20. And

the violent prejudice that made you so irrational, as to ask the life of a common robber and a murderer, rather that that of the most holy and innocent perfon that ever lived.

16. And we now declare to you, that the power by which we have so wondrously and perfectly restored this man, whom you all knew and saw a cripple, was given to us by the same Jesus, and we are his faithful disciples, as commissioned to be his appostles: By whose authority and power alone, it is that we act.

17. & 18. We cannot indeed be fo uncharitable as to think, that either you of the multitude, or even the chief priefts of your great council, committed that act of crucifying our Jesus, absolutely against conscience, or that you really knew him to be your Messiah; you did it by the ungoverned sway of finful passions and prejudices, against the meanance; and God, by per-

19. & 20. Wherefore if ye will now still be wrought upon by the evidences and warnings of us his apostles, so as sincerely to repent, amend your lives, and embrace and live up to his religion, God hath such a compassion to these

† I wot through ignorance ye did it.—So our Lord fays, Luke xxiii. 34. Father forgive them, for they know now (i.e. are not aware of) what they do.

20 And he shall these your prejudices, that he A. D. 33. send Jesus Christ, will not only forgive you what is which before was past, but make this Jesus (by preached unto you. whose miracles and preaching ye would not be converted) your Saviour and deliverer, both from the present judgments that are coming on the Jewish nation, and from the terrible punishments he shall come to inslict, at the great day of final judgment, upon all wicked and obstinate unbelievers.

21 Whom the heaven must receive, till
* the times of restitution of all things,
which God hath spoken by the mouth of
all his holy prophets,
since the world began.

22 For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto the; him shall ye hear in all things, whatsoever he shall say unto you.

23 And it shall come to pass, that every soul which will not hear that prophet, shall be defroyed

21. He is now in heaven, there to remain the Lord and Head of his church upon earth, to fee the whole dispensation of the * gospel-age perfected in the accomplishment of all the prophecies concerning it; and then thall come again to the solemn trial of all the world.

22. & 23. Among which numerous prophecies, let me refer you particularly to the plain words of your great prophet Moses to your forefathers, (Deut. xviii. 15.) Wherein he promises them God would one day cause the still greater prophet, the Messiah, to be born from one of their families; with a strict charge left to receive lim, and obey his laws; threatening withal, that all those that would not be obedient to him, should be cut of from the true C 2 church,

* Ver. 21. Till the times of restitution.—See note on Rom. v. 13.

[†] Ver. 22. '\$\Omega_5 \(\chi_{\text{in}}\). Either like unto me, i. e. in being a Lawgiver, and Mediator between God and the people; or else as he has raised up and made me your prophet, so he will him. But it seems to refer to the foregoing words, of your brethren, i. e. I am a Prophet and Lawgiver, of your own flock and nation, so will he be. See my note and paraphrase on Deut. xviii. 15, 18.

A. D. 33. stroyed from among the people.

> 24 Yea, and all the prophets from Samuel, and those that follow after, as many as have fpoken, have likewife foretold of thefe days.

ject and disobey him.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, faying, unto Abraham, And in thy feed shall all the kindreds of the earth be bleffed.

26 Unto you first, God having raifed up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

church, and from all hopes of falvation.

24. And not only Moses, but all the other prophets after him, that have left any predictions concerning the Messiah, have described the manner, circumstances, and effects of his appearance, no otherwise than you have found it in our Jesus; and are all full of the like threatenings upon those that re-

> 25. & 26. You indeed are the posterity of Abraham, to whom, for his eminent piety, God folemnly promifed, that the Meffish, the Saviour of the whole world, should be born of his family; and you have had a fuccession of prophets to confirm and affure you of that great promife; and accordingly God has now given you Jews the first offer of repentance, pardon, and falvation by him; which if you still obstinately refuse, you shall utterly perish and be destroyed.

At he will be at the plantered

CHAP.

CHAP. IV.

Five Thousand converted by the foregoing Discourse and Miracle of the two Apostles. The Jewish Council and Roman Captain, cause them to be apprehended, and brought before them. Their Defence of themselves. The determination of the Council thereupon. The Apostles answer to it. Their Prayer upon that occasion; and the Effect of it. The Unity and Charity of the new Converts. The particular Generofity of Yoses, firnamed Barnabas.

A N D as they fpake unto the people, the priefts and the captain of the temple, and the Sadduces came upon them *.

1. THIS discourse of the a- A. D. 33. postles, and the cure they had wrought, being immediately heard of by the chief priefts and Sadduces, and the *See chap. Roman officer that guarded the v. 17.

temple, they took cognizance of them as diffurbers

of the peace.

2. The chief priefts of the 2 Being grieved that they taught the great council being fretted to people, and preached hear the man whom they had through Jefus the recrucified as a malefactor, preached up for the Messiah; and the furrection of the dead. Sadduces at the doctrine of the refurrection which they violently opposed; but the Roman captain's fear was, that it should prove a riot.

3 And they laid hands on them, and put them in hold unto the next day: for

it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

3. Accordingly they caused them that very evening to be apprehended and imprisoned, in order to be examined and punished the day after.

4. But notwithstanding this feverity, about five thousand of the people were converted to the Christian religion by that difcourfe.

5. 82 6.

5. And

A. D. 33. 5 And it came to

pass on the morrow,

that there rulers, and elders, and fcribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the * 'Engines kindred * of the high किन्राह्म्बीमार्ड prieft, were gathered together at Jerusalem.

> 7 And when they had fet them in the midst, they asked, By what power, or by what name have ye done this?

8 Then Peter, filled with the Holy Ghoft, faid unto them, Ye rulers of the people, and elders of Ifrael,

o If we this day be examined of the good deed done to the impotent man, by what means he is made whole,

10 Be it known unto you all, and to all the people of Ifrael, that by the name of Jesus Christ of Nazareth, whom ye cru-

cified, whom God hath raifed from the dead, even by him doth this man stand here before you whole.

11 This is the ftone which was fet at nought by you builders, which is now become the head of the corner.

cil rejected and despised him.

5. & 6. So the next day the high priefts Annas and Caiaphas, affembled all the chief priests and doctors of the law, that belonged, * to the great council. There was no occasion for the Roman commander's prefence; for the pretence of fedition was waved, being wholly groundless, and a mere invention of the Jewish priests, who therefore where now the only members of this court.

7. And ordering the two apostles to be brought into court, they demanded of them, by what art they had done the cure upon the lame man, and by what authority they preached to the

people.

8,0, & 10. Peter being affifted by the Holy Ghoft, with readiness and courage to speak before fo great an affembly, gave them this respectful answer. That as to the cure wrought upon the poor man, it had all the figns of an act of cherity and mercy, but nothing that could look like a crime. And as to the power by which they did it, they professed to them, and the whole nation, it was derived from the very Jefus of Nazareth whom they had crucified, and from no other.

11. Who by his refurrection from the dead, is now become, what the Pfalmift described him, (Pfal. cxviii. 22.) The Saviour of mankind, and Lord and Head of the church, though you of the coun-

12. And

12 Neither is there falvation in any other, for there is none other name under heaven given among men, whereby we must be faved.

12. And then as to our au- A. D. 33. thority of preaching to the people, we have it also from the fame Jesus, * who has commisfioned and enjoined us to publish to the world. That there is now no other means of pardon

* and falvation to mankind, but that of embracing and living up to his religion.

13 Now when they faw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus.

14 And beholding the man which was healed flanding with them, they could fay nothing against it.

15 But when they commanded them to go afide out of the council, they conferred among themselves,

16 Saying, What

shall we do to thele men? for that indeed anotable miracle hath

13. & 14. The council knowing the two apostles to have been the disciples of Jesus while he lived and preached, and that they were private plain men, brought up to no learning in the law, they could not but marvel at the great readiness and strength with which they spoke; and the man they had cured standing by them, they could object nothing to the truth and reality of the miracle.

15. & 16. And ordering them to withdraw, they confulted together, and confidering the fact was fo univerfally known and allowed, they were perfectly at a loss what to determine about it, or how to restrain the apostles from proceeding any farther.

been done by them, is manifest to all them that dwell at Jerusalem, and we cannot deny it. 17. & 18. C 4

* Ver. 12. Whereby we must be saved .- or be healed, or cured, as this lame man was, ver. 9. 10. it is the same word used in both passages. Salvation, in the spiritual Sense, as being owing to Christ alone, as sole Mediator, is fufficiently proved from other passages; though we should allow it in this place to be meant of a temporal cure. However, I have here given the acceptation commonly given by interpreters.

A. D. 33. 17 But that it spread no farther among the people, let us ftraightly threaten them, that they speak henceforth to no man in this

name.

18 And they called them, and commanded them not to fpeak at all, nor teach in the name of Jesus.

10 But Peter and John answered, and faid unto them, Whether it be right in the fight of God, to hearken to you more than unto God, judge

20 For we cannot but speak the things which we have feen and heard.

21 So when they had farther threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was about forty years old, on whom this miracle of healing was showed.

medies, the man being forty years old.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had faid unto them.

17. & 18. However being refolved not to be convinced themfelves, and to keep the common people from it as much as they could, they agreed to fend for them in, and charge them, upon pain of the utmost punishment, to preach this doctrine no moré to any of the people.

19. & 20. To which the apohad all just regard for their authority, yet in the present case, having an absolute affurance of the truth of what they taught, and a commission from God to publish it, they referred it to their own consciences, whether they could expect to be obeyed; and fo told them plainly, they neither could, nor would do it.

21. The council could do no more but repeat their threats to them, and so dismiss them; for the common people had fuch a mighty efteem, and religious veneration for them, that they durst not arbitrarily punish them, for fear of a tumult.

22. And that which heightened and confirmed the people's opinion of the cure, was, that the length of the distemper had put it past all natural re-

33. The two apostles being difmissed, went immediately to the other ten, and the rest on whom the Holy Ghost had fallen, (chap. ii.) and told them what had passed in the council, and how

feverely they were threatened.

24, 25,

24 And when they had heard that, they lift up their voices to God with one accord, and faid. Lord, thou art God which haft made heaven and earth, and the fea and all that in them is.

25 Who by the mouth of thy fervant David haft faid, Why did the heathen rage, and the people imagine a vain thing ?

26 The kings of the earth flood up, and the rulers were gathered together against the Lord and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gen-

24, 25, 26, 27, 28, 29 & 30. A. D. 33. Who thereupon addressed themfelves in earnest and solemn prayer to God the Creator and Governor of the world, acknowledging to him, That the sufferings of his Son Jefus Chrift, by the hands of the Fewish and Roman governors, and the treatment which they his apostles and disciples now had, and were like to meet withat in the world, were the most wife and full accomplishment * of what he by his Spirit had foretold by his prophet David (Pfal. ii. 1.). concerning the Meffiah. Befeeching him withal ta affift and inspire them with sufficient courage and resolution, and with a continuance of fuch miraculous powers, as would enable them to preach and propagate the Christian religion under all their difficulties and Sufferings.

tiles, and the people of Israel were gathered together.

28 For to do whatfoever thy hand, and thy counsel de-

termined before to be done *.

29 And now, Lord, behold their threatenings, and grant unto thy fervants that with all boldness they may speak thy word.

30 By firetching forth thine hand to heal : and that figns and wonders may be done by the name of thy holy 31 And child | Esus.

[·] Ver. 27. & 28. Note, These words, For to do what soever thy band, and thy counsel determined before to be done, may, in fit construction, be referred to the words, Jesus whom thou hast anointed-For to do whatsoever, &c. agreeable to chap. x. 38. God anointed Jefus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed; for God was with him.

A. D. 33. 31 And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with holdness.

31. And God answered their request accordingly; for as soon as they ended it, the room in which they met, was shaken in an extraordinary manner (to give them notice of the approach of some divine influence) and they all sound themselves inspired with a supernatural cou-

rage, and undaunted refolution, to persevere in their ministry.

- 32 And the multitude of them that believed, were of one heart, and of one foul: neither faid any of them, that ought of the things which he possessed was his own, but they had all things common.
- 32. To return now to the five thousand that were last converted: They followed the example of those in chap. ii. by living in perfect unity of love and affection, and a free renunciation and distribution of whatever they had to such as wanted.
- 33 And with great power gave the apostles witness of the refurrection of the Lord Jesus: and great grace was upon them all.
- 33. The apostles in the mean time going on to give the most wondrous evidences of the truth of their doctrine (especially that of Christ's resurrection), while the converts exercised such charity to one another:
- 34 Neither was
 there any among them pl
 that lacked: for as fu
 many as had possed th
 fions of lands, or th
 houses, fold them, and
 brought the price of
 the things that were fold,
 - 34. & 35. A charity that fupplied every one's wants: For fuch of them as had estates, fold them, and gave the money to the apostles, who disposed of it accordingly.
- 35 And laid them down at the apostles feet: and distribution was made unto every man according as he had need.

36. & 37.

36 And Joses, who by the apostles * was surnamed Barnabas, (which is, being interpreted, the son of consolation) a Levite, and of the country of Cyprus,

36. & 37. Particularly one A. D. 33. Joses a Levite, of the island of Cyprus, fold the estate he had there, and gave the money to the apostles, who for so bountiful * an action, gave him a new name, that signifies comfort and consolation.

fold it, and brought the money, and laid it at the apostles feet.

CHAP. V.

The Transaction and Death of Ananias and Sapphira. The Effect it had upon the People. The Apostles proceed in working miraculous Cures, and gain great credit. The Jewish Council cause them to be committed to prison. They are delivered by an Angel; and are found preaching again in the Temple, to the great Assonishment of the Court. The Roman Captain brings them into Court. The Charge of the Court against them. Their Answer. A Determination to slay them. Gamaliel's Advice to the Court hereupon. The Apostles are scourged. Their Conduct under it.

1. BUT a certain man named A-nanias, with Sapphira his wife, fold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet. were fo charitable as to fell their estates to supply the poor, there was one man and his wife that had contrived together to give the apostles only a part of the money, and yet pretend to give the whole as others did, designing thereby to get themselves maintained as plentifully out of

the public stock, as if they had given up their whole estate, while they kept part of it in their own hands, either imagining they could not find them out, or else desiring to try whether they could or no.

3. & 4.

^{*} This name was given him, either from the peculiar charity and benignity of his temper in general (fee chap. 21. 24.), or elfe upon account of this act of felling his estate, which we may then suppose was a very considerable one.

2. & 4. But Peter, who by the

affistance of the Holy Ghost.

knew their defign, asked him

when he offered the money, whe-

ther he gaye it as the whole price

of his estate, or only as a part of

it; and upon his affirming it to

be the whole. Peter feverely

reproved him for thus covering

a pretence of charity with fuch

abaseandneedlessfalsehood; tell-

ing him, he was not absolutely

obliged to have fold his eftate

at all, nor thus to dispose of the

money when he had fold it : But

to lie thus to them whom he

A. D. 33. 2. But Peter faid, -Ananias, why hath Satan filled thine heart to lie to the Ho-

ly Ghost, and to keep back part of the price

of the land?

4 Whiles it remained, was it not thine own? and after it was fol, was it not in thine own power? why haft thou conceived this thing in thine heart? thou hast not lied unto men. but unto + God.

could not but know were endowed with the Holy Spirit of God, was to lie to the Holy Spirit itself,

which was the fame thing as lying to God.

And Ananias hearing thele words, fell down and gave up the ghoft, and great fear came on all them that heard the fethings.

them all.

6 And the young men arose, wound him up, and carried him out and buried bim_

7 And it was about the space of three hours after, when his wife not knowing what was done, came in.

5. And to deter and keep all believers for the future from fuch bare-faced infincerity, and arrogant temptation of the Holy Ghost, he struck the man dead upon the fpot; which exemplary punishment put a mighty dread and reverence into

> 6. And because his death happened with fuch lamentable circumstances, he was carried away, and buried as foon and as privately as might be 1.

> 7. About three hours after, his wife came into the room, knowing nothing of her hufband's death. 8, 9,

+ Ver. 4. Thou hast not lied unto men but unto God-Compare Luke x. 16. Acts xxiii. 9. 1 Theff. iv. 8.

I Ver. 6. I paraphrase this verse purely from a view of the manner of Ananias's death, and must acknowledge there is more in the PARAPHRASE than the TEXT will absolutely warrant; and so leave it to the judgment and candour of the reader.

8 And Peter anfwered unto her, Tell me whether ye fold the land for fo much. And she faid, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband, are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded

ried ber by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 + And by the hands of the apostles

8.0, & 10. To whom Peter put A. D. 33the fame question about the money, and receiving the same false answer from her, he reproved her with the like feverity, telling her, that as she had joined with her husband in the same deliberate act of * affronting the Holy Spirit, she should feel the fame terrible effect of his divine power, as her husband had just now done. Accordingly she fell down dead at his feet; and the fame persons that returned from burying her husband, took her up, and laid her by him.

his feet, and yielded up the ghost: and the young men came in and found her dead, and carrying ber forth, bu-

reverence of the new believers toward the apostles, and aftonished all other people that heard of it.

12. † Then the apostles went on to work miracles (especially

* Ver. 9. To tempt the Spirit of the Lord, i. e. in Scripture language, to provoke—So the provocation, and temptation, in the wilderness, are one and the same thing. So again, Why tempt ye God to put a yoke upon the disciples, Acts xv. 10. i. e. Why do you provoke him.

the 13th, the fense of the history, from the 11th to the 17th verse, would be exceeding much more clear and uninterrupted. For as the 11th has a most direct and evident connection with the 13th, whereas, as it now stands, it makes an interruption. But I paraphrase them as I found them.

A. D. 33 were many figns and wonders wrought among the people:

(and they were all with one accord in Solomon's porch.

the cures of fick people) in the most public manner, assembling themselves generally in Solomon's porch, before or after the temple-service.

13 And of the rest durit no man join * himself to them: but the people magnified them. 13. And this exemplary punishment of the infincerity of Ananias and Sapphira, had such an effect, that none of * the people dared to pretend to be

converted, and come over to the Christian faith, but fuch as really and fincerely did so, and a very seasonable and well-timed severity this was; for without it (very probably) the apostles would have been crowded and over-run with such impossures, who pretend to be Christians merely in hopes of being maintained out of this community of goods; and moreover hereby even those who would not believe, had yet a mighty esteem of their power and performances.

were the more added to the Lord, multitudes both of men and women). 14. And of them that did fincerely believe, there were every day vast numbers of both sexes, by this means.

15 Infomuch that they brought forth the fick into the streets, and laid them on beds and couches, that at the least, the shadow of Peter passing by, might over-shadow some of them.

15. For the number of the apostles miracles began now to be so great, that people brought their sick into the streets upon beds and couches; and the cure of the most desperate distempers was so certain, that the people thought their very shadow (especially Peter's) had a virtue in it. 16. And

^{*} This I take to be the most natural sense of this verse, which if the critical reader does not like, he is at liberty to follow Grotius, or Dr. Hammond, or Dr. Lightsoot, none of which seem clear to me in this matter. That joining themselves to them, may signify what I have rendered it. See Acts. xvii. 34. I Cor. vi. 17.

There also a multitude out of the cities round about unto Jerusalem, bringing fick folks, and them which were vexed with unclean fpirits: and they were healed every one.

17 Then the high priest rose up, and all they that were with him (which is the feet of the * Sadduces) and were filled with indignation.

18 And laid their hands on the apostles, and put them in the common prison.

and put into the common gaol.

19 But the angel of the Lord by night opened the prisondoors, and brought them forth, and faid,

20 Go, stand and speak in the temple to the people, all the words of this life 1.

21 And when they heard that, they entered into the temple early in the morning, and taught. But the

high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and fent to the prison to have them brought.

16. And the fame of these A. D. 33. things foreading through the towns and other cities of Judea, they reforted to Terufalem with great numbers of their fick. fome of natural diseases, others possessed with evil spirits; and the apostles cured them as fast as they brought them.

17. & 18. The apostles, continuing with these miracles to preach the refurrection of Christ *Seechap. and a future state, put the high iv. I. priest, and the part of the council that were Sadduces into a most violent rage; (the doctrine preached being in direct opposition to the principle tenet of their feet:) and fo they ordered them again to be apprehended.

out, and shut the doors again, without any of the keepers knowledge, and ordered them early next morning to go and preach the fame doctrine (viz. of the future state of eternal life), openly in the temple, and fo they did. 21. At the same time, the

high priest and Sadducees called

all the council together, and fent

to the gaol to fetch the apostles.

19. & 20. But an angel of

God, that very night, led them

22 But

I Ver. 20. All the words of this life-or, narra To pheard, all the things concerning this life - This life emphaD. 33. 22 But when the officers came and found them not in the prison, they returned,

and told,

Saving. prison truly found we thut with all fafety. and the keepers flanding without before the door: but when we had opened. we found no man within.

24 Now when the high prieft, and the captain of the temple

and the chief priests heard these things, they doubted of

them whereunto this would grow.

25 Then came one and told them, faying, Behold, the men whom ye put in prison, are flanding in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: (for they feared the people, left they should have been stoned).

27 And when they had brought them, they fet them before the council: and the high priest asked them,

28 Saying, Did not we firaitly command you, that you should teach in this accordingly, but came back, and told them, that they had been at the prison, where they found every thing fast, and every man in his post, as they were left the night before, but that the prisoners were gone.

22. & 23. The officers went

24. This put the council again to a perfect nonplus.

25. But in the midst of their perplexity, they had notice given them, that their prisoners were in the temple, teaching the people as they used to do.

26. Upon which intelligence, the Roman officer went with a guard, and brought them to the council, with as little violence as could be, for fear the people should have mutinied.

27. & 28. When they were come into court, the high priest asked them, how they durst presume against the solemn orders and threats of fo great an authority, to preach up a doctrine, that in effect, was to tax the whole council with murder and bloodshed.

name? and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.

29 Then

emphatically, this refurrection to the future life, which the Sadduces so violently opposed -- This life, in contradiflinction to the life of mere temporal worldly bleffings and grandeur the Jews were generally fo fond of.

20 Then Peter and the other apostles anfwered, and faid, We ought to obey God rather than men.

30 The God our fathers raised up Jesus, whom ye slew and hanged on a tree.

31. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Ifrael, and forgiveness of fins.

32 And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. his refurrection and

33 When they heard that, they were cut to the heart, and took counsel to flay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of law, had in reputation among all the people, and commanded to put the apostles forth a little space.

35 And faid unto them, Ye men of Israel, take heed to yourselves, what ye intend to do as touching these men.

36 For before these days rose up Theudas, boalting himself to be lome body, to whom VOL. I.

20. To which they all unani- A. D. 33. moully gave the fame answer as Peter and John had given before. ch. iv. That the authority of God was superior to that of their court.

30, 31, & 32. Repeating to them again the fum of the doctrine they preached, viz. That the very God of Ifrael whom they all acknowledged, has raifed up the very Jefus whom they had crucified, and exalted him to the highest degree of heavenly glory, as the Messiah and Saviour of mankind; that he had now offered to them, and the whole world, pardon, and happiness, upon the condition of repentance, and a fincere profession of his religion; that they his apoftles were eve-witnesses, both of ascension, and had sufficiently confirmed them by the powers of the Holy Ghoft.

> 33. The council enraged at this, were refolving, right or wrong, to condemn them to death.

> 34. & 35. But an eminent Pharifee, one of their own members. either from fome inward conviction of the truth of the apoitles miracles, or elfe out of opposition to the Sadducees, put a stop to it, by advising them to confider a while upon a thing of fuch confequence.

> 36. & 37. Telling them that they had had inftances of men, that fet up for heads of parties, and deliverers of Ifrael, upon

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A. D. 33. a number of men, about four hundred, joined themselves : who was flain, and all, as many as obeyed him, were fcatter-

ed and brought to nought.

37 After * this man rose up Judas of Galilee, in the days of the + taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I fay unto you, Refrain from thefe men, and let them alone: for if this counsel, or this work be of men, it will come to nought.

39 But if it be of God, ye cannot overthrow it, left haply ye be found even to fight against God.

is in vain and impious for us to oppose it.

40 And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not fpeak in the name of Jesus and let them go.

much worfe defigns than thefe men yet appeared to have; and all dropped and came to nothing; as in the cases of Theudas * and Judas of Galilee.

28. & 30. Wherefore (fays he) feeing the miracles they work are fo palpable, the fafeft way is to flay a little, and wait what defigns they tend to. If to any feditious purposes, by the very course of things, and especially by Divine Providence, you will eafily put a stop to it, without illegal and desperate methods. But if God really appears to be the author of these miracles, it

40. The majority agreed to this advice, and yet to show their indignation at the apostles for breaking their commands, they ordered them to be whipped. and fo dismissed them for that time, charging and threatening

them to do fo no more.

41. And

t Ver. 37. In the days of the taxing—i. e. When this land of Judea was reduced to a Roman province, and the

taxes payable to Cæfar were first levied upon us.

^{*} It may fave the critics the labour of reconciling Jofephus with Gamaliel, by either joining usta tellor to the last words of the foregoing verse, and so reading it, were scattered and brought to nought perd relov after him, i. e. after he was taken off, as Dan. Heinfius thinks; or else by referring it to the instance, not the time of Judas's insurrection, and making it thus, viz after or besides Theudas, I instance in Judas. See Mr. Lardener's Credibil. of the Gofp. Hift. Vol. I. Book II. chap. vii. ALC:

41 And they departed from the prefence of the council, rejoicing that they were counted worthy to fuffer shame for his name

42 And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ:

41. And though whipping was A. D. 33. a fervile and infamous punishment, they were fo far from being ashamed of it on this account, that they rejoiced and bleffed God for the honour of fuffering in fo glorious a caufe.

42. And so went on to preach the gospel, both in public and

private every day.

CHAP. VI.

The Complaint of the Grecian Converts against the Hebrews about the partial Distribution of the Charities. The Apostles appoint seven Deacons to be chosen, to remedy this evil. They are elected to the Office by Prayer, and Imposition of Hands. Stephen the most eminent amongst them. A false Accusation raised against bim. He is brought before the Council.

I AND in those days, when the number of the difciples was multiplied, there arose a murmuring of the Grecians + against the Hebrews + because their widows were neglected in the daily ministration.

Jews by birth.

2 Then the twelve called the multitude

THE Christian converts I now increasing to so great a number, that there were hardly benefactions enough to fupply all their poor; the convert lews of other countries that had been profelyted Jews, and used the + Greek language, complained to the apostles, that their poor widows had not an equal share with those that were natives of the Jewish land, and

> 2. Upon which the twelve affembled the chief of the be-

⁺ I hear follow the distinction between the Grecian and Hebrew Jews, made by Bishop Pearson. Op. Post. p. 526 53.

A. D. 33. of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables.

> 3 Wherefore brethren, look ye out among you feven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

ourselves continually interrupted in their to prayer, and to the ministry of the word.

5 And the faying 5. pleased the whole an multitude: and they several feet of the Holy Ghost, and the Holy Ghost, and the Philip, and Prochorus, and Nicanor, and Tinlas a proselyte of Antioch.

6 Whom they fet before the apostles: and when they had prayed, they laid their hands on them.

to it by prayer and imposition of hands.

7 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith.

8 And Stephen full of faith and power, did great wonders lievers of the feveral countries, and told them they had fo much and conftant work of preaching the gospel, that they could no longer attend the distributions to the poor.

3. & 4. And therefore advised them to choose out seven of the most eminent and proper perfons, that should make this their chief business, to receive and dispense the charities equally, and prevent all disputes for the future; that so they might not be interrupted in their preaching.

5. To which they readily agreed, and accordingly nominated the feven of whom Stephen was the most eminent, for the strength and sincerity of his faith, and the power of working miracles.

rus, and Nicanor, and Timon, and Parmenas, and Nicolas a profelyte of Antioch.

6. These they brought to the apostles, giving them sufficient testimonies of their abilities and qualifications for the office, who thereupon consecrated them office of hands.

7. By the apostles being thus at full liberty to preach, the church increased every day more and more, and a great many of the Jewish priests came in and embraced the gospel.

8. But Stephen distinguished himself by his zealous faith, and great knowledge in the scriptures,

and miracles among the people.

o Then there arofe certain of the fynagogue, which is called the synagogue of the * Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Afia, disputing with Stephen.

10 And they were not able to refift the wifdom and the spirit by which he fpake.

II Then they fuborned men, which faid. We have heard him speak blasphemous words against Moles, and against God.

12 And they stirred up the people,

13 And fet up false witnesses, which faid, This man ceaseth not to speak blasphemous words against this holy place, and the

14 For we have heard him fay, that

tures and courage in preaching, A. D. 33, and doing miracles.

o. Against whom there came a fet of Fews, that had a particular fynagogue by themfelves, and who from their being freemen * of Rome, were called Libertines, and pretended openly to contradict, and challenged to difpute with him.

10. But by the strength of his reason, and the gravity, courage, and fredom of his difcourfe, they were filenced and baffled before all the people.

11. & 12. Which instead of convincing, did fo enrage them, that they hired or perfuaded witneffes to accuse him of dishonourable words against the Fewish religion; and under that pretence got him apprehended and brought before the council.

and the elders, and the scribes, and came upon him, and

caught him, and brought him to the council.

13. & 14. And the testimony they gave in against him, was, that they had heard him affirm, that Jesus would cause their temple to be finally destroyed, and the ceremonial law to be abolished, which they said was blasphemy.

this Jesus of Nazareth shall destroy this place, and shall change the cuffoms which Moses delivered us.

D 3 15 And

^{*} Ver. 9 A. Beetivos, Freemen, or more properly fuch as were born fo of parents that had Roman freedom, and fo diffinguished from Liberti, who were not born, but made luch by purchase or free gut.

A. D. 33.

15 And all that fat in the council, looking stedfastly on him, faw his face as it had been the face of an angel.

with this crime, there appeared upon his face (as a token of his innocence) a fplendor and a brightness like that of an angel, which was visible to all the council that were to be his judges.

CHAP. VII.

The High Priest sums up the charge of Blasphemy against the Jewish law, and demands of Stephen, what he had to say to it. Stephen's famous Defence, and Retaliation upon the Jews. The Court exasperated. He is stoned to Death.

THEN said the high priest, Are these things so? against the Jewish religion, for affirming, that Christ would destroy the temple, and abrogate the ceremonial law, the high priest asked

him, what he had to fay for himfelf?

To which he answered, That it ought not to be interpreted as blasphemy against their religion, or against God the divine Author of it, to affirm either or both of these things. And this he proved to them, by showing from their own scriptures, in the several periods from Abraham to Moses, and from Moses to the building of the temple, that God never intended to confine his true worship and religion to the land of Canaan, nor his divine presence to the temple of Jerusalem; that the ceremonial law was not given to be of necessary and perpetual obligation; and that by the frequent examples of judgments upon the fins of their forefathers, it was but just for them who now followed, and exceeded them in obstinate wickedness, to expect the final destruction of their temple and nation *. 2, 3.

^{*} The reader may take notice, that this pretty long paraphrase of the first verse, is intended as an Abridgement

- 2 And he faid, Men, brethren, and fathers, hearken, The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran.
- 3 And faid unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.
- 4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, * he removed him into this land wherein ye now dwell.
- 5 And he gave him none inheritance in it, no not fo much as to fet his foot on: yet he promifed that he would give it to him for a possession, and to his feed after him, when

2, 3, 4, 5, 6, 7, & 8. He be- A. D. 33. gan with Abraham the father of the Fewish nation, to whom, for his eminent faith and virtue under all the influence of an epidemical wickedness and idolatry, God was pleafed in special manner to communicate himfelf; to give him an absolute promise of being the bead of a nation, from whom the Messiah should be born; and of the land of Canaan, which his posterity should possess, as a separate and peculiar people for his worship. And yet neither Abraham himfelf, when he was removed into this land, had the least foot of ground in it, nor did his posterity enjoy it till above four hundred years after the birth of Ifaac, living in the meantime in foreign countries, under a deal of hardship and oppression. The' all that while the faith and virtue of Abraham, and the service and worship of God, performed by Jacob, and the twelve patriarchs his fons, was every way as acceptable.

of this famous apology of St. Stephen; and that as the critics have laboured much about the phraseology and synchronisms of several passages of it, I have made it my business to show the strength and argument of its several parts, as a just defence of himself against his accusation, which I thought the chief business of a paraphrase, and toward which I found but little help from commentators.

* When his father was dead he removed.—Note, There ariseth a great difficulty about the age of Abraham at the time of this his removal, as the history records the circumfances of it in Gen. xi. and xii. chapters. But the account of Terah's age in the Samaritan Pentateuch, cleary reconciles St. Stephento Moses. See Sir Norton Knatchbul inlocations.

A. D. 33. when as yet he had no child.

6 And God spake on this wife, that his feed should sojourn in a strange land, and that they should bring them into bondage, and entreat them evil four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him

of Canaan ever was since. Then again, when God appointed the famous rite of circumcision to Abraham, it was after * the grand promise made to him, and therefore had nothing in it that could make Abraham more worthy, but was only an external mark, and a badge of the covenant, and relation he bore to God, and so being of no intrinsic virtue of itself, was capable of being omitted or abolished; and if that, then consequently so must any other of the ceremonial usages be,

ceptable to God as ours in the land.

*Rom. iv. the covenant * of circumcifion: and fo Abraham begat

10 11. Isaac, and circumcifed him the eighth day: and Isaac begat Jacob, and Jacob begat the twelve patriarchs.

9. And the patriarchs moved with envy, fold Joseph into Egypt: but God was with him.

no And delivered him out of all his afflictions, and gave him favour and wisdom in the fight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

a dearth over all the land of Egypt and Canaan, and great affiction; and our fathers found no fustenance.

12 But when Jacob heard that there was corn in Egypt, he fent out our fathers first.

9, 10, 11, 12, 13, 14, 15. & 16. His next instance in the course of their history, was in Joseph, his being fold into Egypt by the emulation of his brethren; his wisdom, piety, success, and advancement there, as the providential means of preferving his family under the great famine; who all lived and died in Egypt, and had no other benefit of the promised land, but to be carried over and buried there. By all which it was clear, That the most despised and persecuted persons might be yet the most glorious instruments of delivering and faving God's people. That the favour and love of God toward his most eminent fervants, has no respect to any particular country; but that in every place be accepts of, and rewards the fervices and vir13. And at the fecond time Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

tues of his true worshippers. And A. D. 33.
finally, if this were true of the
patriarchs, the fathers of the
Jewish church, it could not be
otherwise intended of God in relation to their posterity.

14 Then fent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he and our fathers.

16 And were carried over into Sichem, and laid in the fepulchre that * Abraham bought for a fum of money of the fons of Emmor the father of Sichem.

17 But when the time of the promise drewnigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

18 Till another king arose, which knew not Joseph.

19 The fame dealt fubtilely with our kindred, and evil entreated our fathers, so that they cast out their young children to the

20 In which time Moses was born, and was exceeding fair, and nourished up in his fathers house three months,

17, 18. & 19. As the four hundred years grew toward a completion, during their stay in Egypt, the Ifraelites increased there to vast multitudes, which the Egyptian king endeavoured, for reasons of state, to suppress, by destroying their male children as fast as they were born, as you now by illegal and violent methods. intend to hinder the religion of Christ, by suppressing and destroying his apostles and disciples.

young children, to the end they might not live.

20,21. & 22. But as then Mofes was born, and by the special Providence of God was educated, qualified, and preserved to be their deliverer, against all the sury and

^{*}Ver. 16. That Abraham bought, &c.—Note, It was not Abraham, but Jacob that bought this sepulchre, Gen. xxxiii. 18, 19. Whether therefore we should say, That Stephen, in the warmth of his speech, might mistake the name; or rather, that it is an error of the copies; let the learned and pious reader determine. See Capel. Specileg. on this passage. Erasmus in II. Cap. Math. and Epist. Lib. 2. Epist. 6. Episcop. Instit. Lib. 4. Sect. 1.—84. Le Clerc. Ars Crit. Part 3. Pag. 208.

was cast out, Pharaohs daughter took him up, and nourished him for her fon-

> 22 And Mofes was learned in all the wifdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was fully forty years old, it came into his heart to vifit his brethren the children of

24 And feeing one of them fuffer wrong, he defended bim, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 And the next

day he showed himself unto them as they strove, and would have fet them at one again, faying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, faying, Who made thee a ruler and a judge over us? 28 Wilt thou kill me as thou didft the Egyptian yesterday?

20 Then fled Moses at this faying, and was a stranger in

the land of Madian, where he begat two fons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush.

31 When Moses

A. D. 33. 21 And when he and opposition of the Egyptian court; so be you assured, God bas in a still more wonderful manner appointed Jesus to be the Saviour of mankind, and will miraculoufly Support and defend his doctrine and religion, maugre all the force of your power and malice.

> 23, 24, 25, 26, 27, 28, & 29. Moses, indeed, before his divine commission, to be the instrument of their deliverance from Egyption bondage, was fully known, did a private action or two that could only be interpreted a kind of earnest of their future general deliverance; and the parties concerned in it, having no apprehensions of him as fuch, rejected and abused him for his kindness; but you have now no plea in respect to your Saviour Jesus. His commission is confirmed by all possible evidence, and your refufal of bim is without all excuse.

30, 31, 32, 33, 34, 35, & 36. But when God had demonstrated his commission by that wondrous and amazing appearance at Mount Sinai, by the Miracle of the burning bush, and by the voice of an angel; and

faw it, he wondered at the fight: and as he drew near to behold it, the voice of the Lord came unto him,

32 Saying, I am the God of thy fathers, the God of Abraham, and the God of Isace, and the God of Jacob. Then Mofes trembled, and durst not behold.

when Moses had by the power A.D. 33. of miracles convinced the Egyptians and them of the truth of it; then they found the person they before overlooked and rejected, to be indeed their great deliverer and governor. And thus God will at last most terribly convince you, that the Jesus whom you have rejected, is the only Saviour, and spiritual deliverer of his church and people.

33 Then faid the Lord to him, Put off thy shoes from thy feet: for the

place where thou ftandest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and judge? the same did God send to be a ruler and deliverer by the hands of the angel which appear-

to him in the bush.

36 He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and

in the wilderness forty years.

37 This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

37. And even this great Moses your lawgiver, has given you so little reason to conclude, that the ceremonial law should be of necessary and perpetual obligation, that on the contrary, when he had given you it, he directed you and your posterity to expect the Messiah as a more excel-

lent prophet, the Author of more refined and spiritual laws: to which therefore his were only an introduc-

tion, and in due time to give place.

fathers:

38 This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sinai, and with our

38. This Moses, I say, therefore, when he delivered this law from God to our foresathers, could be understood to give it for no longer continuance, than till A. D. 33. fathers: who received the lively oracles to give unto us.

39 This is he to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt,

Aaron, Make us gods to go before us: for as for this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calf in those days, and offered facrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned and gave them up to worship the host of heaven; as it is written in the book of the

till Chrift should come to complete it, and give a more perfect one in the room of it.

39, 40, 41, 42, & 43. And when these your forefathers (who were as much the church and favourite people of God as you can now pretend to be) were fo ungrateful under all their deliverances, and fo stupid under all the bleffings of their divine law. as to affront Mofes, by whofehand they received it, and from time to time to fall into heathen idolatry and worship; what did God do to them, but give them up to themselves, despise their temple, and at last give it over to destruction, and them into a long and dreadful captivity? And therefore be se your own judges, whether this your malicious treatment of Christ, the last and greateft of all lawgivers, does not call for a more terrible and fatal punishment?

*Amos v. prophets, * O ye house of Israel, have ye offered to me flain beasts, and facrifices, by the space of forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the flar of your good Remphan, figures which ye made, to worfhip them: and I will carry you away beyond Babylon.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.

45 Which alfo our fathers that came after, brought in with Jesus 44. & 45. Again, the tabernacle, with the ark in it, was, for a long space of time, as solemn a place for your worship, and of the divine appearance and residence, as the temple can be at this present; and yet though it was made and framed by God's special direction for that purpose, he was so far from consining

into

into the possession of the Gentiles. whom God drove out before the face of our fathers. unto the days of David.

46 Who found fayour before God, and defired to find a tabernacle for the God of Jacob.

But Solomon built him an house.

his bleffings to it, that it lasted A. D. 33no longer than to the building of the temple.

46. Which noble fabric was erected, and accepted of God. more as a testimony of David's gratitude for divine favours, than from any express and positive command from Heaven.

47. As it is evident from this, that though God accepted of David's thankful and pious in-

48, 49, & 50. Nay, and when

he had built and confecrated it

to this divine fervice, what a fo-

lemn profession and declaration

did he then make in his dedica-

tion-prayer? (1 Kings viii. 27.)

That the most High God neither

could nor would confine his especial

presence, and bleffings, upon the

worship of men, to any temple

made with bands; nor be that fills

people's adorations to one particu-

limit his

beaven and earth,

tention; yet so little did he insist upon it as essentially necessary to his divine worship and presence, that only because David was engaged in so many wars, he ordered the building of it to be deferred to the more peaceable reign of his fon Solomon.

48 Howbeit the most High dwelleth not in temples made with hands, as faith

the prophet,

49 Heaven 25 my throne, and earth is my footstool: what house will ye build me? faith the Lord: or what is the place of my rest ?

50 Hath not my hand made all these

lar place. Plainly intimating thereby, that this temple had no peculiar holiness in itself, nor were its worship and sacrifices of any necessary and perpetual obligation. And the same was meant by the prophet Isaiah, when he says, What house will ye build me, &c. [Ifai. lxvi. 1, 2.]

51 Ye stiff-necked and uncircumcifed in heart and ears, ye do always refift the Holy Ghoft:

51. Sephen having thus fully answered the charge laid to him, and knowing the incurable prejudice and malice of the coun-

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~ did. fo do ve.

A. D. 33. Ghost: as your fathers cil, told them plainly, that notwithstanding all these unexceptionable evidences from their

own scriptures, he still expected that they would continue hard against the word of God, and the miraculous testimonies of his Spirit, just as their forefathers had too often done before them.

52 Which of the prophets have not your fathers perfecuted? and they have flain them which showed before of the coming of the just One, of whom ye have been now the betravers and murderers.

52. Only with this difference, That they only abused those prophets that foretold and described the bleffed times of the Meffiah; but you (fays he) by a more defperate degree of wickedness, have betrayed and murdered the very Messiah bimself.

- 53. And finally, that this 53 Who have retheir law and temple, though the ceived the law by the one fo augustly and solemnly dedisposition of angels, clared from heaven, the other and have not kept it. fo magnificent in its fabric and worship, should be, fo far from being their fecurity, under fuch unrepented violation of the divine will, that they would ferve only as arguments to ascertain, and increase, and aggravate that most exemplary judgment that was coming upon them.
- When they 54 heard these things, they were cut to the heart, and they gnashed on him with their teeth.
- 54. This discourse, and the bold application of it to them. fo incenfed the council, that they expressed themselves against him, with all the figns of rage and bitterness.
- of the Holy Ghost, looked up stedfattly into heaven, and faw the glory of God, and Tefus standing on the right hand of God,
- 55. Stephen knowing what this fury of theirs would end in, lifted up his eyes and heart to heaven, where his only hope and confidence was placed; and God for his present support, vouchfafed him a fight of the

SHECHINAH, or glorious appearance of the Divine Majesty, Majesty, and Jesus, in the highest splendor and great- A. D. 33: nefs, ready to fave and receive him.

56 And faid, Be-56. And he declared to them hold. I fee the heaall, what he faw.

vens opened, and the Son of man standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord.

ed upon the people to

a blafphemer.

58 And cast him out of the city, and stoned bim: and the witnesses laid down their clothes at a young man's feet, whose name was Saul.

58. And to put some face of a legal proceeding upon the matter; they ordered him to be carried out of the city, and the witnesses first to begin the execution, who accordingly stript themselves for it, and gave their

57. But they, feeing nothing

of the vision as he did, took it

as a fresh instance of his blas-

phemy to confirm the former

charge; and exclaiming against

him in the loudest manner, call-

carry him off, and stone him as

clothes to be kept by one Saul, an eminent young zealot against Stephen; who, by this office, defired

to testify his confent to his death.

59 And they stoned Stephen, calling upon + God, and faying, Lord Jesus, receive

my spirit.

60 And he kneeled down, and cried with a loud voice, Lord, lay not this fin to their charge. And when he had faid this, he fell afleep.

59. Thus they murdered this eminent disciple, who all the while commended his foul to Tefus his Saviour +.

60. And in the midst of his agonies got upon his knees, and begged of God not to add this to the rest of their heavy crimes; and fo died with as much calmness and composure, as if he had fallen afleep. CHAP.

⁺ Ver. 59. Calling upon God. Note, The word (God) 18 not in the original, nor ought to have been inferted here. The reading is, And they stoned Stephen, iminals prevor. Calling out to, or calling upon, or praying and faying, Lord Jesus, &c. And if the word God be supposed to be put in this place, yet the fense may well be this, viz. Calling upon God, and also saying, Lord Jesus receive my spirit.

CHAP. VIII.

A general Persecution against the Converts to Christianity. They are forced to slee from Jerusalem. Only the Apostles stay there. Saul a chief Instrument in this Persecution. The Preaching and Miracles of Philip the Deacon, in Samaria. Of Simon the Sorcerer. His proposal to buy the Gifts of the Holy Ghost with Money. Peter's reproof to him thereupon. Philip converts the Eunuch, and baptizeth him.

A. D. 33. I AND Saul was confenting unto his death. And at that time there was a great perfecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

the council at Stephen's discourse did not end in his murder, but extended to all the Christian converts; all, or most of which, were forced thereupon to retire from Jerusalem into the several parts of Judea and Samaria. But the twelve apostles * continued there still. And in the execution of these persecuting orders of the coun-

cil, Saul was a principal instrument, as he had before been of Stephen's condemnation.

2. In

* Ver. 1. πλην τῶν ἀποσόλων, except the apossles; who, in all probability, would hardly have abided the danger of this perfecution, but from some special order from God, and by a particular providence over them.

The reason for their continuance at Jerusalem in a body, I conceive to be, That they might consult and give directions to them that were scattered into several parts, relating to the converts they should make. See chap. viii. 14, &c. and chap. xi. 22, &c. See Bp. Pearson's Oper. Post. pag. 62.

- 2 And devout men
 2. In the mean time, though A. D. 35carried Stephen to his it was against the custom of the
 burial and made great Jewish nation to bury malefaclamentation over him. tors in the same manner with
 other people, yet Stephen's * friends ventured to carry
 his body off, and perform his funeral with the usual
 decencies and respects.
- 3 As for Saul, he 3. To proceed now in the acmade havoc of the count of this difpersion of the church, entering into Christian converts, who could every house, and hanow no longer endure their own ling men and women, houses, by reason of the zeal committed them to and fury of Saul, who, by orprifon. der of the council, entered and fearched them all, dragging men and women out to prison.
- 4 Therefore they that were fcattered abroad, went every where preaching the word.

4. But these endeavours to suppress the Christian doctrine, tended yet farther to spread and propagate it. For such of those that were driven from Jerusalem,

as had fufficient endowments of the Holy Ghost, and authority from the apostles, went preaching, and confirming the gospel, through the several towns and countries, into which they were dispersed.

5 Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For unclean spirits,

5, 6, 7, & 8. Among whom Philip, one of the feven deacons or stewards for the poor, (chap. vi.) distinguished himself in one of the chief cities of the Samaritan country; in which he preached, and wrought miracles with such success, that the greatest part of the people believed, and embraced the gospel with

Vol. I.

^{* &}quot;Anders in habis, devout men. Whether this phrase in this place, signifies Jewish proselytes, or Christian converts, is hardly to be determined; though most probably they were Jewish proselytes turned Christians.

A. D. 35 rits, crying with a the greatest gladuess and fatisloud voice, came out faction.

of many that were poffessed with them: and many taken

with palfies, and that were lame, were healed.

8 And there was great joy in that city.

o But there was a certain man called Simon, which beforetime, in the same city, used forcery, and bewitched the people of Samaria, giving out that himfelf was fome great one.

10 To whom they all gave heed, from the least to the greatest, faying, This man

is the great power of God.

And to him they had regard, because that of long time he had bewitched them with forceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 Then Simon himself believed also: tized, he continued which were done.

and when he was bapwith Philip, and wondered, beholding the miracles and figns

competition with him, pretended at least, to be his fincere convert, and fo was baptized, and attended upon his preaching.

Donne estelolore

14 Now when the apostles which were at

14. & 15. Now the twelve apostles at Jerusalem, having intelligence

9, 10, & 11. Now there had been a good while in that city, one Simon, a famous forcerer, that declared himself endowed with most eminent degrees of divine power; and indeed had fo long and often aftonished the people with diabolical and magical performances, that he was cried up by all ranks, for a wonderful and divine person.

12. But upon hearing the comfortable and reasonable doctrine of the Christian religion from Philip, and feeing the far more plain and unexceptionable miraeles by which he confirmed it, they left Simon, and were baptized into the religion of Jefus Christ.

13. Nay, the power by which Philip wrought his cures, appeared fo evidently to be derived from the true God, that Simon himfelf was as much ftruck and aftonished at them, as the people had been at his; and finding he could no longer stand in Jerusalem heard that Samaria had received the word of God, they fent unto them Peter and John.

15 Who when they were come down, prayed for them, that they might receive the Holy Ghost.

16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jefus.)

17 Then laid they their hands on them, and they received the Holy Ghost.

their hands on them. And, by thus conferring the gifts of the Holy Spirit upon these converts of Samaria, the apostles took the most prudent and early steps toward curing those long prejudices, and aversions, that had possessed the minds of Jews and Samaritans against each other; showing them now to be all equally acceptable to God, and capable of the blessings of the Messiah's kingdom, upon their repentance and conversion to his religion.

18 And when Simon faw that through laying on of the apositles hands, the Holy Ghost was given, he offered them money,

19 Saying, Give me also this power that on whomsoever Ilay hands, he may reseive the holy Ghost. telligenee of the progress of the A. D. 35. gospel about Samaria, sent Peter and John into those parts, to confer such gifts of the Holy Ghost upon such of the new converts, as the divine wisdom should think most proper for the occasions of the church.

16. (For these miraculous powers, were not the immediate privilege of all converts upon baptism, but were dispensed by the twelve aposiles, to such persons and purposes as the Holy Spirit. directed.)

17. Accordingly these two appostles came and conferred them upon several, by prayer, and the significant ceremony of laying

18. & 19. Simon observing this great prerogative of the apostles, not only to work miracles themselves, but to confer the power upon others; and imagining with himself what credit and gains he could make of such a privilege, if he had it; and judging of the apostles temper by his own covetous inclinations, offered them a sum of money to best ow it upon him.

E 2 20. Which

A. D. 35. 20 But Peter faid Junto them, Thy money perish with thee. thou haft because thought that the gift of God may be purchased with money.

jected with the utmost indignation, upbraiding him with the monstrous wickedness of imagining, That a free gift of God could ever, like earthly commodities, be exposed to fale, and of defigning that for his own vanity and lucre, which God intended only for the spiritual good of mankind. Take your money (fays he) the love of which will

20. Which propofal Peter re-

21 Thou hast neither part nor lot in

be your destruction.

this matter; for thy heart is not right in the fight of God. 22 Repent therefore of this thy wick-

edness, and pray God, if *perhaps the thought of thine heart may be forgiven thee. 23 For I perceive

that thou art in the gall † of bitterness. and in the bond I of iniquity.

24 Then answered Simon, and faid, Pray ye to the Lord for me, that none of thefe things which ye have fpoken come upon me.

25 And

21. Telling him that his covetousness and hypocrify was too great to render him fit for any spiritual gift, or capable of any benefit from the Christian religion.

22. & 23. But exhorted him at the fame time, to endeavour for a pardon of this wicked project. and for the cure of his desperate and corrupted disposition, by the most earnest prayer to God, and a special degree of humiliation and repentance.

24. By which fevere rebuke, he feemed, at least, to be much affected, and begged of the two apostles to join their prayers to his own, That God would not punish him in fo exemplary a manner, as they feemed to threaten him withal.

25. The

+ Ver. 23. Gall of bitterness -- Alluding (most pro-

bably) to Deut. xxix. 18. or xxxii. 32.

1 Ibid. Bond of iniquity-Alluding to Ifai. lviii. 6.

^{*} Ver. 22. If perhaps—ei ago-This particle does not denote any uncertainty of God's forgiveness, upon Simon's real repentance; but is the same with ei, & einws, in Philip. iii. 11, 12, and elsewhere. The fense is, That the thought of thy heart may be forgiven thee.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worthip.

28 Was returning and fitting in his chariot, read Esaias the

prophet.

29 Then the Spirit faid unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Efaias, and faid Understandes th by the gifts of the Holy Ghost, confirmed and settled the Christians in these parts, returned again to the other ten at Jerusalem, preaching the gospel as they went through several villages of the Samaritans, where Philip had not yet been.

26. He having also now finished his preaching, in the place before mentioned, had orders given him by an angel to leave it, and travel the road that leads from Jerusalem to Gaza, that part of it particularly that lay through the desert of Judah.

27. & 28. He went accordingly, and as foon as he came thither, found upon what occasion he was fent; for he faw a chariot upon the road, belonging to the high treasurer of the queen of * Ethiopia, who being a Jewish proselyte, had been at Jerusalem to worship the true God, at the great feast of Pentecost, and was now returning home, and as he rode along, was reading in the prophet Isaiah.

29. The angel directed Philip to make up to the chariot, and talk with the treasurer about what he was reading.

30. He did fo, and afked him, if he understood that famous and remarkable passage?

laid, Understandest thou what thou readest?

E 3

31. And

That part of it that lay under Egypt.

A. D. 35. 31 And he faid, How can I, except fome man should guide me? and he defired Philip that he would come up and fit with him.

32 The place of the fcripture which he read, was this. He was led as a sheep to the flaughter, and like a lamb dumb before the shearer, so opened he not his mouth:

33 In his humiliation, his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

21. No (he faid) it can hardly be expected, a stranger, not much skilled in the Jewish learning, should be able to interpret their prophecies; and, being defirous. to be informed, requested Philip to come into the chariot, and show him the meaning of it. And so he did.

> 32. & 33. The paffage was that of Ifai. liii. 8. (according to the Greek translation) concerning the Messiah. He was led as a speep to the flaughter, and as a lamb dumb before his shearer, so opened he not his mouth. Signifying the perfect innocency of life, and the abfolute patience, modesty, and refignation of CHRIST under his condemnation and fufferings. In his humiliation his judgment was taken away, i. e. While he condescended to live upon earth, in the low and humble state of

manhood, he should be most unjustly treated, and have no right or justice done him. And who shall declare his generation? For his life is taken from the earth, i. e. Who can fufficiently express the wickedness of that generation of men, who thus condemned and crucified their own Meffiah?

34 And the eunuch answered Philip, and whom speaketh the prophet this? of himfelf, or of some other man?

34. The treasurer defired to know, Whether Isaiah spake this faid, I pray thee, of of himfelf, or of some other great and eminent prophet?

35 Then Philip opened his mouth, and began at the fame fcripture, and preach-

ed unto him Jesus.

35. Whereupon Philip took occasion to show him, how this, and abundance of other prophecies, were defigned to be emmently and completely fulfilled in the Messiah; convincing him all the way, that Jesus was the very person, to whose life, death, resurrection,

and ascension, these scriptures exactly answered; and A. D. 35. consequently that he was the Saviour of mankind, and so all were obliged to embrace his doctrine, and be baptized into the profession of his religion.

36 And as they went on their way, they came unto a certain water: and the eunuch faid, See here is water; what doth hinder me to be baptized?

36. The man was fully convinced of the truth of the Christian religion by Philip's discourse, and requested him to baptize him into the profession and privileges of it.

37 And Philip faid, If thou believest with all thine heart, thou mayest. And he answered and faid, I believe that Jesus Christ is the Son of God.

37. & 38. Philip told him, that if his conviction was real and fincere, and his resolution to perfevere and live up to it firm and hearty, he would do it. And having his repeated assurances that he was so, he baptized him at the next convenient water they came to.

38 And he commanded the chariot to stand still: and they went down both into

the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord * caught away Philip, that the eunuch faw him no more: and he went on his way rejoicing.

39. When all was over, the angel conveyed away Philip in a miraculous manner, * which still more confirmed the eunuch in the truth of what he had taught him, and so he continued his journey home with the utmost joy and satisfaction.

40 But Philip was found at Azotus: and paffing through, he preached 40. The angel carried Philip as far as Azotus, which was about thirty miles diftant from the E 4 place

^{*}Ver. 39. The Spirit of the Lord caught away Philip.—Note, The Alexandrian, and other MSS. read it thus πνέυμως αγμον επισον επισον Ένεσεχον; αγγελος δε Κυρίε, &c. "The "Holy Spirit fell upon the eunuch; but the angel of the "Lord caught away Philip." And accordingly, by the powers of this Spirit, the eunuch is faid to have planted the golpel in Ethiopia, as Eufebius fays, Hist. Lib. 2. Cap. 1.

A. D. 35. preached in all the ci-place he took him up at; from ties, till he came to Cæfarea.

whence he went up the coastfide, and preached the gospel in the towns as far as Cæfarea.

CHAP. IX.

The Rage of Saul against the Christians. His Commission to feize them. His extraordinary Conversion. Ananias fent to him. He preached the Gospel at Damascus to the lews. They attempt to destroy bim. His Escape. He comes to Jerusalem, and is received by the Apostles. Peter's Preaching and Miracles at Lydda and Joppa.

I AND Saul yet breathing out threatning and flaughter against the disciples of the Lord, went unto the high priest,

2 And defired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

demned and punished as enemies to the Jewish religion.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And

1. To proceed now in the account of this perfecution, and of what happened to Saul, who was the chief instrument of the council in carrying it on:

2. The gospel-doctrine having by this time been preached and entertained at Samaria, and in feveral other cities into which the Christians were dispersed: Saul out of his furious zealfor the Jewish law, addressed himself to the high priest and council for a commission to go thither, and demand of the rulers of the fynagogues to feize upon all Christians, and fend them to Jerusalem, to be con-

> 3. They gave him his orders ; and in his journey thither to execute them, as he drew near the town about noon, he and his * company were furrounded with a miraculous light from heaven, that eclipfed the very fun.

> > 4. Where-

Chap. xxii. 6.

4. Whereupon, either con- A. D. 35. 4 And he fell to the earth, and heard cluding it to denote the special presence * of God, or else struck a voice, faying unto him, Saul, Saul, why and confounded at the brightness persecutest thou mé? of it, they + all fell prostrate upon + Chap. the ground, when a voice out of the cloud was direct xxvi. 14ed to Saul, Saul, why dost thou thus persecute me, in oppressing the members of my church?

5 And he faid, Who art thou Lord? And the Lord faid. I am Jesus whom thou persecutest? It is hard for thee to kick against the pricks.

5 Sauk, aftonished to hear his zeal for religion fo dreadfully interpreted, defired to know whether this was the appearance of the true ‡ God or no? To which \$ Ver. 5. See Chapthe voice answered, That it was xxii. 8. the manifestation of the very Je-

fus, the Son of God, the true Messiah, whose religion and disciples he thus inhumanly persecuted; adding, that it would be a most desperate attempt for him any longer to oppose such evidences, and resist such a divine authority.

6 And he trembling and aftonished, faid, Lord, what wilt thou have me to do? And the Lord faid unto him, Arife, and go into the city, and it shall be told thee what thou must do.

6 Thus convinced of his error, and trembling at his own guilt, Saul humbly begged to be directed what he should do to teftify his repentance, and obtain his pardon? And the voice replied, That he should pursue his journey into the town, and wait there for a further manifestation of the Divine will concerning him.

7 And the men which journeyed with

him flood speechless, hearing a voice, but leeing no man.

vine glory that appeared, as he had.

7. (Now his fellow-travellers heard this voice only, as a loud and confused found, || but not the || See Ch. distinct words that were spoken xxii. 9. to Saul; and though more struck xxvi. and confounded, had not fo clear a fight of the & di-

8. & 9.

* Or to be the Schechinah, the glory of the Lord.

Ver. 7. undera beagerles. Seeing no person-From whence most interpreters, concluding, that St. Paul at this time

A. D. 35. 8 And Saul arose from the earth; and when his eyes were opened, he faw no man: but they led him by the hand, and brought him into Damascus.

> o And he was three days without fight, and did neither eat nor drink

TO And there was a certain disciple at Damascus, named Ananias, and to him faid the Lord in a vifion, Ananias. And he faid, Behold, I am

bere, Lord.

II And the Lord faid unto him, Arife, and go into the ftreet, which is called Straight, and inquire in the house of Judas for one called Saul of Tarfus: for behold. he prayeth.

12 And hath feen in a vision a man named Ananias, coming in, and putting his hand on him, that he might receive his fight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done

8. & o. So that when they rofe up to go on their journey, Saul's eyes were fo dazzled at the light he had feen, that he was forced to be led into the town by his companions, and continued blind for three days together, which he fpent in folemn repentance, prayer, and fasting.

10. & 11. At three days end. Jesus performed his promise to Saul (ver. 6.), by appearing to Ananiasa Christian disciple (formerly a Tewish proselyte), and ordered him to go to fuch a house. in fuch a street, to find out Saul. to cure him of his blindness, and baptize him into the Christian religion, and qualify him for the ministry, by conferring the Holy Ghoft on him, telling him, that the great perfecutor was now a true penitent.

12. And that he might go to him without any fear, Christ acquainted him, that Saul knew before hand what he came for, by a vision from himself.

13. & 14. Ananiasknowing the character of the man, and the commission he came thither with. could not but express his amazement at fuch a change, and (perhaps)

time faw the person of Christ: I have so expressed it in the paraphrase, as to give a just latitude to that notion. See ver. 17. and 1 Cor. ix. 1. and xv. 8. and Acts. xxii. 14.

done to thy faints at Jerufalem.

14 And here he hath authority from

15 But the Lord faid unto him, Go chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Ifrael.

16 For I will show him how great things he must fusier for my name's fake.

17 And Ananias went his way, and entered into the house. and putting his hands on him, faid, Brother Saul, the Lord (even Jefus that appeared unto thee in the way as thou camest) hath ient me, that thou mightest receive thy fight, and be filled with the Holy Ghoft.

18 And immediately there fell from his eyes as it had been scales, and he received fight forthwith, and arofe, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples

haps) some fearfulness to make A. D. 35. himself known to so notorious a persecutor.

the chief priefts, to bind all that call on thy name.

15. & 16. But Christ bade him go and fear nothing, affuring thy way: for he is a him, That, now his violent prejudices were removed, Saul would become not only a true disciple, but an eminent preacher of the gospel, both to Jews and Gentiles; and that as he had been an oppressor of, he * would now be a most undaunted sufferer for the truth of it.

> 17. & 18. Ananias, fully fatisfied at this, went and performed his meffage, congratulating and faluting Paul by the name of brother, + Christian; and then, + Ver. 17. in the name of Christ, laid his See Chaphands upon him, cured his blind4xxii. 16. nefs, baptized him, and he was then endowed with the miraculous gifts of the Holy Ghoft. In the cure of his blindness there fell from his eyes fomething like scales; as a fit and lively emblem, denoting that the veil was now taken away from his beart, and that he was come to the fight and understanding of the true religion.

10. & 20. Saulbeing affured by all this, of the truth of Christ's religion, and of his own pardon, ended his fast, joined himself to the Christian disciples at Damas-

^{*} Ver. 16. oga dei avlor madeir. I will show him what things he (emphatically) must suffer for my names sake.

64 -

A. D. 35. which were at Da-

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

heard him were amazed, and faid, Is not this he that deftroyed them which called on this name in

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

A. D. 36. 23 And after that many days were fulfilled, the Jews took counsel to kill him.

then returned hither again, and preached to the Jews, who, by authority obtained from the governor of the town, watched the gates *, with a defign to kill him.

ing a wait was known of Saul: and they watched the gates day and night to kill him.

25 Then the difciples took him by night, and let bim down by the wall in a basket.

26 And when Saul was come to Jerusalem, he assayed to join cus, and forthwith preached up JESUS to be the Son of God, the true Messiah, in the very Jewish synagogues.

21. This was a great furprise to all his hearers, who knew very well how contrary a purpose he came thither for.

called on this name in Jerusalem and came hither for that intent, that he might bring them bound unto the chief priests?

day more and more in the knowledge of the scriptures, and of the truth of the Christian religion, gave the Jews of that place such undeniable proofs, that Jesus was the true Messiah, as they could no way answer.

23. After this his first preach-

ing at Damascus, Saul retired

from thence into Arabia, * where.

24 & 25. But getting intelligence of their defign, the Chriftian disciples let him down from the town wall by night, and so he escaped. (2 Cor. xi. 32.)

26. Thence, in the third year after his conversion, he went up to Jerusalem to converse with the

* Ver. 23. See Galat. i. 17. Bishop Pearson, Annal: Panlin, p. 2. and 2 Cor. xi. 32.

t Ver. 29. Galat. i. 18. and Bishop Pearson, Sup. p. 3.

join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus, in the name of Jesus.

28 And he was with them, coming in, and going out

at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 Which when the brethren knew, they brought him down to Cæfarea, and fent him forth to Tarfus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walk-

ing

the Christians, and such of the A.D. 38-, apostles as were then there. But they knowing his former character, and not hearing of him lately since his conversion, suspected and shunned his acquaintance.

27. & 28. Till Barnabas, who had a certain account of his miraculous conversion, and preaching at Damascus, introduced him to Peter and James, and fully satisfied them of his sincerity, so that he lived in consultation with them (particularly with Peter) for fifteen days. (Galat. i. 18.)

29. During which time, he preached the gospel to the Jewish strangers and proselytes, with great strengthand argument, fortitude, and freedom of speech; who, instead of being convinced by him, contrived and plotted his death.

30. But the Christians finding out their intent, conveyed him first to Cæsarea, and then along the coast to Tarsus, the place of his nativity, where he stayed and preached, till Barnabas came to him, Chap. ix. 25.

31. Whether the fury of the Jewish council was abated by the loss of so eminent an instrument as Saul, or from some other cause *, they now suffered the

Christians

^{*} See The history of the first plantation of the Christ. Relig. by Mr. Benson, Vol. I. Chap. IX. Sect. III. and Mr. Lardener's

A. D. 39 ing in the fear of the Christians of Judea, Samaria, were multiplied.

tunity of increasing the number, and of enlarging the

comfort and piety of its profesfors.

32 And it came to pass, as Peter passed throughout all quarters, he came down alfo to the faints which dwelt at Lydda.

33 And there he found a certain man. named Æneas, which

34 And Peter faid unto him, Æneas, Jefus Christ makethrhee whole: arife. make thy bed. And he arofe immediately.

.35 And all that dwelt at Lydda, and Saron, faw him, and turned to the Lord.

36 Now there was at Joppa a certain difciple named Tabitha, which by interpretation is called Dorcas: this woman was full

of good works, and alms deeds which the did.

37 And it came to pass in those days, that she was sick and died : whom when they had washed, they laid her in an upper chambér.

tian faith.

Joppa,

Lord, and in the com- and Galilee, to enjoy for a while fort of the Holy Ghoft, the free exercise of their religion, which gave a great oppor-

32. & 33. Peter laid hold of this feafon to go round those parts, visiting and confirming the feveral converts; and being at Lydda, had a man brought to him, that had been confined to his bed eight years with a dead palfey.

had kept his bed eight years, and was fick of the palfey.

34. As foon as he came to him, Peter called him by his name, and bade him in the name of Jesus Christ, rife up and be perfectly whole; and so he did immediately.

35. Which miracle brought a great many in Lydda, and Saron the next town, to the Chrif-

36. & 37. At the fame time there died at Joppa a very pious and charitable Christian, named Tabitha, and her corpfe was prepared for the funeral.

38 And foralmuch 38. But before they would inas Lydda was nigh to terr her, hearing of Peter's fame

Lardener's Credibility of the Gosp. Hist. pag. 123. &c .where it is proved, that Caligula's perfecution of the Jews caused them to cease, at present, from persecuting the Christians.

Joppa, and the disciples had heard that friends sent a come thither sent unto him two men, desiring him that he would not delay to come to them.

39 Then Peter arose, and went with
them. When he was
come, they brought
him into the upper
chamber, and all the
widows stood by him
weeping, and showing
the coats and garments
with them.

40 But Peter put them all forth, and prayed, and turning him to the body, faid, Tabitha, arife. And the opened her eyes: and when the faw Peter, the fat up.

41 And he gave her his hand, and lift her up; and when he presented her alive.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a tanner

at Lydda (which was just by) her A. D. 39. friends sent and begged of him to come thither, in hopes he would restore so useful a person to life.

39. Peter went with the meffengers immediately, and in the room where she lay, the poor widows came about him, and showed him the clothes they had on, as evidences and monuments of her charity.

the coats and garments which Dorcas made, while she was

40. & 41. Then ordering them all to withdraw, he kneeled down and prayed by the body, and commanded her to rife up; upon which she opened her eyes, and he gave her his hand, lifted her up, and presented the forrowful widows with their benefactress perfectly restored to life.

her up; and when he had called the faints and widows,

- 42. Which as foon as it was known, converted a great many in that town.
- 43. Where Peter, feeing he could gain still more converts, continued a good while at one Simon's a tanner.

CHAP.

CHAP. X.

Cornelius the first Gentile convert. The manner of his conversion by Peter. Peter's vision, to satisfy him, that the dstinction between few and Gentile was abolished. His speech upon it. The effect it had upon the hearers.

A. D. 40. 1 THERE was a certain man in Cæfarea, called Cornelius, a centurion of the band, called the Italian band.

2 Adevout * man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God alway.

thus in the space of about seven or eight years, been preached by the apostles and disciples of Christ in most parts of the Jewish land, it was now begun to be offered to the Gentile world (and, in this publication of the Christian religion to the Gentiles, divine Providence was pleased to proceed in a wise and proper gradation; beginning it first of all with such Gentiles as

were partly profelyted to the Jewish religion, had renounced idolatry, and worshipped the true God; whereby they were the more easily persuadable to embrace the religion of the Son of God); Cornelius a Roman officer belonging to the Italian legion, a profelyte * to the Jewish religion (but not circumcised) a man of singular piety and charity, being sirst converted at Cæsarea, by St. Peter, in the following manner.

3. As

^{*} Ver. 2. Φοβάμεδνος τον Θεον—One that feared God. This phrase so often occurring in this book of the Acts, it is proper here, once for all, to observe the meaning of it to be, such a convert to the Jewish religion, as acknowledged and worshipped the God of Israel, but was not circumcifed. This fort of foreign converts, the Jews called Profelytes of the Gate. Such as were fully converted and circumcifed, they called Profelytes of Righteousness (those were the Hellenists, or Greeks, as bishop Pearson thinks). And the Jews by original descent, were called Hebrews and Israelites.

3 He saw in a vifion evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and faid, What is it, Lord? And he faid unto him, Thy prayers and thine alms are come up for a memorial before God.

3. As he was at his devotion, A. D. 40. about three o'clock in the afternoon (the time of evening fervice) an angel appeared to him in the form of a man, furrounded with great glory and brightness.

4. At which unaccustomed appearance, being in a fright, he desired to know what his pleasure was? To which the angel most kindly and cheerfully replied, That his piety and charity were so acceptable to God, that, in reward of them, he now intended him a free and full dif-

covery of the true religion, and perfect way of fal-

5 And now fend men to Joppa, and call for one Simon, whose furname is Peter: 5. & 6. And accordingly ordered him to fend to fuch a house in Joppa, for one Simon Peter, who should fully instruct him in it.

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually:

8 And when he had declared all these things unto them he

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the 7. & 8. As foon as the angel was gone, Cornelius acquainted two of his own fervants, and one of his foldiers, that was a worfhipper of the true God, as well as himfelf, with what the angel had faid to him; and ordered them next day to go to Joppa in fearch of Peter, and give him an account of it.

things unto them, he sent them to Joppa.

9. & 10. And the better to prepare Peter to receive and comply with their message, God was pleased to clear him of the common prejudice of the unlawful-F

Vol. I.

A. D. 40. the house-top to pray, about the fixth hour.

very hungry, and would have eaten: but while they made ready, he fell into a trance.

ven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: nessof conversing with, or preaching to any uncircumcifed perfons, by a visionary representation made to him the very day the men were coming from Cornelius, as he was at his stated prayers just before dinner.

peared to him a large sheet, let down as it were, from heaven, full of abundance of beasts and fowl, clean and unclean, such as were allowed or forbidden by the Jewish law, all mixed together.

12 Wherein were all manner of four-footed beafts of the earth, and wild beafts, and creeping things, and fowls of the air.

13. And at the same time, a a voice to him, Rise, voice directed to him from heaPeter: kill, and eat. ven, bidding him to take and eat any of them, without any difference or religious distinction: God thereby intending to intimate to him, that he should now freely and indifferently preach the gospel to the fews and Gentiles.

14 But Peter faid, Not fo, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice fpake unto him again the fecond time, What God hath cleanfed, that call not thou common.

14. & 15. And when Peter feemed to startle at such a proposal, as being contrary to the express law of Moses, which he knew was not yet totally and sinally abolished; the voice returned to him, and toldhim, he might safely do it by warrant from God who instituted the law; so intimating to him, That these positive laws about the distinction of meats,

being at first designed to keep the Jewish people separate from all other nations, were now of no further use or obligation, because the Christian church was to consist of believers of all nations and countries.

16, And

Mi. 14.

16 This was done thrice: and the vessel was received up again into heaven.

16. And to give him a greater A. D. 40. certainty of the truth of the vision, and fix his attention to the meaning of it, it was repeated to him three times.

17 Now while Peter doubted in himfelf what this vision which he had feen, should mean; behold, the men which were fent from Cornelius. had made inquiry for Simons house, and stood before the gate.

17, 18, & 19. After it was over, and while Peter wasferioufly confidering and debating with himfelf about the defign of it, the Holy Ghost suggested to him, that there were people at the door that wanted to speak with him, and from whom he would learn the meaning of the vision; and upon inquiry made, he found they were there accordingly.

18 And called, and asked whether Simon,

which was furnamed Peter, were lodged there.

19 While Peter thought on the vision, the Spirit said unto him, Be hold, three men feek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing : for I have fent them.

Then down to the men which were fent unto him from Cornelius; and faid, Be-

20. & 21. The Spirit ordered him, though they were Gentiles, to make no scruple of conversing and going along with them, for that they came by fpecial direction from God. He went down to them accordingly, telling them he was the person they inquired for, and asked them their business.

hold, I am he whom you feek: what is the cause wherefore ye are come?

22 And they faid, Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by words of thee.

22. They told him, Cornelius of Cæfarea, a very pious and eminent profelyte to the Jewish religion (though yet uncircumcifed,) was warned by an angel to fend for him, to instruct him in fome great points of religion.

an holy angel, to fend for thee into his house, and to hear

cither ractory gress or rough

F 2 23 Then

A. D. 40. 23 Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entered
into Cæfarea: and
See Ch. Cornelius waited for
them, and had called
together his kinfmen
and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him.

26 But Peter took him up, faying, Stand up; I myfelf alfo am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he faid unto them, Ye know how 23. Peter entertained the men that night, and the next day went along with them, taking fix * of his friends at Joppa that were Jewish converts, to accompany him, and to be witnesses of whatever should pass upon this remarkable occasion.

24. Cornelius in the mean time had got his relations and friends together, who were all expecting Peter, to partake * of his instructions, who the next day arrived there.

25. As he was entering the house, Cornelius met him, and fell prostrate at his feet, reverencing him as the † messenger of Heaven.

26. But Peter took him up, and defired him to treat him only as a + man, that neither would, nor ought to expect such humility from him.

27. & 28. Then observing Cornelius to have a good number of friends about him, some of which might possibly think strange of his free conversation with uncircumcised people, he told them, it was not without a special direction

to be a lodger in a house; or that one angel should direct him to send for another angel to teach him; I have therefore so expressed it, as not to confine the reader's notion, to either merely civil or religious worship.

how that it is an unlawful thing for a man that is a Jew, to keep company, or come rection from God, that he now A. D. 40. did what was so contrary to the Jewish doctrine and traditions

unto one of another nation: but God hath showed me that I should not call any man common or unclean.

29 Therefore came I unto you without gainlaying, affoon as I was fent for: I ask therefore for what intent ye have fent for me?

29. And as he already concluded, from what the meffengers told him of Cornelius's vifion, and what he knew of his own, that God had fome great and particular defign in it, he defired Cornelius to tell him the

whole matter, from whence they might learn the full of the divine will in this case.

30 And Cornelius faid, Four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing.

30, 31, & 32. Who accordingly related to him the particulars of the angel's appearance and order to fend for him, as one that was to inftruct him in the true faith and method of falvation.

31 And said, Cornelius, thy prayer is heard, and thine

alms are had in remembrance in the fight of God.

32 Send therefore to Joppa, and call hither Simon whose furname is Peter; he is lodged in the house of one Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

- 33 Immediately therefore I fent to thee; and thou hast well done that thou art come. Now therefore we are all here present before God, to hear all things that are commanded thee of God.
- 34 Then Peter opened bir mouth, and faid, Of a truth I perceive
- 33: Which plain revelation from heaven he could not but obey, and now rejoiced to fee him come to fulfil and explain it; affuring him that he and all his friends about him, would heartily embrace, and cheerfully obey whatever discoveries of the divine will he should make to them.
- 34. & 35. Peter now by comparing the two visions together, being fully fatisfied of the meaning.

 F 3 ing

nation, he that feareth him, and worketh righteousness, is accepted with him.

" joyed by people of all nations, that would fincerely " believe and obey it." And fo gave them the follow-

ing account of the Christian faith:

36 The word ‡ which God fent unto the children of Ifrael. preaching peace by TESUS CHRIST (he is Lord of all)

37 That word I (I say) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghoft.

A. D. 40. ceive that God is no ing of them, declared it to be respecter of persons. this, viz. "That God intend-75 But in every " ed the Christian doctrine, and " the great mercies of the gof-" pel, to be no longer confined " to the lewish land and people, " but to be preached to, and en-

> 36, 37, & 38. Although (faid he) you may not perfectly know. vet you cannot but have heard fomething of the f fame of Jefus of Nazareth, who lived and t preached at Jerusalem, and through the whole Jewish land. This was the true Meffiah, the Saviour of all mankind, Gentiles as well as Tews, constituted by God the Father, to be the governor and judge of all the world, whose commission from God, was demonstrated by the many great and beneficial miracles

1 Ver. 36, 37. The word which God fent-to xoyov-That word you know -- To offina -- Note, If I greatly mistake not, this passage loses all its true meaning in our common way of interpreting it. Tor hoper in the 36th, and to yevomevor pina in the 37th verse, are taken to fignify one and the same thing; whereas the former is the same with οντρόπον, and κατά is to be understood; the latter [ρημα] anfwers to Dabar in the Hebrew, and fignifies not the doctrine. but the transactions of Christ, the bistory or facts of his life. miracles, &c. This gives the clearest sense and connection thus, viz. God is no respecter of persons, but in every nation, he that feareth God-is accepted with him; xard row Noyou ____i. e. according to the very doctrine which God fent to Israel, by Jesus Christ, who gros, this God, [or this CHRIST] is Lord of all both Jews and Gentiles. Now, the transactions [muz] of Christ, you know—viz. How that God anointed him with the Holy Ghoft, and with power, &c.

Ghost, and with pow- cles he wrought by the power of A. D. 40. er, who went about the holy Ghost.

doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they stew and hanged on a tree.

39. & 40. And of this his life and doctrine, we his apostles (besides many other of his disciples) were eye and ear-witnesses; as also of his resurrection from the dead the third day, after the Jews had crucified him.

40 Him God raifed up the third day, and showed him openly.

41 Not to all the people, but unto witnesses, chosen before of God, even to us who did eat and drink with him after he rose from the dead.

41. This his refurrection indeed (and his glorious afcension into heaven after it) the divine wisdom thought not fit to give the Jewish council and people a fensible demonstration of, by showing him alive to them; and obstinacy, rendered them capable of being wrought upon

(whose incurable life and obstinacy, rendered them both unworthy and incapable of being wrought upon by such means) but did it to such a proper and sufficient number of us that were to testify it to others.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.

42. & 43. Who are therefore commissioned to declare to the world (what the prophets had all in their several ages foretold that this Jesus is the Saviour, Lord, and Judge of mankind; and the only means of pardon and salvation, is a firm belief of his doctrine, and a sincere obedience to his commands.

43 To him give all the prophets witness, that through his name whosoever believeth

in him, shall receive remission of sins.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

44. Cornelius and his friends being convinced of the truth of Peter's discourse, God was pleasen to confirm them more fully in it, by immediately conferring the

miraculous powers of the Holy Ghost upon them, particularly that of speaking divers languages.

F 4

45. & 46.

A.D. 40. 45 And they of the circumcision which believed, were astonished, as many as came with Peter, bucause that on the Gentiles also was poured out the gift of the Holy Ghost.

45. & 46. And this perfectly aftonished the six friends that came along with Peter, to see the Gentiles partake of those divine favours, which they hitherto believed were to be always confined to the Jewish nation.

46 For they heard them speak with tongues, and mag-

nified God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

47. Then Peter appealed to them, whether this was not a clear evidence, that God intended these men the blessings of the gospel covenant; and that they might and ought to be baptized into the Christian profession?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

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And Could have the friends

being couring to the transfer

ni ylini sasarrashi makaca orma 2 odi paravsinco visterbugani yd si

Reports discounts, feed to people of

48. And upon their confession that it was so, he ‡ baptized them. And they begged of him, for the further advancement of the gospel, to stay there some time with them.

e grown and a serie of the Pale Chair again their par-

CHAP.

and the Market

brabe, doldw month

o pri par e chele maries

[†] Ver. 48. From St. Peter's baptizing these converts, any person may see the monstrous error of the Quakers, in affirming, That water baptism is unnecessary to such as have the Holy Ghost.

CHAP. XI.

The fewish Christians quarrel with Peter for conversing with Gentiles. His Account of his Conduct fully satisfies them. The Gospel preached at Phænice, Cyprus, and Antioch, but still to fews only. Barnabas sent to confirm those Converts. Saul comes to Antioch. Disciples called Christians there. Agabus foretels a Famine. Charities sent for the relief of the Christians of Judea.

AND the apofiles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerufalem, they that were of the circumcifion contended with him,

3 Saying, Thou wentest in to men uncircumcifed, and didst eat with them.

4 But Peter rehearfed the matter from the beginning, and expounded it by order unto them, faying,

of Joppa, praying, and

1. THE account of Cornelius A. D. 40.
and his friends converfion, and baptism by Peter, was
foon heard of by the other apostles and Christians at Jerusalem.

2. & 3. And when he was come up thither to give them notice of it, those converted Jews that still retained a religious regard to the legal rites (especially such as tended to distinguish the Jewish from the Gentile people), quarrelled with him, for so freely conversing with, and entertaining men that were uncircumcifed.

4. Upon which Peter showed them the express authority he had from God for it, by telling them the whole transaction.

5, 6, 7, 8, 9, & 10. ‡ How he was commanded to eat of clean and

[‡] For the full Paraphrase of these verses, from the 5th to the 16th, see chap. x.

A. D. 40 in a trance I faw a vision: A certain vesfel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me.

and unclean creatures without any distinction, by a vision, and voice from heaven; and that upon showing a reluctancy to break the Tewish law, the command was repeated thrice to him.

6 Upon the which when I had fastened mine eyes, I confidered, and faw four-footed beafts of the earth, and wild beafts, and creeping things, and fowls of the air.

7 And I heard a voice faying unto me, Arife, Peter;

flay and eat.

8 But I faid, Not fo, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What

God hath cleanfed, that call not thou common.

10 And this was done three times: and all were drawn

up again into heaven.

II And behold immediately there were three men already come into the house where I was, fent Cælarea from

12 And the Spirit bade me go with them, nothing doubting. Moreover, thefe fix brethren accompanied me, and we entered into the mans house:

13 And he showed us how he had feen an angel in his house, which stood, and faid unto him, Send men to Joppa, and call for

11, 12, 13, 14, & 15. How, while he was confidering upon the meaning of the vision, the Holy Spirit fuggested to him, that there were people waiting for him at the door, and expressly commanded him to go along with them to Cornelius; whom he found to have had a vision from heaven to the same purpofe; upon comparing which with his own, he found it to be the express will of God, that he should instruct him and his friends in the Christian faith: and that he had no fooner done it, but the Holy Ghost was conferred upon them, giving them the same gift of diverse languages, as he did the apostles on Simon, whose furname the day of Pentecost.

14 Who shall tell thee words, whereby thou and all thy house shall be faved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then

16 Then remembered I the word of the Lord, how that he faid, John indeed but ye shall be baptized with the Holy Ghost.

16. From whence he could A. D. 40. not but conclude, that great promise of Christ about the Holy Ghost, to be designed for the Genbaptized with water; tile as well as Jewish converts.

17 Forasmuch then as God gave them the like gift as be did unto us who believed on the Lord Jesus Christ, what was I that I could withstand God? Christians?

17. And now (favs he) can you imagine, that God should ever confer the fame gifts and endowments upon them and us. and yet deny them baptism into the fame religion, with us? And when his Spirit had qualified them to be his ministets, how durst I deny to make them

18 When they heard these things, they held their peace, and glorified God. faying, Then hath God also to the Gentiles granted repentance unto life.

18. Fully fatisfied with this. they were fo far from any longer envying the Gentiles the gospel privileges, that they bleffed God for the extent of his mercies towards them.

10 Now they which were scattered abroad upon the perfecution that arose about Stephen, travelled as far as Phænice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

19. During these transactions of Saul and Peter, some of the disciples that were dispersed from Jerusalem by the persecution, (Chap. viii.) had travelled and preached the gospel as far as Phoenice, the ifle of Cyprus, and Antioch in Syria, but preached only to the Jews, (not yet understanding the gospel to be defigned for any other nation.)

And fome of them were men of Cyprus and Cyrene, which when they were come to Antioch, fpake unto the

20, & 21. And some of them belonging to Cyprus and Cyrene, where the Greek language was used, preached to the Jewish profelytes at Antioch that used the fame language, with fuch miraA. D. 40. the + Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with

them: and a great number believed and turned unto the Lord:

A. D. 41. 22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they fent forth Barnabas, that he should go as far as Antioch.

> 23 Who when he came, and had feen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

> 24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

25 Then departed A. D. 42. Barnabas to Tarfus, for to feek Saul.

cles along with their doctrine. that abundance of them believed and were baptized.

22. Which great fuccefs, as foon as the apostles at Jerusalem heard of, they fent Barnabas into those parts, to confirm and perfect the new converts, and to confer fuch gifts of the Holy Ghost upon them, as the condition of those churches required.

23. Who, in purfuance of that commission went through Phœnice and Cyprus, and fo to Antioch, exhorting them to patience, and immoveable constancy in their profession.

24. And in this office he had great fuccess, not only by his eminent endowments of the Holy Spirit, but by the peculiar goodnefs, ‡ generofity, and fweetnefs of his temper, which very much won upon all that knew him.

25. And perceiving that agreat many more might there be converted, he took in the affiftance of Saul, whom he went to look for at Tarfus, where

† Ver. 20. [Spake unto the Grecians] -- προς Τές Έλληvisas -- to the Greek Jews. as our common copies read it. But the Alexand. MS. the Syr. Vulg. Arab. and Æthiop. versions read it #205 785 EAAnvas, to the Greeks, i. e. uncircumcised Grecian proselytes. And I take that to be the true reading: because mention is made before concerning the conversion of the Hellenists. chap. vi. 1. I Ver. 24. avneavados, a bounteous, merciful person.

he had continued, preaching about the parts of Syria A. D. 42. and Cilicia, for three years after his first arrival. (Chap.

ix. 31. & 32).

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they affembled themselves with the church, and taught much people; and the disciples were called Christians first in Antioch.

27 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the Spirit, that there 26. Having found him, and brought him to Antioch, they remained preaching there a whole year, and so increased the Christian church, that the converts, who by their enemies were wont in derision to be called Nazarenes and Galileans, and among themselves only believers, brethren, and faithful, were now so encouraged, as publicly and solemnly to take upon * them the name of Christians.

27. About this time there arrived at Antioch from Jerufalem, feveral disciples whom God endowed with a forefight of several things to come.

28. One of which, called A-gabus, foretold, that about two years after, there should be a dreadful famine raging through

* Ver. 26. xenualian xersiars, called Christians. That the word xenualiras, fignifies the fame as I have paraphrased it, is not only highly probable from the circumstances of the thing, but from what the reader may see in Gregory's Notes, and in Dr. Stanhope on Epist. for St. Barnabas's day. But it is much worth remarking what a very learned person hath lately observed, viz. That the converts, who now took the title of Christians upon themlelves, were (most probably) of the Gentile part. The believing Jews still adhering to the law, and affecting to be still called Jews; not willing so much as to admit the Gentile converts (that refused to submit to circumcision) into their synagogues and affemblies. Whereupon these laid converts, relinquishing their Gentilism, and being neither willing, nor permitted to be styled Jews, went by the name of Christians. See Bohmer's Dissert. Juris Eccles. Antiq. Differt. cap. viii. 2. See also Mr. Benson's Hill. of the first planting Christ. Relig. vol. I. page 241.

dearth throughout all * the world: which came to pass in the days of Claudius Cæ-

20 Then the dif-A. D. 44. ciples, every man according to his ability, determined to fend relief unto the brethren which dwelt in Judea.

30 Which also they did, and fent it to the elders by the hands of Barnabas and Saul.

A. D. 42 there should be great almost every part * of the Roman empire, which came to pass exactly at the time, being the fourth year of Claudius.

> 20. And this famine being particularly hard in Judea (where the number of the poor Chriftians was very great), these Christians of Antioch resolved to send them fome relief.

> 30. And accordingly fent Barnabas and Saul with it, to give it into the hands of the elders (to whose care the apostles, upon the

+ Ver. 30. dispersion by the forementioned persecution, had left See chap. the care of the churches of Judea), to be distributed vi. 1, &c. by the + deacons as they faw occasion.

CHAP. XII.

The History returns to the Affairs of the Christians at Jerusalem. A fresh Persecution by Herod Agrippa, on purpose to please the Jews. James slain. Peter put in Prison. Is delivered by an Angel. The Guard Sain. Herod at Cæsarea: Makes an Oration in the Theatre; receives the fulfome flatteries of the People; is flruck with a Disease, and dies.

I NOW about that time Herod the king stretched forth bis ter, at Jerusalem, hands

1. To return a little back to fome transactions of Pe-About

* Ver. 28 [Throughout all the world] --- èp' Same The That is __ [Either throughout the Roman empire (or the most part of it); or else throughout the whole land of Judea. See Mr. Lardener's Credibil. of the Gosp. Hist. page 318, &c.

hands to vex certain About the time that Agabus A. D. 44of the church. foretold the famine (chap. xi. 28). Herod Agrippa began a fresh persecution of the Christians there.

2 And he killed James the brother of John with the fword.

- 3 And because he faw it pleased the lews, he proceeded further to take Peter alfo. (Then were the days of unleavened bread).
- 4 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of foldiers to keep him, intending after Eafter to bring him forth to the people.

And to fecure him the better from any escape, set fixteen foldiers to guard him by turns, four at a time.

- 7 Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for
- 6 And when Herod would have brought him forth, the fame night Peter was fleeping between two foldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold, the came upon him, and

- 2. & 3 He first condemned and executed James the fon of Zebedee; and a little before the paffover apprehended Peter, and all this out of mere vanity to pleafe the doctors of the Fervish couneil, who still continued their obstinate hatred to the Christians. though the common people had generally a better esteem of them.
- 4. For fear, therefore, if he should bring Peter to his trial in court, during the time of that festival, the people should beg for his release, according to their privilege, which could not have been denied them (Matth. xxvii. 15). he resolved to continue him in prison till it was quite over.
- 5. While he was thus, as it were, marked out for death, vet the Christians put up the most folemn and frequent prayers to God for his deliverance, and he answered their requests.
- 6. For the very night before Herod intended him for trial and execution, as he was afleep, chained on each fide to a foldier, while the other two kept fentry at the fentry door,

7. & 8. An angel furrounded angel of the Lord with great brightness and splendor, came to him, and awoke A. D. 44. a light shined in the prison : and he smote Peter on the fide, and raifed him up, faying, Arise up quickly. And

his chains fell of from his hands.

8. And the angel faid unto him, Gird thyfelf, and bind on thy fandals: and fo he did. And he faith unto him.

Cast thy garment about thee, and follow me.

o And he went out wift not that it was true which was done by the angel: but thought he faw a vifion.

ro When they were past the first and the fecond ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord: and they went out, and paffed on through one ffreet, and forthwith the angel departed from him.

II And when Peter was come to himfelf, he faid, Now I know of a furety, that the Lord hath fent his angel, and hath delivered me out of

people of the Jews.

12 And when he had confidered thing, he came to the house of Mary, the mother of John, whose. furname was Mark, where

o. Peter did fo, but knowing and followed him, and himself to have been in a sleep, did not immediately conclude this to be real, but rather a visionary representation.

him, knocked off his chains

(without the least disturbance of

the guard) and ordered him to

makehimfelfreadyandfollowhim.

10. The prison being in the fuburbs of the city, the angel conducted him through the watches, and fo on to the city-gate, which tho' fecurely locked and barred, opened of itself; and after he had carried him fo far into the street. that he knew where he was, and could shift for himself, he left him

11. By this time, Peter throughly confidered, and fully fatisfied himself the whole transaction was real, and that God had wrought him a miraculous deliverance by his angel.

the hand of Herod, and from all the expectation of the

12. And fo refolving to fecure himself as well as he could, went to the house of Mary the mother of that John whose * furname was Mark; whither Providence feemed to have guided him, for

^{*} Ver. 12. [John whose surname was Mark] ___See Dodwell's Differt. Cyp. v. § 11.

where many were gathered together, pray-

13 And as Peter knocked at the door of the gate, a damfel came to hearken, named Rhoda.

14 And when she knew Peters voice, the opened not the gate for gladness, but ran in, and told how Peter flood before the

15 And they faid unto her, Thou art mad. But the conflantly affirmed that it was even fo. Then faid they, it is his an-

voice; or else an + angel in his shape, that could do it

perfectly. 16 But Peter con-

tinued knocking: and when they had opened the door, and faw him, they were aftonished.

17 But he beckning unto them with VOL. I.

the family was up, with feveral A. D. 44 of their neighbour Christians at their devotions, and praying particularly for hisdeliverance, ver. c.

13. As foon as Peter knocked at the gate, a maid-fervant came to examine * and know certainly who it was, before the would venture to let him in.

14. But being fure it was Peter's voice as foon as he spoke to her, she had not patience to open the gate, till she ran and told the company.

15 Who all told her, the must be mad, to affirm fuch an impoffible thing. But the maid perfifting in it, they concluded it must be either some + messenger from him of his near acquaintance, who could best imitate his

16. Peter knocking all this time at the gate, several of them came, and upon further certainty that it was he, let him in, but aftonished how he should come there.

17. He defired them to make no noise, but keep it private at prefent,

* Ver. 13. Tangrai To bearken, Subase iliare. See Le Clerc upon the place.

⁺ Ver. 15. 6 alyenos auls esw-It is his angel. The word fignifying either messenger or an angel -- It is not absolutely certain, which of the two senses it is here to be taken in; though P. à Limborch, in his late Commentary, has observed such circumstances render it most probably to lignify a real angel.

A. D. 44 the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he faid, Go show these things unto James, and to the brethren. And he departed, and went into another place.

> 18 Now affoon as it was day, there was no fmall ftir among the foldiers what was become of Peter.

10 And when Herod had fought for him, and found him not, he examined the comkeepers, and manded that they should be put to death. And he went down from Judea to Cesarea, and there abode.

20 And Herod was highly difpleafed with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the kings chamberlain their friend, defired peace, because their country was nourished by the kings country.

prefent, telling them fhortly how it was, and ordered fome of them to carry the news to James the bishop of Jerusalem, and the other Christians, to show them what a good effect their prayers had had; and fo went to another house, where he thought he could be more fafe and private.

18. Next morning the poor foldiers were in a dreadful apprehension for their prisoner, as well knowing the great feverity of the Roman discipline upon all neglects of keeping guard.

19. And well they might, for Herod had them immediately to a strict examination, and upon their not being able to give any account of his escape, he ordered them all four to be put to death.

20. After this, Herod went to Cæfarea, to celebrate the folemnity there kept for the honour of Cæfar; whither the cities of Tyre and Sidon fent ambaffadors to him, to appeale his displeasure at some misdemeanor of theirs, for which they feared he might deolare war against them, and deprive them of the constant supplies of corn and other provifions out of Judea and Galilee,

without which they could not well * fubfift. And gaining over his chamberlain to their interest, they obtained their peace. 21. Upon

^{*} Ver. 20 .- [Their country was nourished by the king's country |- See Ezek. xxvii. 17. and 1. Kings v. 11.

- 21 And upon a fet 21. Upon the fecond (being A. D. 44. day. Herod arrayed the chief) day of the folemnity, in royal apparel, fat Herod in glittering and fumptuous upon his throne, and robes, feated under a canopy in made an oration unto the theatre, harangued the nothem. bles * and people with a most eloquent oration in the praise of Cæsar.
- 22 And the people gave a shout, faying, It is the voice of a god, and not of a man.
- 22. Upon which the nobles about him, gave him the most extravagant compliments, and the people with loud acclamations cried him up for a kind of deity. All which fulfome flatteries he received with the highest degree of pride and satisfaction.
- ately the angel of the Lord fmote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.
- 23 And immedi- 23. For which, along with the many other instances of his vanity and cruelty, the invisible + hand of God immediately struck him with a most painful and tormenting difease in his bowels, ‡ which in five ‡ days time ulcered and bred worms, and ended in a loathfome and calami-
- 24 But the word

tious death.

that was at Articen tioch Unlent 24. In the mean while, notof God grew and mul- withstanding the late opposition tiplied. of Herod, the Christian religion got ground every day.

and incharge product Giza

25. And

which may refer either to the affembly in general, or to

the forementioned ambassadors in particular.

+ Ver. 23. [o de a yenos Kueis emalagev aulov.] -- The angel of the LORD fmote him. Josephus, who gives the particulars of this relation, makes no mention of an angel. So St. Luke may be thought to express it, in the usual strain of the Jews, who were wont to attribute any supernatural event, the immediate cause whereof was not visible, to the operation of angels.

I For the more full account of this, the reader may fee Josephus's Antiq. Lib. XIX. Cap. vii. and from him in

Euseb. Eccles. Hist. II. Cap. x.

A. D. 44. 25 And Barnabas and Saul returned from Jerufalem, when they had fulfilled their ministry, and took with them John whose furname was Mark.

25. And Saul and Barnabas having delivered their contributions, fent from Antioch to Jerufalem, (chap. xi. 29, 30.) returned to Antioch again; of whole travels and transactions (in the more remote parts of the world) I now come to give a relation in the following chapters.

CHAP. XIII.

The Progress of the Gospel at Antioch, and other remote Parts. Sergius Paulus the Roman Governor at Paphos, converted by Paul and Barnabas. Elymas the Sorcerer fruck blind by Paul. Paul's Sermon in the Jewish synagogue at An. tioch in Pisidia, proving Jesus to be the Messiah. The effeet it had upon many. The unbelieving Yews cause them to be expelled the Country.

A. D.45. 1 NOW there were in the church that was at Antioch, certain prophets and teachers; as Barnabas and Symeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch. and Saul.

> 2 As they miniftered to the Lord, and fasted, the Holy Ghost faid,

1. THE persons endowed with prophetical gifts at Antioch (mentioned chap. xi. 27.) were by this time grown to a confiderable number, and become the chief teachers * in the public affemblies of that church, among whom were Saul, Barnabas, Symeon, Lucius, and one Manaen belonging to Herod's court.

2. On a certain day, which they fet apart + for fasting and public worship, the Holy Ghost fuggested

+ Ver. 2. [אמדעפין צידשי דש Kuelw אמו מון בעיטידשי] --- As they fasted and minutered unto the Lord.

^{*} Ver. 1. [Пеофітая на бобаснахов. - Prophets that were their chief prea hers and ministers. See Dr. Whitby's Gen. Prof. to the Epitt. 9 12.

faid. Separate me Barnabas and Saul, for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they fent them away.

fet upon that work.

4. So they being fent forth by the Holy Ghost, departed unto Seleucia; and from thence they failed to Cyprus.

s. And when they were at Salamis, they preached the word of God in the fynagogues of the lews: and they had also John to their minister.

upon preaching.

6. And when they had gone through the ifle unto Paphos, they found a certain forcerer, a false prophet, a Jew, whose name was Barjesus.

7. Which was with the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and defired to hear the word of God.

fuggested to these prophetic A. D. 45. teachers, that God intended Barnabas and Saul should travel into feveral remote countries to spread the gospel both to Jews and Gentiles; and ordered they should be in a solemn manner appointed and

> 3. Which they did accordingly by fasting and solemn prayer for a bleffing upon their undertakings, and imposition of hands, as a token of special designation to a particular office.

4. They went first to * Seleucia (which was hard by) and thence into the isle of Cyprus, where the Jews were very numerous.

5. All along as they went, they applied themselves, first to the Jews, beginning at Salamis to preach in their fynagogues; and because they expected a great number of converts, they took Mark with them to baptize and do other offices under them, while they attended wholly

> 6. & 7. Thence they went through the whole island to Paphos, where the Roman governor had his residence, and had got with him a Jewish magician, that amufed him with his diabolical arts. But being a fenfible and well-disposed person, and hearing of the fame of the two apottles, fent for them to hear what religion they taught.

8. But

^{*} Now called Scandarone.

A. D. 45. 8 But Elymas the force er (for fo is his name by interpretation) withstood them. feeking to turn away the deputy from the faith.

8. As they were teaching him the Christian doctrine, this Barjefus (whofe Arabic name Elumas, fignifies a magician) contradicted them, and would have perfuaded the governor not to hearken to them.

o Then Saul (who also is called Paul) filled with the Holy Ghost, set his eyes on

o. Upon which Saul (who goes by the name of Paul in the fequel of this history) being infpired with a divine power to punish this wicked person in a miraculous manner, for the governor's convertion, fet his eyes on him with an air of anger and authority.

10. & 11. And having first fe-

10 And faid, O full of all fubtilty and all mischief, thou child of the devil, thou enemy of all righteoufness, wilt thou not cease to pervert the right ways of the Lord?

verely rebuked him as a confederate with the devil, and a malicious opposer of true religion. told him that his obstinacy against the plain evidences of the gospel, should instantly be punished with the loss of his fight; upon which words he was ftruck blind.

II And now be hold, the hand of the Lord is upon thee, and

thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about feeking some to lead him by the hand.

12 Then the deputy, when he faw what was done, believed, being aftonished at the doctrine of the Lord.

12. The governor feeing the apostle's doctrine confirmed with fuch divine power, embraced the Christian faith.

13 Now when Paul and his company loofed from Paphos, they came to Perga in Pamphylia:

13. From Paphos in Cyprus, they went to Perga in Pamphylia, where Mark choosing * rather to be with Peter at Jerusalem, than travel

^{*} As Bishop Pearson thinks, Op. Poslum. p. 6.

phylia: and John departing from them, returned to Jerusalem.

departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and fat down.

15 And after the reading of the law and the prophets, the rulers + of the fyna-

gogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckning with his hand, said, Men of Israel, and ye that fear God, give audience.

this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18. And about the time of forty years fuffered he their manners in the wilderness.

19. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot.

20. And after that he gave unto them judges, about the space of four hundred and fifty years, until Samuel the prophet.

travel with them any further, left A. D. 45. them; which Paul very highly * refented.

14. 15. & 16. Thence the next A. D. 46. year they arrived at Antioch in Pissidia, where in one of the Jew-ish synagogues, after the lessons, the president (according to † cus-† Philo, tom) asking who would expound upon any part of them, Paul stood up, and made the following sermon to the Jews and profelytes.

17. 18. 19. 20. & 21. Wherein he proved to them in the first place, that the chief and great defign of God in choosing Abraham, and the patriarchs, and the nation of the Jews descended from them, for a peculiar and feparate people, in preferving and miraculously delivering them from the Egyptian bondage; in his mercies and patience toward them in the wilderness; in destroying the feven nations for their fettlement in the land of promife, and their constant deliverances under the government of their judges and kings, down to David, and fo to this time, was the kingdom and religion of the Messiah, who was to be born of their nation, as the Saviour and Redeemer of mankind.

G 4

21 And

^{*} Ver. 13. See chap. xv. 37, 38, 39.

A. D. 46. 21 And afterward they defired a king, and God gave unto them Saul, the fon of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raifed up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

22. & 23. And then, as David, in particular, upon account of his eminent wisdom, valour, and piety, was made a type of Christ, and had a promise he should descend from his family, That GOD had fulfilled that promise in JESUS of Nazareth, who was of David's line.

23 Of this mans feed hath God according to his pro-

mise, raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he faid, Whom think ye that I am? I am not be. But behold, there cometh one after me, whose shoes of bis feet I am not worthy to loose.

26 Men and brethren, children of the flock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not,

24. & 25. This JESUS it was, that John Baptist, that holy and mortified preacher of repentance, declared to be the true CHRIST, when the Jews demanded of him if he himself were the person? Telling them he pretended only to prepare them, by repentance, for the mercies of a far greater prophet who was shortly to appear; even so great a one, that in comparison (says he) I am not worthy to do the meanest office of service to him.

26. Then addressing himself anew to the Jews and proselytes, he called upon them earnessly to consider, that now was the time wherein God offered them the happy means of pardon and salvation by JESUS CHRIST.

27. And that they would make it no objection against the truth of his Messiahship, that the council at Jerusalem had condemned

not nor yet the voices of the prophets which are read every Sabbath day: they have fulfilled them in condemning him.

demned and crucified him as a A. D. 46. malefactor and false prophet, for that in fo doing, they had exactly fulfilled, and inconfiderately accomplished the very prophecies concerning the fufferings of the

Messiah, that used to be read in their own synagogues.

28 And though they found no cause of death in him. yet defired they Pilate that he should be flain.

28 Beside, that Jesus's innocence was fo clear, even to Pilate himself, that he would have acquitted him, but for the outrageous clamours of the Jews to have him flain.

20 And when they had fulfilled all that was written of him, they took bim down from the tree, and laid him in a fepulchre.

29. & 30. But God (fays he) has fufficiently vindicated him, by raifing him from the dead, after he had been laid in a fepulchre, that was fo fecurely fealed, * and fo strongly guarded. * Matth.

30 But God raised him from the dead.

as And he was feen many days of them which came up with him from Galilee to ferufalem, who are his witnesses unto the people.

31. Of which his apostles, and a great number of his disciples. are eye-witnesses, who saw and conversed with him for forty days after it.

32 And we declare unto you glad tidings, bow that the promife which was made unto

the fathers.

33 God hath fulfilled the fame unto us their children, in that he hath railed up Jesus again, as it is allo written in the fecond pfalm, Thou art my Son, this day have I begotten thee.

32. & 33. And how willingly and gladly ought you now to receive this truth of Jefus's refurrection, whereby you fee fo happy and full a completion of the most remarkable prophecies and promifes made to your pious ancestors? For of this it is that God spake in Pial. ii. Which words, thoughin fome lower fense they may be meant of David's conquest over his enemies, yet have now had their most eminent A D. 46. and full accomplishment in God's raising up the Meffiab from death, to the glory and power of his spiritual kingdom.

34 And as concerning that he raised him up from the dead, now no more to return * to corruption, he said on this wise, I will give you the sure mercies of David.

35 Wherefore he faith also in another psalm, Thou shalt not suffer thine Holy One to see corruption.

34. & 35. Thus also that promise of God to the Jewish nation, of the sure mercies of David, Isa. lv. 3. could only be meant of that * absolute promise of the Messiah to be from his family, a glorious Prince and Saviour, of whom David was a type, and who was called also by his very name David, and son of David; and so is in effect the same promise with that of Psal. xvi. 11. Thou shalt not suffer thine Holy One

(i. e. thy CHRIST) to fee corruption.

36 For David after he had ferved his own generation by the will of God, fell on fleep, and was laid unto his fathers, and faw corruption:

37 But he whom God raifed again, faw no corruption.

36. & 37. Which last words can no way be true of David's person, who having personned several good services, in obedience to God's eommands, in his lifetime, lies in his grave to this day; but are most exactly suffilled in JESUS, whom God raised the third day, before his body was in the least putrisied, and then exalted him into heaven.

38 Be it known unto you therefore, men and brethren, that through this man

38 Wherefore you have all the demonstration your own scriptures and prophecies can give you, That this JESUS is the

^{*} Ver. 34. [Now no more to return to corruption.] As Lazarus, and the widow's fon did. Thus Christ's dying no more, and death having no more dominion over him, Rom. vi. 9. is the distinguishing privilege of his resurrection, above that of any other persons miraculously restored to life, who all returned again to the dark prison of the grave. And this is what made the mercies here spoken of, to be the misch constant and continual, as the promise was absolute.

is preached unto you the true Messiah, and that by the A.D. 46. the forgiveness of fins. facrifice of his death, you have obtained the means of the full pardon of your fins, and of eternal falvation, upon the condition of true repentance, and embracing his religion.

fied from all things. law of Moses.

30 And by him all 30. And this pardon by the that believe are justi- blood of Jesus, is much more extensive and effectual, than what from which ye could the purgations and facrifices of not be justified by the the Mofaical law could ever procure for you: For the only effect

of those washings and facrifices was, admission into the congregation again, from whence the breach of some positive ceremony had excluded a man; they alone did not purge the conscience, but only took away the political guilt, in relation to their civil and ecclefiastical penalties : and some offences were punished with death, and admitted no facrifices at all. Whereas this atonement of Jesus your Messiah, reaches to the perfect and eternal forgivenness of every kind and degree of transgression, in them that fincerely believe and obey him.

fore, left that come upon you, which is spoken of in the prophets.

41 Behold, ye deipilers, and wonder, and perish: for I work a work in your days, a work which you shall in no wife believe, though a man declare it unto you.

40 Beware there- 40. & 41. It infinitely concerns you therefore, not to reject and contemn fuch clear evidences, and merciful propofals of Heaven toward you, lest you come under the fame character wherein the prophet described your forefathers in Manasse's time (Hab. i. 5.), and for a still more wicked obstinacy and contempt against God, be at last cut off by a destruction * more exemplary and amazing than that of the Babylonish captivity.

42 And when the Jews were gone out

42. This discourse of Paul had fo good an effect, that though

^{*} Ver. 41. The apostle seems clearly to intimate their final destruction by the Romans.

A. D. 46. of the fynagogue, the - Gentiles befought that the words might be preached to them the next Sabbath.

the generality of the Jews went away as infidel and obstinate as they came; yet when they were gone, abundance of the Pilidian Gentiles (or rather Gentile converts to the Jewish religion, called Profelytes, ver. 43.) requested Paul to preach the same doctrine the next

* Sabbath to them, as liking it very well.

43 Now when the congregation was broken up, many of the lews, and religious profelytes followed Paul and Barnabas, who fpeaking to them, perfuaded them to continue in the grace of God.

43. And after the affembly was over, a good number of the Jews and profelytes came to the apostles, and professed themselves convinced of the truth of their doctrine, who thereupon gave them a great many further arguments and encouragements to persevere in that persuasion, against the envy and malice of the unbelieving Jews.

44. & 45. Accordingly the next

Sabbath, as Paul was preaching

to a vast number of people (viz.

44 And the next

Sabbath day came almost the whole city together to hear the word of God. 45 But when the Tews faw the multi-

idolatrous Gentiles, as well as Gentile proselytes); the infidel Jews enraged at the fight of the idolatrous Gentiles flocking into their fynagogue, interrupted his difcourse with the most outrageous expressions of raillery and abuse.

tudes, they were filled with envy, and spake against those things which were fpoken by Paul, contradicting and blaspheming.

46. & 47. Upon which the two apostles told them plainly, that they had now discharged their duty toward them, in giving

46 Then Paul and Barnabas waxed bold, and faid, It was neceffary that the word-

^{*} Ver. 42. [Eis to metago σάβδατον, the next Sabbath.] This phrase being taken by some of the best interpreters to fignify [the week's space between the last and next Sabbath]; but by others, [the next Sabbath-ay]; and pretty good reasons given on both sides, I have left it without any addition to our translation.

of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, faying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

firred up the devout and honourable women, and the chief men of the city, and raised persecution against

them the first offer of the gof- A. D. 46. pel doctrine and privileges, according to the direction of IE-SUS CHRIST (Acts i. 8.) But as their incurable malice and prejudice rendered them unworthy and incapable of any further attempt for their conversion, they should leave them to themselves. and tender these offers of mercy to the Gentiles, who by the tenor of all the prophetic writings. particularly that of Ifai. xlix. 6. were intended for membersof the kingdom of the Messiah, as well as the lews. of and die

48. & 49. The Gentile people received this with the utmost degree of religious joy and gratitude, and all among them that were of a sober disposition, * and sincerely desirous to know the true religion, believed and embraced the gospel, which now was spread through the whole country of Pissdia.

50 But to hear the Gentiles made partakers of the bleffings of the Messiah, so enraged and exasperated the insidel Jews, that by influencing some women of quality

^{*} Ver. 48. [Terappirot sie Zwir didnot, ordained to eternal life.] That this phrase fignifies no other than what I have paraphrased it, and has not the least relation to any absolute and unconditionate divine decree of these persons to eternal life, is so evidently and copiously demonstrated by all good critics and interpreters upon this place, that I may well venture to tell the English reader in the words of Grotius—He that seeth it note is blind.

A. D. 46. against Paul and Bar- quality among their profelytes,

nabas, and expelled and by them their husbands, and them out of their some of the governing part of coafts. the city, they procured fuch fevere orders against the two apostles, that they forced

them to flee for fafety.

bracot the golpet, which new was firead through the whole

51 But they shook 51. And they, when they left off the dust of their the place, remembering the words feet against them, and of Christ (Matth. x. 14.) shook came unto Iconium. off the dust of their feet against them; thereby fignifying and declaring, that they ought to have no more to do with fo obstinate and incurable a people. delle to tank

52. And the disci- 52. But in the mean time, notples were filled with withstanding this inhuman treatjoy, and with the Ho- ment of the apostles, the new ly Ghost. converts continued in the profesfion of the Christian faith, with great constancy and cheerfulness; God also affisting and confirming them therein, by imparting fuch gifts of the Holy Ghoft among them, as were requifite and agreeable to the circumstances of his church.

CHAP. XIV.

Paul and Barnabas travel to Lycaonia. They preach at Iconium in the Jewish Synagogue, and convert many. Being forced at last from thence, they go to Lystra, and Derbe. A Cripple cured at Lyftra. The Inhabitants take them for Deities, and would have offered Sacrifice to them. The Apostles discourse to them hereupon. The Jews cause Paul to be stoned. The Apostles return to Antioch in Syria, from whence they first set out.

fyna-

AND it came 1. THE two apostles, Paul to pass in Iconium, that they went expelled from Pisidia, went into the both together into the province of Lycaonia, bordering dende we for it also bupon

and fo fpake, that a great multitude both of the Jews, and also of the Greeks, believed.

them and their profelytes were converted.

- 2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.
- 3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted figns and wonders to be done by their
- 4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.
- 5 And when there was an affault made both of the Gentiles, and also of the Jews, with their rulers, to ule them despitefully, and to stone them,

6 They were aware of it, and fled

fynagogue of the Jews, upon it, in the leffer Afia, where A D. 46. the first town they entered was Iconium, still applying themselves. first to the Jews in their synagogue, where they preached with fuch fuccess, that abundance of

> 2. But the infidel Jews here, (being of the same obstinate and malicious temper with those of other parts) endeavoured by all the arts of flander and calumny, to prejudice the Gentile part of the town against them.

> 3. This violent opposition of

the Jews, made the apostles stay * in that place to be the longer, and their preaching the more earnest: the truth whereof they confirmed by many miraculous demonstrations.

4. And notwithstanding their malicious endeavours, the apoftles gained a confiderable part of the people to approve and embrace their doctrine.

5, 6, & 7. But perceiving the infidel Jews and Gentiles had combined together, and had got fo many of the governing part to join with them, as to attempt openly to abuse and destroy them, they went off and preached at Lystra and Derbe, the next cities

* Ver, 3. [Tranor wish sir xeovor distertar.] The wir sir may be rendered, either by therefore or for indeed. The latter of which fenfes will make the malice of the Jews, ver. 2. to proceed from their long stay and preaching there.

unto the region that them. lieth round about:

A. D. 46. unto Lystra and Derbe, of the same province, and so in cities of Lycaonia, and all the country that lay round

7 And there they preached the gospel.

8 And there fat a certain man at Lyffra, impotent in his feet, being a cripple from his mothers womb, who never had walked.

o The fame heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed.

10 Said with a loud voice, Stand up right on thy feet. And he leaped and walked.

8. As Paul was preaching at Lystra, there was one of his auditors that was born a cripple, and never had any use of his legs.

o. & 10. Paul took notice of this person; and whether by his ferious behaviour, and devout attendance to his discourse, or by the fuggestion of the Holy Spirit, knowing the man to be of fo honest and religious a disposition, that a miraculous cure of his body would have its due effect upon his mind, called out to him

before the whole of the congregation, and, in the name of JESUS, bade him rife up and stand upon his legs: upon which words the man did fo, and found the perfect use of his limbs.

II And when the people faw what Paul had done, they lift up their voices, faying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas Jupiter, and Paul Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen and gar-

11. This fo amazed the Gentile part of the auditory that faw it done, that they ran into town, crying out, The gods are come down to us in human shape.

12. They took Barnabas to be Jupiter; and because Paul was the chief preacher, they took him for Mercury, i. e. Jupiter's attendant, messenger, and interpreter of his will.

13. In consequence of this perfuation therefore, the priest that belonged to Jupiter's temple with his image in it, came in

garlands unto the gates, and would have done facrifice with the people.

14 Which when the apostles, Barnabas and Paul heard of. they rent their clothes. and ran in among the people, crying out,

15 And faying, Sirs, why do ye thefe things? we also are men of like passions with you; and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the fea, and all things that are therein.

16 Who in times past suffered all nations to walk in their own ways.

revelation of his will, as the Jews had;

17 Nevertheless. he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful feafons, filling our hearts with food and gladness.

in folemn manner to the gates A. D 46. where the two apostles lodged, with an ox crowned with garlands ready for facrifice to offer to them as unto gods.

14. Which they no fooner apprehended, but they went out to them with expressions of the utmost concern and detestation at what they were about to do.

15. Affuring them they were but mortal men like themselves, though they were the messengers of Heaven; and that the ohief defign of the doctrine they had preached, was, to reduce them from their idolatrous and false religion, to the pure and proper worship of the One true God, the creator and governor of all the world.

16. And that the it has pleafed the divine wisdom and justice, as a * punishment for their gross immorality and idolatry, to give the greatest part of the world over for many ages, to their own ignorance, by not affording them any express

17. Yet he had not left them without any means of knowing fo much of his divine nature and will, as might restrain them from fuch irrational and barbarous proceedings; the very creation of the world about them, and the constant course of Providence over it, ordering all things in fo particular a manner, for the comfort, pleasure, and *lupport*

^{*} Ver. 16. See Rom, i. from ver. 20, to the end.

A. D. 46. fupport of mankind, being all clear arguments of the wisdom, power, and goodness of God. But that now he had intended them the happy knowledge of his true wor-(bip, if they would accept and embrace it.

> 18 And with these fayings scarce restrained they the people, that they had not done facrifice unto them.

10 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew bim out of the city, fuppofing he had been

18. This discourse was hardly enough to weigh upon their prejudices, and reftrain the people from their intended facrifice.

10. Soon after this, some of the malicious Jews of Antioch and Iconium, purfued the two apostles hither, and by their calumnies and inventions, fo incenfed the rabble against them (especially against Paul the chief preacher in public), that they stoned him out of the city, and bruifed him

fo, as they thought they had killed him. And thus it was the lot of this apostle to be stoned, upon the fame account as he had confented to the stoning of St.

Stephen.

Howbeit, as 20 A. D. 47. the disciples stood round about him, he rofe up, and came into the city : and the next day he departed with Barnabas to Derbe.

20. But by the help and affiftance of fome of his friends. and Christian converts, he recovered and got privately into the town; and to avoid their further fury, went next day, and Barnabas along with him, to Derbe, another city of the fame province.

21. & 22. And after having

21 And when they had preached the gofpel to that city, and had taught many, they returned again to Lyftra, and to Iconium, and Antioch,

there preached and converted good numbers, returned back the beginning of the next year to Lystra again, and so to Iconium and Antioch, to confirm and fettle the new converts in courage and patience, under those hardships which he told them, by his

22 Confirming the fouls of the disciples, and exhorting them to continue in the faith,

own example, and the very nature faith, and that we must through much tribulation enter into the kingdom of God.

ture of the Christian religion A. D. 47-(that was levelled against the vices and prejudices of mankind). they could not but expect to meet withal.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

from which places, they did with folemn fasting and prayers, ordain spiritual governors, for the orderly management of their refpective churches, and fo commended both ministers and people to the bleffing of that Lord and Saviour, whose religion they professed;

23. Before their departure

24 And after they had paffed throughout

Pisidia, they came to Pamphylia.

25 And when they had preached the word

in Perga, they went down into Attalia:

26 And thence failed to Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come, and had gathered the church

together, they rehearfed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28. Continuing there for two 28 And there they abode long time with or three years together. the disciples.

24. & 25. And then went through Pisidia into Pamphylia, another province of the leffer Asia, and preached the gospel in the cities of Perga and Attalia.

26. & 27. From whence, at the latter end of the year, they returned by fea to that Antioch in Syria, where they were first appointed in fo particular a manner for these travels, * and gave the * Chanchurch a full account of the fuc-xiii. 3. cess of them, especially among the Gentile people.

CHAP.

H 2

CHAP. XV.

A Dispute raised by some Jewish converts concerning the Necessity of Circumcision. Paul and Barnabas return to Jerusalem, to get this controversy determined by the Apostles, and the whole Church there. The Speeches of Peter, Paul, and James, upon this Subject. The Determination of the Council sent, in a Letter, to the Christians at Antioch, to the great Satisfaction of the Gentile Converts there. Paul and Barnabas propose to travel again. They part, in a dispute about taking Mark with them.

A. D. 50, I A N D certain men which came down from Judea, taught the brethren, and faid, Except ye be circum
* Ver. 5. cifed after the manner of Moses, ye cannot be saved:

1. WHILE Paul and Barnabas continued at Antioch (chap. xiv. 28.), there came thither from Judea several Jewish Christians, that had been bred up rigid * Pharisees, and still retained a warm zeal for the rites of the Jewish law; who endeavoured to persuade the Gentile and Barnabas had made. That they

converts that Paul and Barnabas had made, That they could never be faved by the Christian religion alone, but along with it must be circumcised, and so obliged to obtain the ceremonies of the Mosaical institution.

2 When therefore Paul and Barnabas had no small diffension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

2. These zealots improved this matter into a very hot dispute; and though the two apostles argued plainly and strongly against them, yet, either not prevailing so far as fully to satisfy all parties, or else the better to put a full end to the debate, the whole church of Antioch came to this resolution, To leave it to the determination of the Apostolical College

College in full council at Jerusalem; and that Paul * A. D. 50, and Barnabas, with some others of their chief clergy, 51. should go thither, and lay the matter before them.

- 3 And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.
- 4 And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them,
- 3. On this important errand they were accordingly fent, and in their paffage thither, acquainted the Christians of the several countries of Phenicia and Samaria, what success they had in converting many Gentile people; at which they heartily rejoiced.
- 4. Arriving at Jerusalem, they immediately applied themselves to the apostles and other eminent governors in that church; acquainting them sirst with the success of their ministry among † See ver. the Gentiles, and then in particular with the dispute that had happened, and how they had opposed

these Jewish zealots; in all which proceedings, they were highly commended ‡ and approved of by the Apotolical Assembly.

5 But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcife 5. Against which approbation of the apostles, some of the fewish Christians (of the same set with those that went to Antioch) objected, and maintained the ab-

* This is that Journey of St. Paul to Jerusalem, which he mentions, Gal. ii. 1. being just about fourteen years after his first conversion. See Bishop Pearson, An. Paul. p. 8, 9. and Dr. Whitby upon Gal. ii. 1.

‡ Ver. 4. ['Απεδεχ. Эποων ὑπὸ τῆς ἐκκλησιως — Were received of the church, &c.—feems a very dry translation of a phrase, which properly fignishes to [receive with approbation and applause]; and by a small and usual transposition in this place, gives that sense as most agreeable to the context. For it was against this approbation of the apostles, that certain of the sect of the Pharisees rose up, in the next verse.

1

* Matth.

19.

A. D. 50, cumcife them, and to command them to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much difputing, Peter rose up and said unto them:
Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us:

9 And put no difference between us and them, purifying their hearts by faith.

into all the privileges of the Christian religion, with circumcision, as he did us that had been circumcised.

no Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear *?

folute necessity of the whole Jewish law along with the Christian
religion, in order to salvation.

6. Upon which the apostles and elders resolved to consider the case, and determine it in a full assembly.

7. In which, after much difpute on both fides, Peter stood up, and thus stated and expostulated the case. You all know, and allow (said he) that Christ, in his lifetime, gave me the asfurance * that I should be the first preacher of the gospel to the Gentile world. And first of all to such Gentiles as these, who are proselyted to the Jewish religion, and worship the true God.

8. & 9. And how fully he has made that promife good, by expressly commanding me to convert Cornelius and his friends; upon whom immediately at their conversion, God was pleased to confer the same gifts of his spirit, as he did upon us at the day of Pentecost; thereby demonstrating, he did as freely receive them of the Christian religion, without us that had been circumcised.

10. What a diffrust therefore is it of the clear and plain truth of God, and in what manner do you provoke him, that you should presume to impose that as absolutely necessary to the falvation

^{*} Ver. 10. [Why tempt ye God]——See note on ch.

tion of these Gentile Christians, which he by the most A. D. 50, evident dispensation has declared not to be necessary? And all this out of an excessive zeal for the ceremonial parts of a law, which by the vast number, cost, and trouble of them, are at best but like a yoke, and, in their own nature, have no tendency to procure inward holiness of life, or the perfect pardon of sin.

that through the grace of the Lord Jesus Christ, we shall be faved, even as they.

multitude kept filence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

that by a fincere belief and practice of the gospel religion (without any virtue of circumcision) both Jew * and Gentile, are to obtain pardon and falvation.

12. As foon as Peter had done, Paul and Barnabas stood up; and in further confirmation of his argument, gave the assembly an account, that God had bestowed the miraculous gifts of the Holy Ghost upon those Gentile converts they had made in their tra-

vels, just as he had done in the case of Cornelius; and thereby accepted them as complete Christians, without the least notice of any obligation to the Jewish law.

13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto

14 Simeon hath declared how God at the first did visit the 13, & 14. And then James the bishop of Jerusalem, gave the finishing proof of what they had all three said, by desiring the council to compare the present facts with the prophecies relating to the conversion of the Gentiles.

Gentiles, to take out of them a people for his name.

H 4 15 And

^{*} Ver. 11. [xa9 or reonor ransino.— We shall be faved even as they.] The word ransino may relate either to the Gentiles, as in the Paraphrase, or else to Saul and Barnabas; and then the sense is, We are of the same sentiment with Paul and Barnabas, That salvation is to be had by the gospel, not by the law. But the first is the most natural construction.

A. D. 50, 15 And to this agree the words of the prophets, as it is written.

return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruins thereof, and I will fet it up.

of Amos ix. 11, &c. wherein God promifed the great and happy refloration of the Jewish affairs under the kingdom of David, i. e. The religion of the Messiah, by calling and gathering in the Gentile world to them, and uniting them all into one people and one church.

17 That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith

the Lord, who doth all thefe things.

18 Known unto 18. Now (faid he) the fame God are all his works Spirit of God that promifed and from the beginning of foretold this eminent bleffing to the world. the Gentile believers, did also certainly * determine upon what conditions they should enjoy it; and as in his gracious and free acceptance of these late converts, he has no way declared circumcifion, and the observance of the whole Jewith law, to be one of those conditions: it is plain he intended they should be saved only by the sincere profession of the Christian religion. And therefore do not let us pretend to know the mind of God better than he himself has declared it.

19 Wherefore my 19. Wherefore upon these reafentence is, that we fons we ought to determine, that trouble not them, the Gentile believers are not to which

^{*}Ver. 18. [\(\text{Prop} \) \(\text{in} \) \(\text{this} \) \(\text{expression} \) \(\text{Hown unto God are all his works.} \) \(\text{That this expression cannot merely fignify God's foreknowledge and prediction of this gracious event, is plain, because this sense makes nothing towards St. James's argument; nor was it denied by any. But the word vivocres being of a large and extensive import in the New Testament, if it be here rendered designed or determined, then it will give the apostle's argument full, viz. That God designed that prophecy to be no otherwise accomplished, than as Peter had acted in the case of Cornelius, &c.

which from among be thus troubled and discouraged A. D. 50, the Gentiles are turn- in their Christian profession, nor burdened with the observation ed to God. of the whole Jewish law, by circumcision.

and from blood.

20 But that we 20. Only as the present state write unto them, that of the church now stands, as they abstain from pol- composed by Jews and proselyted lution of idols, and Gentiles, it is expedient we should from fornication, and still oblige these converts to these from things strangled, four things, as proper to keep them at a further distance from

the idolatrous worship they have renounced; and then, as being the most principle points, the Jewish zealots infift upon it in their law, to keep them also from further clamours and objections, viz. To avoid the use of every thing they know to be any way confecrated to a heathen deity, or dedicated to an idol. And especially from uncleanness, and unlawful use of women (by which the heathens had made themselves, and even their worship, so infamous and abominable); and then as eating of the blood of animals, or the flesh of any creature that was killed with the blood in it, were forbidden the Jews in fo special a manner, and as a folemn token of their distinction from all other people, they should abstain from both them likewife.

21 For Moses of the fynagogues every Sabbath day.

21. And by this method we old time hath in every shall best avoid the most princicity them that preach pal inconveniencies, which may him, being read in be objected by the Jewish Chrisvery tians against our determination, in favour of the Gentile con-

verts. For though on one fide, the Gentile converts be not obliged to the whole Jewish law, yet will they not be left ignorant of the writings of Moses and the prophets, which are constantly read, as they used formerly to be, in the religious affemblies they frequent. But on the other fide, these Jewish Christians would never endure to communicate with men, that lived in the practice of thefe things that they hear every Sabbath fo folemnly condemned in their facred icriptures.

23. All

A. D. 50, 22 Then pleafed it the apostles and elders, with the whole

ders, with the whole church, to fend chofen men of their own company to Antioch, with Paul and Barnabas: namely, Judas, furnamed Barfabas, and Silas, chief men among the brethren.

23 And wrote letters by them after this manner, The apostles, and elders, and brethren, fend greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

'about, who have been formerly profelyted to the Jewish 'religion, and worship; though not fully made Jews, 'by circumcision.' [See note on Chap. x. 2.] [And see Mr. Benson's Hist. of the first Plant. Christ. Relig. Vol. II. Chap. III. Sect. 5, & 6.]

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcifed, and keep the law; to whom we gave no such commandment:

25 It feemed good unto us, being affembled with one accord, to fend chofen men unto you, with our beloved Barnabas, and Paul.

26 Men

and the whole bulk of this affembly, agreed to this propofal; and accordingly it was refolved to fend two principal persons of the council along with Paul and Barnabas, to carry their determination to the Gentile converts of Antioch, and the parts thereabouts, viz. Judas, or Joses (the apostle in Judas's room, Acts i.) and Silas.

23. Which determination they expressed in a letter to them, thus----

'The apostles, elders, and people of the church of Jerusialem, wish all health and happiness to their Christian brethren of the Gentile part at Antioch, and the provinces theres formerly proselvted to the Jewish

24, 25, 26, 27, 28, & 29. Whereas we understand, that ' you have been troubled and perplexed about the necessity of circumcifion, by fome Jewish Christians that came from this place, for that purpose, (but without the least of our 'knowledge or confent.) We have therefore confidered your case in full council; and have with the direction and affiftance of the Holy Ghost, sent you our determination of it by two of our own members for ' your more absolute satisfaction. along with the two very much esteemed . 26 Men that have hazarded their lives for the name of our Lord Jefus Christ.

27 We have fent therefore Judas, and filas, who shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication, from which if you keep yourselves, ye shall do well. Fare ye well.

30 So when they came to Antioch: and when they had gathered the multitude together, they delivered the epiftle.

31 Which when favour.
they had read, they rejoiced for the confolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed them.

33 And after they had tarried there a space, they were let

go

efteemed and eminent fufferers A. D. 50. for the gospel, Barnabas and, Saul.' We have determined thus: 'That the gifts and endozuments of the Holy Ghoft conferred upon you at your converfion, do demonstrate you are to be laved without observing the whole Jewish law, or being circumcifed. But that however, to avoid all ' feandal to thefe Pharifaical Chriftians, it is fit for the present you · Should refrain from these four things, viz. From all things dedicated to idols, from fornication, and things firangled, and the blood of animals. (See ver. 20.) And by fo doing, without any further observance of that law, you may depend upon your falvation

30, & 31. As foon as the letter arrived and was read at Antioch in a full affembly, the Gentile converts were made very easy, and much rejoiced at so solemn a determination in their favour.

by the Christian religion. Fare

· ye well.

32. And besides what satisfaction they received from the council's letter, Judas and Silas being two persons of most extraordinary

with many words, and abilities in understanding the confirmed them. fcriptures, gave them many additional reasons that tended to confirm them in the excel-

lency and fufficiency of the gofpel profession,

33, & 34. After they had thus fuccessfully done their message, Judas returned to the apostles at Ierus

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A. D. 52 go in peace from the brethren unto the apostles.

> Notwithstand-34 ing it pleased Silas to abide there still.

35 Paul alfo and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others alfo.

36 And some days after, Paul faid unto Barnabas, Let us go again, and visit our brethren in every ci-

ty where we have preached the word of the Lord, and fee

how they do.

37 And Barnabas determined to take them John, whose furname was Mark.

38. But Paul thought not good to take him with them. who departed from

39 And the contention was fo sharp between them, that they departed afunder one from the other: and fo Barnabas took Mark, and failed unto Cyprus:

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches,

Jerusalem, but Silas had a mind to stay at Antioch, perhaps to prevent any fresh occasions of reviving the dispute in the absence of Paul and Barnabas.

35, & 36. Who though they continued fome time after this with the Antiochian clergy, had vet determined foon to travel over those churches in Cyprus, Pisidia, and Pamphylia in the leffer Afia, where they had formerly been, (Chap. xiii.) to fee what state and condition they were in.

37, & 38. In this voyage Barnabas would have taken Mark with them (as they did before, Chap. xiii.) but Paul would by no means confent to take a person that had deferted them in their former travels. (Chap. xiii. 13.)

them from Pamphylia, and went not with them to the work.

39. In which they fo far difagreed, as to refolve to part and go into different places, Barnabas and Mark into Cyprus, and Paul and Silas into Syria and Cilicia.

40, & 41. And having the folemn prayers of the Antiochian church for their good fuccess, they went through the feveral countries forementioned (ver. 36.) confirming the Christians in their profession.

CHAP

CHAP. XVI.

Paul and Silas at Derbe and Lystra. Paul circumcifeth Timothy; and why. They deliver to all the Converts the Decree about Circumcision. They go to Philippi in Macedonia. Lydia converted. A Damsel cured of an evil Spirit. A clamour raised upon it. The two Apostles scourged, and imprisoned by the Roman Officers. An Earthquake frees them from their Chains. The Jailor and his Family converted. The two Apostles are dismissed, and leave the Town.

THEN he came to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman which was a Jewess, and believed; but his father was a Greek:

Derbe * and Lystra; in the latter * See Ch. of which places there was a youngxiv. 6. Christian convert, of eminent virtue and qualifications, a Jew by the mother's side, but not circumcifed, because his father was a Gentile.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcifed him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

3. Paul knowing the excellent temper and accomplishments of this person, intended to ordain him into the ministry, and take him along with him in his travels. But because he knew the Jews (to whom he was to preach) would never endure a person (that was reckoned a Jew by be-

ing born of a Jewish woman), to be a teacher, while he was uncircumcifed; in compliance therefore with their prejudice, he caused Timothy to be circumcifed, and then ordained him.

4. As

A. D. 53. 4 And as they went through the cities, they delivered. them the decrees for to keep, that were ordained of the apoftles and elders which were at Terufalem.

for afferting their Christian liberty.

5 And fo were the churches established in the faith, and increafed in number daily.

members; especially the Gentile part received great comfort and fatisfaction, by finding themselves freed from the main burden of the Jewish law.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Afia,

7 After they were come to Myfia, they affayed to go into Bithynia: but the Spirit fuffered them not.

- 8 And they passing by Myfia, came down to Troas.
- o And a vision appeared to Paul in the night: there flood a man of Macedonia, and prayed him, faying, Come over into Macedonia, and help us.

10 And after he had feen the vision, immediately we endeavoured

5. And by this fecond visit of Paul, these churches were much confirmed in their profession, and increased in the number of their

4. As they went through the

feveral towns of those, and the

neighbouring provinces, they gave

every church a copy of the a-

postles decree, concerning the

little obligation the Gentile con-

verts were under to the Jewish

law; (Chap. xv. 28, 29.)

- 6. & 7. Having thus vifited all the feveral parts in which Paul had formerly been, their defign was to proceed to the other provinces of the leffer Asia, viz. Phrygia, and Galatia, Mysia, and Bithynia; but they were directed by the fuggestion of the Holy Ghost, not to attempt the preaching of the gospel for the present in those places.
- 8. & 9. So that they only paffed through them, and arrived at Troas, where Paul had a vision. in which a man of Macedonia came to him, and in a posture of great earnestness and concern, begged of him to come over thither, and affift the people of that great province in the way of falvation, by preaching the gospel to them.
- 10. The particulars of this vifion were fo clear, and the impressions so strong, that he had

deavoured to go into Macedonia, affuredly gathering that the Lord had called us for to preach the gospel unto them.

II Therefore loofing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12 And from thence to Philippi, which is the chief + city of that part of Macedonia, and

a colony: and we were in that city abiding certain days.

13 And on the Sabbath we went out of the city by a river fide, where prayer was wont to be made; and we fat down and fpake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whole heart the Lord opened, that she attended unto the things which were spoken of Paul.

no fooner acquainted us * of his A. D. 53company with it, but we agreed with him in concluding it to be a notice from God, to go and preach there; and accordingly made the best of our way thither;

11. & 12. Going from Troas directly to Samothracia; the next day to Neapolis, and fo to Philippi, the first city of Macedonia, (on that fide), and head of a Roman colony or plantation, and stayed there some considerable time.

13. In this city the Jews were allowed a place of public worship in the outskirts of the town; to which we first resorted

upon the Sabbath day to preach, the major part of the affembly

being women.

14. Among which there was one Lydia a Jewish proselyte, a woman whose fincere and religious disposition made her so attentive to, and fo thoroughly to confider Paul's arguments, as to be converted by them.

15 And

* This passage makes it plain that St. Luke the writer of this history, was St. Paul's fellow traveller, and so wrote what he knew and faw himfelf.

+ Ver. 12. The chief city of that part of Macedonia मद्भी म र पहलांके , not the chief, but the first that you come at, on that part or division of Macedonia. See Mr. Peirce Synop. to Philip.

A. D. 53. 15 And when she was baptized and her household, she befought us, faying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16 And it came to pass as he went to prayer, a certain damfel possessed with a spirit of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did fine many days. But Paul being grieved, turned, and faid to the spirit, I command thee in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew 15. And after she and her whole family were fully instructed and baptized into the Christian religion, she entreated us, upon all the considence we had of her sincerity, to lodge at her house, and would not be denied in her request.

16. As we went every Sabbath to this Jewish assembly, there followed us a young woman, that by the help of a wicked spirit, was wont to amuse the people by telling fortunes, and was kept or hired by several people to get money that way.

day, proclaiming us to be the messengers of the supreme and true God, and our doctrine to be the true way of happiness and salvation. God thus constraining even the wicked spirits to bear testimony to the truth of Christ's religion.

18. But Paul, to give the people a higher evidence to this divine truth than what came from an evil fpirit, and out of compassion to see them thus deluded, commanded the evil spirit, in the name of JESUS, to leave the woman, and she was dispossessed immediately.

19. The people that employed her, were so far from being converted by this miracle, that enraged at the loss of their gainful trade, they seized upon Paul

drew them into the and Silas, and carried them be- A. D. 53. market-place, unto the fore the magistrates. rulers.

20 And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city :

21 And teach cuftoms which are not lawful for us to receive, neither to ob-

ferve, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

22. Upon which the common people fet up an universal clamour against them; and the officers (using the rigour of the law) ordered their clothes to be torn from their backs, and them to be feverely whipped.

20. & 21. And fending for the

Roman officers into court, they

accused him of spreading and

propagating a new religion in

opposition to the Roman laws,

and to feditious purpofes.

23 And when they had laid many stripes upon them, they cast theminto prison, charging the jailor to keep them fafely.

23. & 24. And then to be imprisoned, with a particular charge to the jailor, who thereupon shut them into the dungeon, and put shackles upon their legs.

24 Who having received fuch a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and fang praifes unto God: and the prisoners heard them. ioners could hear them:

25. The two apostles, under all the pain of their stripes, and in that doleful confinement, yet fpent the night in prayers, and finging praises to God, with fo cheerful and audible a voice, that the rest of the pri-

26 And fuddenly there was a great earthquake, fo that the foundations of the prison were shaken: and immediately all the doors were open-

26. When about midnight, the whole prison was shaken by a miraculous earthquake, the doors of every apartment flew open, and all the prisoners chains fell off of their own accord.

ed, and every ones bands were loofed.

VOL. I.

I

27. The

A. D 53. 27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisone

27. The jailor waking at this dreadful motion, and finding all open, concluded his prisoners were gone, and dreading the punishment he was liable to, attempted to kill himself:

posing that the prisoners had been fled.

28 But Paul cried with a loud voice, faying, Do thyfelf no harm, for we are all here. 28. But just as he was going to do it, Paul called out to him, and bade him fear nothing, for that all his charge was fafe, and not a man gone.

for a light, and sprang in, and came trembling, and fell down before Paul and Silas; 29. & 30. At which the man came to them, and understanding how the matter was, threw himfelf at their feet, acknowledging this miracle to be an evidence of their divine commission, and begged of them to instruct him in the way of true religion, in order to salvation.

30 And brought them out, and faid, Sirs, what must I do to be saved?

31. & 32. The apostles told him, The only condition of man's falvation, was a sincere belief and profession of the religion of Jesus Christ; and then instructed him, and his family in the particular history and doctrines of it.

31 And they faid, Believe on the Lord Jesus Christ, and thou shalt be faved, and thy house.

32 And they spake

unto him the word of

the Lord, and to all that were in his house.

33 And he took them the fame hour of the night, and washed their stripes, and was baptized, he and all his straight-way.

33. & 34. The man then took them into his house, washed and dressed their stripes, gave them meat; and upon their solemn profession of the Christian saith, he and all his family received baptism, with great joy and thankfulness to GOD.

34 And when he had brought them in-

to his house, he set meat before them, and rejoiced, believing in God, with all his house.

35. And

35 And when it was day, the magistrates fent the fergeants, faying, Let those men go.

36 And the keeper of the prison told this faying to Paul: The magistrates have sent to let you go: now therefore depart, and

go in peace.

37 But Paul faid unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us fetch us out.

35. Next morning the Roman A. D. 53. officers hearing what had paffed in the prison, were so startled at it, that they fent to have the two apostles dismissed.

- 36. & 37. The jailor acquainted them with this meffage with great fatisfaction: But Paul fent the officers word, That he was a Roman freeman, and that as they had ordered him to be whipped. contrary to the Roman privilege, and that in fo open and difgraceful a manner, they ought to come themselves, and in as public a manner discharge him, and clear his innocence.

out privily? nay verily; but let them come themselves and

38 And the fergeants told these words unto the magistrates; and they feared when they heard that they were Romans.

39 And they came and befought them, and brought them out, the city.

40 And they went out of the prison, and entered into the house of Lydia, and when they had feen the brethren, they comforted them, and departed.

38. & 39. This message put them into a much greater concern, the law being very fevere against doing any dishonour to a Roman citizen; infomuch that they came to him, gave him good words, and defired him to be gone.

and defired them to depart out of

40. The two apostles, satisfied with this fmall recompence, left the prison, and went to their lodgings; whither having fent for the feveral converts they had made, and given them all proper exhortations to persevere in their profession, they took leave and left the town.

CHAP.

CHAP. XVII.

Paul preaches to the Jews at Thessalonica, proving JESUS to be the Meshab: Is insulted by the unbelieving Part of them, and accused to the Roman Magistrates as raising a Sedition against Casar. The Apostles retire to Beraa. The generous Temper of that People. The Jews of Theffalonica purfue them, and drive them from thence. Paul at Athens. His Discourse to the Philosophers. The Success of it.

A. D. 54. I NOW when they had paffed thro' Amphipolis, and Appollonia, they came to Theffalonica, where was a fynagogue of the lews.

where the Jews especially were very numerous, and had a fynagogue allowed them.

2 And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the fcriptures,

Sabbath days together, he laid before them the characters and descriptions of their Mesfiah out of the prophetical writings.

3 Opening and alleging that Christ must needs have suffered, and rifen again from the dead: and that this Jesus whom I preach unto you, is Christ.

Frankling tion i water in

3. From which he clearly proved, That Christ was not to be a temporal prince, nor a deliverer of Ifrael by worldly conquests, but the Saviour and Redeemer of mankind, by dying and fuffering for their fins, and to triumph over their fpiritual enemies by his refurrection; and then demonstrated all those prophe-

I. FROM Philippi they went

Apollonia, and fo directly to

Theffalonica, the metropolis of

the province of Macedonia, a

large and populous city, frequent-

ed by people of feveral countries;

2. And Paul, according to his

constant method of preaching the

gospel, first to the Jews where-

ever he found them, repaired to

this fynagogue, where for three

through Amphipolis and

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tical

tical characters to be exactly fulfilled in JESUS A. D. 54. CHRIST, whose doctrine and religion he was preaching.

- 4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.
- 4. His discourse carried that evidence of truth in it, that several of the original Jews, abundance of the Greek proselytes, and a good number of their women of distinction, believed and were converted.
- 5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser fort, and gathered a company, and set all the city on an uproar, and affaulted the house of Jason, and sought to bring them out to the people.
- 5. But the unbelieving Jews, enraged at this success of his doctrine, got the rabble of the town together, and in a tumultuous manner, beset the house where the apostles lodged, intending to drag them out, and expose them to the fury of the multitude.
- 6 And when they found them not, they drew Jason, and certain brethren unto the rulers of the city, crying. These that have turned the world upside down, are come hither also.
- on notice given, retired into some other place, they took Jason the master of the house, and some Christian converts that were with him, and carried them to the Roman magistrates, clamouring against the apostles, as men that disturbed the public peace by se-

ditious doctrine, as they had done in feveral provinces before; and accused Jason for entertaining them.

7 Whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, That there is another king, one Jesus.

7. And the more highly to incense the magistrates against them, they maliciously, and contrary to all truth, deposed, That they preached up JESUS for a King, against Cæsar's right and title.

8 And

I 3

8. 8 9.

A. D. 54. 8 And they troubled the people, and the rulers of the city, when they heard these

things.

9 And when they had taken fecurity of Jason, and of the other, they let them go.

be called upon again; future.

no And the brethren immediately sent away Paul and Silas by night unto Beræa: who coming thither, went into the synagogue of the Jews.

These were more noble than those in These lalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.

after the true fense of them, finding his doctrine to be true, embraced it with all readiness and alacrity.

of them believed: also of honourable women which were Greeks, and of men not a few.

13 But when the Jews of Theffalonica had knowledge that the word of God was preached

8. & 9. This put the magiftrates into a great concern, infomuch that though they examined Jason and the Christian converts with him, and could pick out nothing from them that looked like sedition; yet they would not dismiss them without good security, to appear and answer to the charge, if they should and to behave peaceably for the

10. In the mean time the Christians had conveyed away the two apostles to Beræa, a town a few miles distant, where they immediately went and preached in the Jewish synagogue.

proved of a much more gentle and manly disposition than those of Thessalonica; for as often as Paul had preached to them, abundance of them took the pains to compare what he had said with the scripture-prophecies, and upon a careful and impartial search

12. Infomuch that a very confiderable number of Jews and profelytes of both fexes, and of good quality, were converted.

Jews of Thessalonica, no sooner heard that Paul was preaching at Beræa, but they pursued him thither,

preached of Paul lat Beræa, they came thither also, and stirred

up the people.

14 And then immediately the brethren fent away Paul to go as it were to the fea: but Silas and Timotheus abode there fill.

1; And they that Paul, conducted brought him unto Athens, and receiving a commandment unto Silas and Timotheus, for to come to him with all speed,

16 Now while Paul

waited for them at Athens, his spirit was,

flirred in him, when

he faw the city whol-

ly given to idolatry.

they departed.

thither, and by their wonted arts A. D. 54of calumny and defamation, raifed the rabble against them.

14, & 15. Upon which Paul, knowing the implacable and desperate temper of those Jews, got off, and made as if he intended to take shipping; but the better to avoid their purfuit, went down by land to Athens, leaving Silas and Timothy behind, with orders to follow him thither as foon as they could.

16. While Paul was expecting them at Athens, and making obfervations upon the religion and manners of that people, he was filled with a most passionate concern, to find a place where fo much learning was professed, and to which all countries reforted for liberal education, fo wholly given up to idolatry and superstitious worship.

17 Therefore difputed he in the fynagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him: and fome faid, What will this babbler fay? other fome,

17. So that before they could come to him, he preached alone, not only to the Jews and profelytes in their fynagogues, but even in the open market-place to the Gentile Athenians.

18. He had not done fo long before he was attacked by some philosophical professors of the Epicurean and Stoical fects. The first of which (believing nothing of the creation of the world, I4 divine A. D. 4. some. He seemeth to be a fetter forth of strange gods: becanse preached unto them Jesus, and the refurrection.

abfurd notions of rewards and punishments) looked upon him as an inventor of fome new deity, and new religious maxims, by what they heard him fay of Jesus, and his resurrection; and so had a mind to hear particularly what they were, and how he

could prove them.

19 And they took him, and brought him unto Areopagus, faying, May we know what this new doctrine whereof thou speakest, is?

20 For thou bringest certain ftrange things to our ears: we would know therefore what these things

mean.

21 (For all the Athenians and stranwhich were there, fpent their time in nothing elfe but either to tell or hear fome new thing.)

22 Then Paul stood

in the midst of Marshill, and faid, Ye men of Athens, I perceive that in all things ye are too superstitious.

10, & 20. Accordingly they brought Paul into their great court (called Areopagus or Marshill) where both their civil and religious controversies were wont to be determined; and there, in a great affembly of philosophers, defired him to declare what his doctrine was, that feemed to them fo new and unaccountable.

divine Providence, or a future

state) despised him as an empty

and ridiculous babbler. But the

other (who held the universe to

be GOD, and had fome, though

21. Now these philosophers did not bring Paul to this great council, fo much in the nature of a criminal, as out of mere curiofity to hear some new notions to employ their speculations upon; a temper the Athenians

are the most addicted to of all people living.

22. In this famous court then Paul stood up; and the better to gain a patient hearing from them introduced his discourse with his acknowledgment and observation, how zealously devoted their city was to superstitious worship, * as it plainly

* Ver. 22. [Δεισιδαιμονεςέρες-Too fuperstitious,] i. e. afsected by a weak and ignorant fear exciting them to the worthis

plainly appeared from the great number and variety A. D. 54. of the images and altars erected to every deity they knew or heard of.

23 For as I passed by, and beheld your devotions, I found an altar with this infcription, To THE UN-KNOWN God. Whom therefore ye ignorantly worship, him declare I unto you.

23. Now (fays he) among the many of these monuments of your religious devotion, I took particular notice of one altar, as being dedicated by an infcription, TO THE UNKNOWN GOD: Which as it bespeaks in you a peculiar degree of ignorant piety, extending itself to the honour

of all forts of deities or demons, even to those you may or may not know; fo must it be allowed a fair acknowledgment that there may be a true God, whose existence, perfection, and worship, you may be ignorant of, but are defirous to adore, as foon as ever you are informed of him. And this is HE whom I am commisfioned to declare to you, as the only proper object of your

adoration, worship, and happiness.

24 God that made that he is Lord of heaven and earth, dwelleth not in temples made with hands.

24. Namely, the only one inthe world, and all finite and all-perfect Being, the things therein, feeing Creator and Governor of all the world; who, by the immensity of his divine nature, being equally present in all places, it cannot but be a high disparagement to it,

to conceive his presence and blessings shut up and confined to narrow temples or images, the workmanship of

lo finite a creature as man.

25 Neither is worthipped with mens hands, as though he needed any thing; feeing he giveth to all life, and breath, and all things.

25. Nor can you rationally think this all-fufficient Being to be pleased and delighted with the offerings, facrifices, or any other external fervices of mankind, as if he either wanted, or

worship of numerous and uncertain demons. The fense of this word given by Mr. Mead is very elegant and emphatical. " You imagine, fays St. Paul, that I am preaching "up some new deity, some strange demon. No; I find you "have deity, and demons enough, and too many, already."

A. D. 54 received any additition to his happiness by them. For how can he be any way bettered by us, who live by his power, and enjoy every thing we have from his goodnefs?

> 26 And hath made of one blood, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.*

26 By him was mankind created, being all the offspring of Adam the first parent, whose posterity by degrees were difperfed into the whole earth, and peopled the feveral countries of it; Providence having affigned to each people their particular country and climate; and then after-

ward ordering and disposing the several changes, periods. and revolutions of nations*.

27 That they should feek the Lord, if haply they might feel after him; and find him, thouh he be not far from every one of us.

27. Now the wife end for which God thus created, and by his merciful Providence thus governs and preferves mankind, is, that we should look up to and duly confider him, as the Author of our being, and the Fountain of all our bleffings; acknowledge and adore him, fuitably to the excellence and benignity of his divine nature; which though it could not very eafily be duly performed by the generality of mankind, amidst the darkness and depravity into which they have fo long and wilfully funk themselves; yet is, in itfelf, a duty most naturally arising from the use of our own reason and faculties:

^{*} Ver. 26. By supposing a very easy transposition in this verse, I take the true construction to be this, Exomos xão έθνος των άνθεωπων κατοικέν επί πων το ωροσωπον της γης, καλ τάς όροθεσιας της κατοικίας άυτων όρισας προτεταμμένες καιαρές. "And hath made all men for to dwell on all the face of " the earth, and the borders of their habitation, having " (before ordered the (proper) feafons (either of the year " for each of them) or elfe προτεταγμένες, the determined of periods of nations," as the word is used, Luke xxi. 24and is much the best sense of this place.

1. 28 For in him we live, and move, and have our being; as certain also of your own poets have faid, For we are also his

28. The regular and wonderous A. D. 54. order of every thing about us, nay, our own existence, with all the bleffings and comforts that furround us, plainly showing him to us as a Creator and benefactor: of which Aratus, one of your own poets, was fensible, when he fays,

We are bis offspring.

f 20 Forafmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or filver, or stone graven by art and mans device.

20. Now, in what fenfeis man the offspring of God? or how do we refemble him! Not in our bodies, and outward shape, furely, but in our minds, in our spiritual and rational faculties; and therefore how impious and vain must it be for us to represent the

infinitely perfect Spirit in the vileness of human shape, or worship him under the likeness of any material image whatfoever, or ever fo exactly graven, or finely adorned by human art? Creatures that are the offspring of God,

ought to know and think better of him.

30. God, indeed, in judg-30 And the times of this ignorance God ment upon the wilful and vicious corruptions of mankind, has, for winked at, b t now many ages, permitted * the greatcommandeth all men est part of them to continue in every where to repent. this ignorant and false way of worship, sending them no prophets to instruct them, as he did the Jews. But now, that he intends, in great mercy and compassion, to vouchfafe to them all the free offers of pardon, and a full discovery of his divine will; he justly expects they should all repent of their former follies, reform their lives, and worship him in a true and acceptable manner.

31. And

^{*} Ver. 30. [unseeldur & Osos-God winked at-God overlooked, or neglected them.] See Rom. i. 20. &c. to the end. Or, ὑπιειδών may be very rightly rendered winked at, and fo express the divine Mercy also, in not so severely observing, and immediately punishing their wilful ignorance as it deserved.

A. D. 54. 31 Because he hath appointed a day in the which he will judge the world in righte-ousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him

from the dead.

ward or punishment

heard of the refurrection of the dead, fome See Ver. mocked: and others faid, We will hear thee again of this matter.

> 33 So Paul departed from among them.

34. Howbeit certain men clave unto him and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them.

fome diffinction), and fome others beside.

31. And it infinitely concerns them so to do: for as God has now given them his only Son Jesus Christ, to be their Saviour and Redeemer, and has demonstrated the truth of his commission by raising him from the dead; so has he appointed the same Jesus to be the Judge of all the world, and, at the great day of accounts, to give eternal reto every man according to his

32. As foon as ever Paul had mentioned Jesus's resurrection, the Epicureans laughed * and hooted at him; but the Stoics, who had some notions of a future recompence, told him they would hear him further upon that argument.

33. & 34. So Paul went out of court, not without fome good effect of his discourse. For the the generality of these philosophers, were either too notoriously atheistical, or too proud of their own learning, to change their sentiments, yet it convinced one who was a member of the great council; a woman (probably of ome others beside.

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CHAP.

CHAP. XVIII.

Paul at Corinth. Preacheth to the Jews. Their Obfinacy and Malice eaufes bim to leave them, and preach to the Gentile Corinthians. Converts many. Chrift. in a Vision, encourageth his Endeavours. The Jews make a Riot against bim. Gallio suppresses them. Softhenes beaten. Paul goes through Ephefus. Preacheth there. An Account of Apollos. Paul returns to Jerusalem.

1. DAUL therefore expecting 4. D. 54. I AFTER thefe no further effects of his things, Paul departed from Athens, doctrine upon the philosophers at and came to Corinth, Athens, foon left that place, and went to Corinth, another large and populous city of Achaia or Greece, famous both for trade * and learning.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Prifcilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them.

3 And because he was of the same craft, he abode with them, and wrought (for by occupation they were tent makers.)

2. Where he happened upon a Jew and his wife, lately come from Italy, from whence the emperor Claudius had, by an edich, banished all the Jews, to show his refentment at some seditious practices fome of them had been guilty of +.

3 And because he was now converted to the Christian faith, and of the same trade that Paul was brought up to (viz. That of making foldiers tents), he lodged at his house, and wrought along with him. That so by earning his own livelihood, and being independent upon those he preached to, he might

* See 1 Cor. iv. 9, 10.

⁺ But in what province is not certain, though most probably in Judea.

A. D. 54. might filence the pretence of some malicious Jews, that he preached for gain and advantage. (See I Cor. ix.)

> the Greeks. prejudiced a people.

And he reasoned A. For in this, as in other plain the synagogue eve- ces, he applied himself to those ry Sabbath, and per- of that nation first, preaching furded the Jews, and every Sabbath in some or other of their fynagogues, but to very little purpose upon the generality of so obdurate and

5 And when Silas and Timotheus were come from Macedonia, Paul was preffed in spirit, and testified to the Jews that Jefus was Christ.

- 5. But however, as foon as Silas and Timothy came to him from Beræa (where he left them, chap. xvii. 15, 16.), he renewed his endeavours with a most passionate concern at their ingratitude and infidelity, laying before them all the clear proofs, and undeniable evidences from their own prophecies, That JESUS was the true Messiah.
- 8 And when they opposed themselves, and blasphemed, he shook his raiment, and faid unto them, Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles.
- 6. Till at last they flew unto fuch an abusive and outrageous carriage toward him, that he told them he had done his duty, that their destruction was from themselves; and that fince no good was to be done upon them. he would now preach to the Gentile Corinthians (viz. to the idolatrous as well as the profelyte Gen-

tiles), and so shook his garment at them, as a token of his renouncing all further conversation with them.

7 And he departed thence, and entered into a certain mans house, named Justus, one that worshipped God, whose house joined hard to the fynagogue.

8 And Crifpus the chief ruler of the fy-

7. & 8. Leaving their fynagogues therefore, he preached for the future in the house of a certain Jewish uncircumcifed profelyte; where he converted the president of a synagogue, with his whole family, and abundance of the Corinthian Gentiles, who all received baptism.

nagogue,

nagogue, believed on the Lord, with all his house : and ma- A. D. 54. ny of the Corinthians hearing, believed, and were baptized.

o Then fpake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

Jews against him should be ineffectual.

II And he continued there a year and fix months, teaching the word of God among them.

12 And when Gallio was the deputy of Achaia, the Jews made infurrection with one accord against Paul, and brought him to the judgment leat.

13 Saying, This fellow perfuadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio faid unto the lews, If it were a matter of wrong, or wicked lewdness, O ye Jews, reason would that I

15 But if it be a question of words and names, and of your

law,

should bear with you.

0. & 10. And for his encouragement under the malicious treatment he had, and was still like to find from the Jews (especially now that he was preaching the kingdom of the Messiah to the Gentiles). Christ appeared to him in a vision by night, and gave him affurance of very great fuccess in his ministry there among the Gentile part of the city; and that all attempts of the

11. Whereupon he continued his ministry there a year and a half together.

12. & 13. During which time, the Jews, in a riotous and tumultuous manner, feized upon Paul, and, upon a court-day, brought him before Gallio the Roman præfect, and accused him of blafphemy against their religion.

14, 15, & 16. But as he was going to defend himself against this malicious charge, the præfect prevented and faved him that trouble, by telling the Jews, if they could accuse the man of any thing that amounted to a breach of common right, or a diffurbance of the public peace, he would take cognizance of it, according to the duty of his place;

A. D. 55 law, look ye to it:

for I will be no judge

of fucli matters.

16 And he drave them from the judgment feat.

ment leat.

none of his business to determine; and so ordered them, with some resentment, to be turned out of court.

*Greeks took Softhenes the chief ruler of the fynagogue, and beat him before the judgment feat: and Gallio cared for none of those things.

17. Whereupon the common people, either to show their zealous respect to the governor, or else to provoke him to interpose in this affair, routed the Jews, and gave Sosthenes, a president of one of their chief synagogues, and the principal clamourer a-

but to trouble him and the court

with disputes who were the Mef-

fiah, or what was agreeable or

contrary to their Jewish law.

was impertinent in them, and

gainst Paul, some blows in open court; and though this was an illegal proceeding, yet Gallio being under a resentment against the Jews, and taking it to be done out of no disrespect to himself, took no notice of it, and let it it pass.

18 And Paul after this, tarried there yet a good while, and then took his leave of the brethren, and failed thence into Syria, and with him Priscilla and Aquila: having shorn his head in Cenchrea: for he had a vow.

18. Paul continued at Corinth fome time after this, and then took shipping for Syria along with Priscilla and Aquila, who being under a religious vow (called the vow of the Nazarite), had his head shorn at Cenchrea, the vow being then expired. (See Numb. vi.)

19 And he came to Ephesus, and lest them there: but he himself entered into Paul took Ephefus in his way, and preached to the Jews there in their fynagogue; then left Aquila

^{*} Ver. 17. [The Greeks took Softhenes, &c.]—Note, Some good Manuscripts, the Copt. and Vul. versions leave out Examples (the Greeks); and one MS. read Isodia (the Jews.) If it were the Jews that beat Softhenes, we may then suppose him to be now a Christian, or favourer of the Christians; as some learned men have thought. Let the reader judge.

the synagogue, and reafoned with the Jews.

20 When they defired him to tarry longer time with them, he confented not.

21 But bade them farewell, faying, I must by all means keep this feast that cometh, in Jerusalem; but I will return again unto you, if God will. And he

22 And when he had landed at Cæsarea, and gone up and saluted the church, he went down to Antioch.

ed the church, he went down to Antioch. time with the apostles Antioch in Syria. 23 And after he had spent some time there.

fpent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord, and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

quila and his wife there, with a A. D. 55. promife to return to them again after he had been at the paflover-feast at Jerusalem, whither it was very proper for him to go at that solemnity, both to visit, and confult with the apostles and heads of that principal church, and to prevent the suspicions and prejudices the Jews might take at his absence from so great a festival.

And he failed from Ephefus.

22. From Ephesus therefore he failed directly, and landed at Cæfarea in Galilee; thence up to Jerusalem, where having kept this passover, and conferred some and church-governors, went to

23. After some time spent among the Christians of which church, he passed through Galatia and Phrygia, all along as he went, exhorting the Christian converts to patience and constancy in their profession.

there arrived at Ephefus a Jew named Apollos, that was one of John Baptist's disciples, a person of great eloquence and learning in the Jewish scriptures, who knew as much of the Christian religion as could be known from John Baptist's doctrine, and the ends of his baptism, viz. The duty of repentance, upon a full belief and expectation, that the time of the Messiah was now come, to save and redeem mankind, upon the terms of sincere

obedience and reformation of life.

VOL. I.

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26. Ac-

A. D. 56. 26 And he began to fpeak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly.

the particular inftructions of Aquila and Priscilla.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace.

believe, and in converting others.

28 For he mightily convinced the Jews, and that publicly, showing by the scriptures, that Jesus was Christ.

26. Accordingly as foon as he was come thither, he preached this doctrine in the Jewish synagogue, with a mighty strength of argument and eloquence. Which noble endowments of his, were soon ripened into a full and perfect understanding of the life and religion of JESUS CHRIST, by

27. After which complete conversion to the Christian faith, having a desire to go and propagate it in the province of Achaia or Greece, the Ephesian church gave him letters of recommendation to the Christians there; and he did very eminent service in those places, both in establishing and confirming such as did

28. Especially the Jews, inwhose assemblies he demonstrated with wonderful clearness and conviction, from the prophetical writings, that JESUS must be the true Messiah, the Saviour of the world.

CHAP. XIX.

Paul returns to Ephefus. Baptizeth several of John Baptist's Disciples and confers the Holy Ghost on them. He preacheth in the Jewish Synagogues; but is forced to leave them under their Obstinacy. Preaches in the School of Tyrannus; works special miracles. Of the Jews Exorcists; some of them converted, and burn their Magical Books. A Tumult raised against Paul by Demetrius the Shrine-maker. The Town Clerk makes a Speech, and appealeth it.

A.D. 57. I. A ND it came to pass, that while

BEFORE Apollos was returned from Achaia (See chap-

while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus, and finding certain disciples,

them, Have ye received the Holy Ghost fince ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost *.

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preached, had never yet heard of the miraculous effusion of the Holy Ghost upon the Christian church; as they told Paul, when he demanded whether any of them had received that blessing or no.

3 And he faid unto them, Unto what then were ye baptiz-

ed? and they faid, Unto John's baptism.

4 Then faid Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. chap. xviii. 27:) Paul was return- A. D. 57. ed from Jerufalem, and coming by Phrygia and Galatia (the upper coafts of Afia the lefs) was got to Ephefus, as he had promifed Aquila and Prifcilla he would do. (chap. xviii. 21.)

2. There he found twelve per-

fons that had been disciples of

John the Baptist, and who believ-

ed Jesus to be the true Messiah,

but had very probably left Jeru-

falem before the day of Pentecost,

and living in fome remote parts

3. At which answer, he asked them what baptism they had, and what the substance of their profession was? They replied, That John's baptism and doctrine was

all they had yet attained to.

4. Whereupon Paul gave them fully to understand, That the profession of John Baptist was only preparatory to the Christian religion, engaging men to faith in a Messiah, that was shortly to appear, and to such a reformation of life as would qualify them for the blessings he was to bring K 2 with

^{*} Ver. 2. [We have not so much as heard, &c.] Strange! That disciples of John Baptist, and believers in Christ, should never have heard of the Holy Spirit! But the words have a plain reference to the miraculous gifts of the Holy Ghost. And the meaning is not, Whether there be any Holy Ghost, at all; but whether there be as yet given any spiritual gifts to believers in Christ. Compare John vii. 39.

A. D. 57. with him. But whereas they believed that CHRIST was now actually come, it was needful they should be baptized into his name, and so receive a title to the peculiar privileges of his religion! One of which was, an extraordinary endowment of the Holy Ghost, on several persons in every church, now in the first propagation of the gospel.

5 When they heard this, they were baptized in the name of the Lord Jesus *.

6 And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophefied.

7 And all the men were about twelve.

- 8 And he went into the fynagogue, and fpake boldly for the fpace of three months, disputing and persuading the things concerning the kingdom of God.
- 9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he

5. 6. & 7. The men thus fully instructed, were accordingly baptized into the Christian religion; after which, Paul, by solemn imposition of hands, conferred upon the whole twelve the miraculous powers of speaking diverse languages, and of understanding the scripture prophecies, to qualify them to propagate and preach the gospel.

- 8. Paul then went every Sabbath for three months together, into the Jewish synagogues at Ephesus, endeavouring with the utmost arguments and persuasions, to convert them to the Christian faith.
- 9. But finding many of them against all reason and evidence, so obstinate and malicious, as not only to reject this holy religion, but to rail at, and openly revile

^{*} Ver. 5. [When they heard this, they were baptized in the name of the Lord Jesus.] Note, This verse is understood, by Drusius, Beza, and others, to be, not the words of Luke the Historian, but a continuation of the speech of St. Paul—thus—[When they (the people in ver. 4.) heard this (i. e. this saying of John Baptist, ibid.) they (by being baptized by John's baptism) were really baptized in the name, and into the religion of the Lord Jesus—And so were these twelve here, and had no occasion to be rebaptized.

departed from them. and separated the difciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years; fo that all they which dwelt in Afia, heard the word of the Lord Jesus, both Jews and Greeks.

II And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the fick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

them any linen cloth, or garment touched with his body, he at a distance restored the sick, and cast out evil spirits from their bodies.

13 Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jelus, saying, We adjure you by Jesus whom Paul preacheth.

it; he left their fynagogue, and A. D. 57. drew the Christian converts from affembling any longer there, and for the future preached in the school of one Tyrannus.

10. And continued fo to do for two years together, with fo good fuccess, that the Jews and profelytes of almost all the countries of the leffer or Proconfular Afia, that reforted to Ephefus, had the opportunity of being taught the Christian faith.

11. & 12. And to give all that were any thing well disposed to believe the truth, the utmost arguments of conviction, it pleafed God to bestow on Paul a power of working very strange and uncommon miracles among them; for he not only cured the difeafed and possessed people, by speaking to them, and being present with them, but even by fending to

13. This wonderful power of A. D. 58. Paul being taken notice of, and admired by all forts of people, fome Jews that used to make a trade of strolling about, with pretences to cure possessed people by magical arts and conjurations, hoped that if they made use of the name of JESUS, as Paul did, they might work the same effect; and so tried it upon leveral, commanding the devils in the name of * JESUS,

whom Paul preached, to be gone.

14. Par-

^{*} Ver. 13. [Name of JESUS.] See note on chap. ii. 21.

A. D. 8. 14 And there were feven fons of one Sceva a Jew, and chief of the priefts, which did fo.

tempted it upon a possessed perfon, all at the fame time, in hopes, that if they could accomplish their defign, they

might leffen Paul's credit among the people:

15 And the evil spirit answered and faid, Jesus I know, and Paul I know; but who are ye?

their attempt, the evil spirit that poffessed the poor man, was constrained by the divine power to cry out, and acknowledge the fuperior and uncontrolable authority of JESUS, and of

15. But to show the vanity of

14. Particularly feven of thefe

strollers, that were all the fons

of one of the chief priefts, at-

Paul, as acting by his power: But as for them, he told them they had no power over him.

A. D. 59.

16 And the man in whom the evil fpirit was, leapt on them, and overcame them and prevailed against them, fo that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephefus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed, and showed their deeds.

19 Many alfo of them which used cuarts, brought their books together, and burned them before all men: and they counted the price of them, and found it fifty

16. And to deter them and others from any further attempt of that kind, the devil threw the man upon them with fuch strength and violence, that he tore off their clothes, beat them out of the house, and bruised them very much.

17. Which being done in fo public a manner, caused all the Jews and profelytes of that place to entertain a very great reverence for the name and religion of JE-SUS CHRIST.

18. 19. & 20. Nay, it had fo good an effect for the advancement of the Christian profession, that those converts that had formerly dealt in any of these magical pranks, and diabolical arts, came to the apostles, and confessed, repented of, and forsook them; a good number of them bringing their books, out of which they learned their conjurfifty thousand pieces of filver.

20 So mightily grew the word of God, and prevailed.

21 After these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there I must also see Rome.

ing words, spells, and charms, A D. 59. and burned them publicly; which, if sold at the ordinary price, would have given fifty thousand pieces of filver *.

21. After this Paul, by direc- A. D. 60. tion of the Holy Spirit, intended to go to Jerusalem, and afterward to Rome, but designed first to make a visit to the several churches he had before planted in Macedonia and Achaia, or Greece (Chap. xvii. and xviii.)

22. So he fent into Macedonia two of them that ministered unto him, Timotheus, and Erastus; but he himself stayed in Asia for a season.

22. And accordingly fent Timothy and Erastus (two of his constant attendants) into Macedonia before-hand, to give them notice of his intended visit, but staid himself at Ephesus a while longer (probably to fix and settle

feveral matters relating to the government of that church.)

23 And the same time there arose no small stir about that way. 23. During which stay of his, there happened a violent tumult at Ephesus against him and his doctrine.

24 For a certain man named Demetrius, a filver-smith, which made filver shrines for Diana, brought no small gain unto the craftsmen.

25 Whom

24. & 25. This riot was occafioned by one Demetrius, whose trade was to make little filver chapels, representing the form of a temple, with Diana's image in it; by the sale of which, he got great riches, and maintained K 4

* Ver. 19. [Fifty thousand pieces of silver.] Note, If these filver pieces were shekels of the Hebrew valuation, i. e. of each shekel being equal to about three shillings English money; the whole sum will amount to about seven thousand five hundred pound.

A. D. 60. 25 Whom he called together with the workmen of like occupation, and faid, Sirs, ye know that by this craft we have our

wealth:

26 Moreover, ye fee and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not only this our craft is in
danger to be fet at
nought; but also that
the temple of the
great goddess Diana
should be despised,
and her magnificence
should be destroyed,
whom all Asia and the
world worshippeth.

And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paulscompanions in travel, they rushed with one accord into the theatre.

abundance of workmen under him. These he got all together, sending for all the masters of the same trade in town, and reprefented to them in the most plausible and affecting manner,

26. & 27. That this honourable and gainful employment of theirs, was now threatened with decay and ruin; but that which ought more deeply to affect them, their religion was in danger, their great goddess Diana, her magnificent temple, her worfhip, fo truly pompous, and univerfally esteemed, were now growing into contempt; and all this by the attempts of Paul, who has been preaching up a new religion throughout almost all the provinces, and has perverted abundance into a perfuafion, that Diana is no deity, and that her images have no divinity residing in them.

28. The whole company of these artificers, enraged at this discourse, and distracted between superstition and interest, cried out against Paul, and extolled the divinity of their goddess Diana.

29. And Demetrius having contrived this tumult upon a day, in which they were to celebrate games in honour of that deity, in the theatre, one part where-of was to expose notorious criminals to the wild beafts for the people's diversion: they raised and incensed the rabble, who

went in fearch of Paul, but not finding him, they took A. D. 60. two of his Christian friends and companions, and dragged them into the theatre, with an intent to throw them to the wild beafts there.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him desiring bim that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and fome another: for the affembly was confufed, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

people.

43 But when they knew that he was a Jew, all with one voice about the space of two hours, cried

30. & 31. Paul hearing what was likely to befal his two friends, would have gone into the theatre, to have pleaded and made a public defence for himself and them: but the Christian converts being very earnest with him, and some of the governors, or masters of those games, that had a respect for him, giving him a kindly notice not to expose himself to the present fury of the people, he desisted from that design.

32. In the mean time, the rabble increased to prodigious numbers, and fell into such a confused hurry and clamour, that abundance that bore a part in the noise, knew not what it

was for.

33. In this confusion, the infidel Jews would have persuaded one Alexander (a Christian convert) to try to appease them, by offering something in behalf of his two friends and their religion; by which they hoped to have exposed Alexander to the people's rage, because he was turned Christian.

34. But though he was a confiderable man, and would have tried to do fomething toward it; yet he no fooner defired filence, in order to be heard, but the peo-

ple

A D. 60. out, Great is Diana ple knowing him to have been a of the Ephefians. lew (and fo an utter enemy to image-worship), renewed their clamour; and to prevent his speaking, continued it for two hours together, crying

out to the honour of Diana.

35 And when the town-clerk had appeafed the people, he faid, Ye men of Ephefus, what man is there that knoweth not how that the city of the Ephefians is a wor-Thipper of the great goddess Diana, and of the image which fell down from Jupiter?

36 Seeing then that thefe things cannot be fpoken against, ye ought to be quiet. and to do nothing

rashly.

or can deny, with any probability of prevailing against at 2

37 For ye have brought hither thefe men, which are neitherrobbers of churches, nor yet blafphemers of your goddess.

35. At last the chief president of the games stilled and composed them so far, as to get time to make the following speech to them; How abfurd and weak is it (fays he) to have fuch a violent commotion among a people who all agree in the same facred belief, the same * established religion and worfbip.

36. If Ephefus still remains the favourite worshipper of Diana, adorns her temple, and is bleft with ber image that descended from beaven, what need of such popular fury to defend that which nobody does.

37. Now you have in a tumultuous manner brought thefe two men into the theatre, with an intent to throw them to the wild beafts, who yet have neither facrilegiously, robbed any temple, nor put any open * affront upon your religion, nor done any action that can legally be punished in such a manner

^{*} Ver. 35, 36. 37. [Who knoweth not that the city of Ephesus, &c.] [Seeing these things cannot be spoken against, &c.] [Nor blasphemers of your goddess, &c.] It being certain, that the apostles did absolutely deny the divinity of all heathen deities, and the lawfulness of image worship; it is well observed by P. à Limborch, in his late excellent Commentary upon this place, that the town clerk in these expressions, intended not so much to speak strictly and truly, as plaufibly and artificially, in order to footh and appeale a tumultuous affembly.

38 Wherefore if Demetrius and the craftimen which are with him. have a matter against man the law is open, and there are deputies. let them implead one another.

30 But if ye inquire any thing concerning other matters, it shall be determined in a lawful affembly.

40 For we are in danger to be called in question for this days uproar, there being no cause whereby we may give an account of this concourle.

of fuch a noify and tumultuous concourse 41 And when he had thus spoken, he difmissed the assem-

farther disturbance.

38. If Demetrius, or any of the A. D. 60. filver-smiths, have received anv private injuries from them, or any other persons, it is by no means fit or lawful for them to disturb the public and facred games with fuch matters, when there are constant court-days kept on purpose, and the proconfuls attending to hear and decide them.

39. But if they have any religious controverses or disputes, those ought to be discussed and settled in a legal affembly for that purpose, and not to be prosecuted in this outra-

geous manner.

40. And I must tell you freely, you have done enough already to render us all guilty of a riot, and obnoxious to the feverity of the Roman laws; and upon complaint made to the proconfuls, we should be able to give but a very indifferent account

41. This discourse having awed the people into a more quiet temper, the prefident adjourned + the celebration of the games for that day and perfuaded all to return home, to prevent any

CHAP.

⁺ Ver. 41. So I understand the phrase, [ἀπελύσε την έκ-2λησίαν — He dismissed the assembly. But having expressed the lense that may also otherwise agree to our translation, I leave it to the reader's judgment.

CHAP. XX.

Paul visits the Churches of Macedonia. Goes to Troas and preaches there. Eutychus restored to Life. Paul's Speech to the Ephesian Clergy at Miletus. He takes his solemn Leave of them.

- A.D. 60. I AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.
 - 2 And when he had gone over those parts, and had given them much exhortation, he came into Greece,
 - 3 And there abode three months: and when the Jews laid wait for him, as he was about to fail into Syria, he purposed to return through Macedonia.
 - 4 And there accompanied him into Afia, Sopater of Be-

1. SOON after the commotion at Ephefus was over, Paul affembled the Christians of that place together, and having taken his leave of them, followed Timothy * and Erastus into Macedonia.

- 2. And after having visited the feveral † churches of that province, and given them all needful directions for their discipline and conduct, with all proper exhortations to Christian perseverance, came into Achaiaor Greece.
- 3. Where he continued three months, and would have gone from thence directly for Syria; but understanding the Jews had laid a plot against his life, at the place where he was to take shipping, he altered his course, and went back again round by Macedonia.
- 4. & 5. And being then to pass through the lesser Asia, there went along with ‡ Sopater of Berœa,

^{*} Ver. 1. See Chap. xix. 22.

[†] Viz. Philippi, Amphipolis, Apollonia, Thessalonica, and Bercea.

[‡] See Chap. xvi 10. the note there.

ræa; and of the Theffalonians, Aristarchus, and Secundus; and Gaius of Derbe, and Timotheus; and of Afia, Tychicus and Trophimus.

roea, Aristarchus and Secundus of A. D. 60. Theffalonica, Gaius of Derbe, Timothy, Tychicus, and Trophimus; who all went before, and staid for us at Troas.

5 These going before, tarried for us at Troas.

6 And we failed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode feven days.

7 And upon the first * day of the week, when the disciples came together break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber where they were gathered

together.

9 And there fat in a window a certain young man, named Eutychus, being fallen into a deep fleep, and as Paul was long preaching, he funk

down with fleep, and fell down from the third loft and was

taken up dead.

10 And Paul went down, and fell on him,

6. Taking thip therefore at Philippi after the paffover was ended, we were five days getting over to Troas, where we stayed a week.

7. & 8. The last of the seven days that we tarried there, was the first day of the Jewish week, appointed by the apostles to be the Christian Sabbath, or Lord's day (in memory of Christ's refurrection.) And the Christians of Troas being then affembled for divine worship, and celebration of the holy facrament, Paul

preached to them, and continued his discourse until midnight, because he was to leave them next day.

9. His fermon being thus very long, one of the young Christians that fat upon a window, was overcome with fleep, and fell down upon the floor, and was taken up for dead.

10. But Paul, both to prevent all disturbance of the facred affembly

^{*} Ver. 7. [Upon the first day of the week] -] [uia lar vaßallav-Vid. Bohmer Differtat. pag. 21, 22.

A. D. 60. him, and embracing bim, faid, Trouble not yourselves; for his life is in him.

him he was not dead, but should recover and do well again; and then, in the most compassionate manner, embracing the young man, and putting up his prayers

for him, immediately cured him.

II When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little

comforted.

13 And we went before to ship, and Aflos. failed tinto intending to there take in Paul: for fo had he appointed. minding himself to go on foot.

14 And when he met with us at Assos, we took him in.

and came to Mitylene.

15 And we failed thence, and came the next day over-against Chios: and the next day we arrived at Samos, and tarried at Trogyllium; and the next day we came to Miletus.

16 For Paul had determined to fail by Ephe-

16. For Paul would not call in at Ephefus, because he could

1. Theenc along the Ægean

fea to the isle Samos, touching a

little at Trogyllium upon the continent-fide, and next day to Mile-

tus, about ten miles beyond Ephe-

fembly, and at the fame time to confirm and endear his doctrine to them, went down from his place, and told the people about

II Then returning up to his feat, went on and finished his discourse, administred the Lord's fupper, and converfed with themtill day-light, at which time he took leave of them.

12. The young person Eutychus his miraculous recovery was a particular comfort to his friends, and had a general good influence to confirm the faith and piety of the whole affembly.

13, & 14. * We of Paul's company then shipped off, and went to Assos (a coast town just by). whither he himself walked on foot, and there we took him aboard, and failed to Mitylene;

* See Chap. xvi. 13. the note there.

Ephefus, because he would not spend the time in Afia: for he hafted, if it were poffible for him, to be at Jerusalem the day of Pentenoft.

make no stay there, hasting as A D. 60. much as ever he could to get to Jerusalem by the feast of Pentecost, intending both to celebrate that festival, and take the opportunity of distributing the charitable collections he had made

in Macedonia and elsewhere, for the poor Christians of Tudea.

17 And from Miletus he fent to Ephefus, and called the elders of the church.

However, knowing he should never have * another op- * See ver. portunity of being personally pre-15. fent with them, he appointed the clergy of the church of Ephelus to meet him at Miletus, to whom he made the following SPEECH.

18 And when they were come to him. he faid unto them. Ye know, from the first day that I came into Afia, after what manner I have been with you at all fealons.

18. & 19. Wherein he reprefented to them his behaviour and conduct of himself among them, as an apostle and ambassador of IESUS CHRIST, his condefcenfion and humility as their spiritual governor; and his courage, patience, and charity, under all the malice of infidel people, and of the Jews in particular.

19 Serving the Lord with all humility of mind, and with many of the Jews.

tears and temptations which befel me by the lying in wait

20 And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house,

20. & 21. Then as to his diligence and fincerity as their teacher, That he had neither concealed nor neglected any point of Christian doctrine, that was any way necessary or conducive to the eternal falvation of themfelves, or the due instruction of their people; showing them that repentance and reformation of life, and that fincere profession of Christ's religion, which was absolutely required to fave the

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

A. D. 60. Jew that was circumcifed, and fufficient to fave the Gentile without circumcifion.

22 And now behold, I go bound in * See ch. the Spirit unto Jeruxxi. 4. & falem, not knowing the things that shall befal me there:

23 Save that the Holy Ghost witnesseth

24 But none of thefe things move me, neither count I my life dear unto myself, fo that I might finish my courfe with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now behold, I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am pure from the blood of all men.

27 For I have not shunned to declare unto you all the counfel of God.

22. & 23 I am now (fays he going for Jerusalem, being affured by feveral predictions * of inspired and prophetical men, I shall there beapprehended, imprisoned, and hardly treated; but what the final isfue of it may be I know not.

in every city, faying, That bonds and afflictions abide me *.

24. Only whatever it shall prove to be, I am very eafy and contented, while I am discharging the most honourable and high office of preaching the gracious terms of Christ's religion for the good of mankind; and death itself will only put a happy and joyful period to those labours, the fuccefs whereof is the main end for which I defire to live.

25. But whether I escape these dangers at Jerusalem or no, this I know, that I shall have no opportunity of feeing you in these parts any more.

26. & 27. And now I take leave of you, with this folemn proteftation and appeal to you, That whatever loss there shall hereafter be of any foul of you or your people, I am clear of the guilt of it, by having fo carefully and fincerely taught you all those religious duties by which it may be avoided.

28. Where-

^{*} Ver. 23. [The Holy Ghost witnesseth in every city]i. e. πνευμαλικοί Singularum Ecclesiarum quæ secundum Civitates distributæ funt. Dodwell's Differt. Cyp. iv.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. and doctrine, and a fense of the great charge and dignity of your ministerial function, excite you to the utmost diligence, in prudently governing, and carefully instructing all degrees of people committed to your charge; remembering it was the HOLY GHOST, by whose direction and

inspiration you were chosen and qualified for this most noble office; that it is GOD's * church you govern, and have the care of those whom CHRIST so loved, as to redeem them by his own blood.

- 29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the slock.
- 30 Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them.
- 31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.
- 32 And now, brethren, I commend you to God, and to the word of his grace, which

29. & 30. I am the more earnest in pressing this special care upon you, as foreseeing what discouragements and dangers there will be upon you, from the persecution of cruel and savage unbelievers; nay, and from many false and factious teachers among yourselves, that will pervert and seduce men from the truth, to make themselves the beads of a party, and gainers by a division.

- 31. Be therefore upon your guard, and forget not with what a passionate concern I have often forewarned you of these mischiefs, from my very first preaching and presence among you.
- 32. Which that you may effectually do, I heartily recommend you to the divine care, providence, and protection, and to all the

VOL. I.

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* Ver. 28. [To feed the church of God]—The best copies read it, 78 Kveis, [The church of the Lord.] See Dr. Mills. It is very indifferent which way it be read; for Christ, who purchased the church with his own blood, is both Lord and God.

A. D. 60 which is able to build you up, and to give you an inheritance among all them which are fanctified.

bring you to the eternal reward of all true believers.

33 I have coveted no mans filver, or gold, or apparel.

34 Yea, you yourfelves know, that these hands have ministred unto my necessities, and to them that were with me.

faith, by diminishing my esteem and credit among you; you put a stop to such a malicious infinuation, by declaring, that I maintained myself and my friends, by work-

ing at my own trade.

35 I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

to you that expression of Christ, It is happier for a man to

give the least charity, than to receive the greatest.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept fore, and fell on Paul's neck, and kiffed him.

38 Sorrowing most of all for the words which he spake, that they should see his face the bleffings and promifes of the gospel, which, with your own fincere endeavour, will not fail to keep you steady and complete in all branches of your duty, and I reward of all true believers.

33. & 34. One thing more you must remember to be my witnesses in; that if any of these false and heretical teachers I warned you against, should suggest, That I your apostle had any secular and worldly designs in preaching the gospel, thereby the better to draw any from the my esteem and credit among you;

35. For you well know what

an example I have shown you,

of endeavouring to remove this

objection, by my own bodily la-

bour and industry, how much I

encouraged you to that admirable

piece of charity, of fupplying

the wants of the fick and needy

36, 37, & 38. Paul having concluded his difcourfe, kneeled down and offered his folemn prayers for a good effect of it upon them; they in the mean while expressing all the marks of love and concern at parting from him, without hopes of seeing him again. And they went with him to see him take ship.

no more. And they accompanied him unto the thip.

CHAP. XXI.

Paul's Arrival at Tyre. Predictions of his great Danger in going to Jerusalem. Yet be determines to go thither. Agabus's Prediction at Cafarea. Paul arrives at Jerusalem. The Advice given him by James, and the other Apostles, relating to his Conduct toward the Yews, and Jewish Christians. He follows it. He goes into the Temple. The Afian Jews raife a Tumult upon bim. The Roman Captain orders him into the Castle, and gives him Leave to speak for himself upon the Castle Stairs.

1. AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from thence unto Patara.

2 And finding a thip failing over unto

Phænicia, we went aboard, and fet forth.

3. Now when we had discovered Cyprus, we left it on the left hand, and failed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding difciples, we tarried there feven days: who faid

to Paul thro' the fpirit, that he should not go up to Jerusalem.

4. We staid a week with the Christian converts of that place, fome of which, by the spirit of prophecy, declared to Paul (as feveral others had done before *), * Chap. that if he went to Jerusalem, hexx, 22, 23.

1, 2, & 3. DArting in this me-A. D. 60.

from the clergy of Ephefus at Mi-

letus, we failed directly past the

Isles of Coos and Rhodes, and fo

to Patara, where happening of a

veffel bound to Tyre in Canaan,

or Syrophænicia, we went aboard

her, and leaving Cyprus to the left,

went straight and landed there:

lancholy manner

would run a great hazard of his life, and therefore would have diffuaded him from it.

5. & 6.

A.D. 60. 5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore.

and prayed.

5. & 6. Notwithstanding which, Paul knowing he had a just and necessary occasion to go thither (and being not forbidden to do it by any express revelation), purfued his intention; and so we parted with them, after we had put up our solemn prayers together by the ship side.

6 And when we had taken our leave one with another,

we took ship, and they returned home again.

7 And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them

one day.

8 And the next day we that were of Paul's company departed, and came unto Cefarea, and we entered into the house of Philip the evange-list (which was one of the seven), and abode with him.

7, 8, & 9. From Tyre we came to Ptolemais, and having paid a visit to the Christians there, went next day to Cefarea in Galilee, and lodged at the house of Philip the deacon, * whose four daughters keeping themselves in a state of virginity, for their higher advancement in piety and devotion, were endowed with the spirit of prophecy, i. e. either of understanding the scriptures to a great degree, or else of foretelling things to come.

9 And the same man had four daughters, virgins, which did prophely.

10 And as we tarried there many days, there came down from Judea a certain prophet named Agabus.

11 And when he was come unto us, he took

there (which was pretty long), there came Agabus to us, who took up Paul's + girdle, binding first his own hands, and then his feet with it; and told us, that as certainly as he had bound himself.

* See chap. vi.

⁺ See the like prophetical actions and representations in Jer. xiii. 4, &c. and xxvii. 2, &c.

took Paul's girdle, and bound his own hands and feet, and faid, Thus faith the Holy Ghost, So shall the himself, the Jews would bind Paul A. D. 60. at Jerusalem, and deliver him to the Roman officer, if he pursued his journey thither.

Jews at Jerusalem bind the man that oweth this girdle, and shall deliver him into the hands of the Gentiles.

- heard these things, both we and they of that place, besought him not to go up to Jerusalem.
- 12. Upon which both we of his company, and the Christians of Cæsarea, begged of him not to thrust himself into a certain and unavoidable danger.
- 13 Then Paul anfwered, What mean
 ye to weep, and to
 break mine heart? for
 I am ready not to be
 bound only, but alfo
 to die at Jerusalem
 for the name of the
 Lord Jesus.

13. But Paul expostulated with us, why we should thus endeavour to fright and discourage him from doing what his apostolical duty obliged him to, upon a fear of danger, which he knew he must undergo some time or other, and was always ready to suffer persecution and death it-

felf for the advancement of the gospel, and the religion of JESUS CHRIST.

14 And when he would not be perfuaded, we ceafed, faying, The will of the Lord be done.

14. Upon which we ceased our importunities, and referred all to the good will and pleasure of divine Providence.

15 And after those days we took up our carriages, and went up to Jerusalem.

made ready to travel to Jerusalem, several of the Christians of Cæsarea going with us, and conducted us to the house of one Mnason, that had long been a professor of the Christian saith, with whom we were to take lodgings.

16 There went with us also certain of the disciples of Cæsarea, and brought with them one Mnason of Cyprus; an old disciple, with whom we should lodge.

L 3

17. & 18

A. D. 60. 17 And when we were come to Jerufalem, the brethren received us gladly.

> 18 And the day following. Paul went in with us unto James, and all the elders were present.

To And when he had faluted them, he declared particularly what things God had wrought among the Gentiles by his miniftry.

20 And when they heard it, they glorified the Lord, and faid unto him, Thou feeft, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.

17. & 18. The Christians of Terusalem entertained us with great courtefy and expressions of fatisfaction at our arrival, and the next day Paul carried us along with him to James the Bifhop of Jerufalem, who, upon notice of our coming, had got his presbyters and clergy about him to receive us.

10. To whom Paul gave a particular account of the fuccess of his ministry in this his last travel through Asia and Greece, efpecially among the Gentile people.

20. Which relation that pious bishop, and the clergy affembled with him, received with all religious joy and thankfgiving to GOD; and then recommended fome prudential confiderations to Paul, with respect to the Fewifb converts of Jerusalem, that were now increased to vast numbers,

and all still full of zeal for the observation of the Fewish law, infifting upon the facrifices and ceremonies of it, as absolutely necessary to every one that had been born and brought up in that religion, though he did embrace the Christian faith.

21 And they are informed of thee, that * See ver, thou teachest all the Jews which are among the Gentiles to forfake Mofes, faying, That they ought not to circumcife their children, neither to walk after the cuftoms.

21. Now (faid they) here has been a fet of infidel Jews from those parts of the leffer * Afia, where you have been preaching, who have reported among thefe Tewish converts, That you have perfuaded the Jews there to renounce the Mofaical law, and abfolutely leave off all the rites and ceremonies of it; which they account the fame thing as to apoltatize from GOD.

22. What

22. And

27.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art

22. And what must be the na- A. D. 60. tural confequence of fuch a prepossession, and false prejudice against you, but that if you take no previous methods to undeceive them, they will rife against you

in a tumultuous manner, as foon as ever they hear of your arrival?

23 Do therefore this that we fay to thee: we have four men which have a vow on them;

24 Them take and purify thyfelf with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they were informed concerning thee, are nothing, but that thou thyfelf also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written and concluded, that they observe no such thing, fave only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

the Mofaical law. 26 Then Paul took

the men, and the next

day

23. & 24. To prevent which, be advised by us to join with four of our Christian converts that are under a vow of Nazaritism, which is to expire within feven days. Make you the like religious vow for fo many days, provide the facrifices required by the law to be offered at the time of its expiration; and being shaved all together, you may by compliance in an innocent and indifferent thing, give a public demonstration, you have not absolutely thrown off the Jewish law yourself, and so could never advise others to do it.

25. As to the Gentile converts, viz. (fuch as had been proselyted before to the Jewish religion), that never were circumcifed, nor under an obligation to these obfervances, the decree we made when you were here before (ch. xv.) has made these Fervish Christians pretty eafy, and willing they should be exempted from them: But as to you, they never will be

fatisfied without some public token of your respect to

- 26. Paul readily complied with their advice, and accordingly go-1.4

A. D. 60. day purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 And when the feven days were almost ended, the Jews
* See ch. which were of Asia, xx. 19, & when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had feen before with him in the city, Trophimus an Ephefian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

ing next day into the temple with the four men, declared himself to the priest to be under a religious vow for the seven days, and his intention to perform the facrisces with them according to the law. (See Numb. vi.)

27. But before the feven days were quite expired, fome of the infidel Jews of Afia that had feen him * there, and spread this false report of him at Jerusalem, finding him in the temple, gathered the rabble together, and apprehended him,

28. Crying out to every body to come and help them to fecure a wicked fellow, that had been all over their country preaching against the law, the temple, and its worship; and that had brought heathen people along with him, even into the inner court, to the great dishonour, and profanation of that facred place.

29. Now they had some days before seen Paul in company with Trophimus, a Gentile convert of Ephesus; and from thence maliciously and falsely reported, that he brought him into the temple along with him.

30. At this outcry, all the people ran at him, and dragged him out of the temple, the keepers shutting the doors upon them, to prevent any further disturbance there.

31. & 32.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

Chap. XXI.

- 31. & 32. As they were beat- A. D. 60. ing Paul, with an intent to kill him, the Roman captain that guarded the temple, came with a band of foldiers and prevented their design.
- 32 Who immediately took foldiers, and centurions, and ran down unto them, and when they faw the chief captain and the foldiers, they left beating of Paul.
- 33 Then the chief captain came near and manded him to be bound with two chains, and demanded who he was, and what he had done.
- 33. Who supposing he had committed fome notorious crime, ortook him, and com- dered him first to be chained to two * foldiers to fecure him, and then demanded of the people about him, who he was, and what he had done to incense them at fuch a rate.
- 34 And some cryed one thing, fome another, among the multitude: and when he could not know the certainty for the
- 34. But the rude multitude giving a confused and different account of him, the captain fent him into the castle, till he could get better information.

tumult, he commanded him to be carried into the caftle.

35 And when he came upon the stairs, fo it was that he was borne of the foldiers, for the violence of the people.

35. & 36. The foldiers were forced to carry him upon their shoulders, to keep the people from him, who came after them crying out, That he ought to be flain.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I fpeak unto thee? who faid, Canst thou speak Greek?

37. As they were going up the castle stairs, Paul asked the Roman captain, if he might take the liberty to speak to him in his own behalf? (addressing himself to him in the Greek language.)

- 38. The

* See chap, xii, 6, 7,

A. D. 60. 38 Art not thou that Egyptian which before these days madest an uproar, and leadest out into the wilderness four thoufand men that were murtherers ?

taken again in the like attempt.

39 But Paul faid, I am a man which am a lew of Tarfus, a city in Cilicia, a citizen of no mean city: and I befeech thee, fuffer me to speak unto the people.

falfely and maliciously accused.

40 And when he had given him license, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great filence, he fpake unto them in the Hebrew tongue, faying,

38. The officer told him, he did not expect to hear fuch a fort of person as he seemed to be. fpeak that language; for by the riot he had made, he took him to be the Egyptian false prophet, that a year or two ago had raifed a fedition in Judea, and was routed by Felix, but made his * escape, and was now

30. Paul affured him he was no Egyptian, but a Jew, a native of Tarfus, one of the chief cities of Cilicia, a city of confiderable figure, and endowed with Roman privileges; upon which confiderations, he hoped he would grant him the favour of speaking in his own behalf to the people, to whom he had been

> 40 Upon this, the captain gave him free leave; and standing upon the stairs, he demanded filence, which, out of respect to the Roman officer, was foon made; and then he made his defence in the Syriac language; which being the language then used by the natives

> of Jerusalem, was called the He-

brew tongue +.

+ See the note on chap. i. 19, and in chap. x. 2. CHAP.

^{*} Josephus Lib. XX. Cap. vi. Lardener's Credibil. Gosp. Hist. Vol. III. Book ii. Chap. 8.

CHAP. XXII.

Paul's Speech to the Yews, concerning his Conversion to Christianity. The Jews cry out against him in a tumultuous Manner The Roman Captain orders him to be examined by scourging; but, finding he was a Roman Freeman, he dares not execute it. He refers his Case to the fewish Council.

I MEN, brethren, and fathers. hear ye my defence, which I make now unto you.

and the good reasons I have for turning from a zealous Jew, to be an affertor of the

Christian faith.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more filence, and he faith)

3 I am verily a man which am a Jew, born in Tarfus a city in Cilicia, yet brought up in this city, at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous to-

2. (When the people found that he spoke the language of the * See Ch. town, * and fo was not a ftran- xxi. 40. ger, but a right Hebrew Jew, they listened the more patiently

doctors of the law, hear now

how unjustly I have been accused,

I. YE Jews my brethren, and A. D. 61.

all among you that are

to what he faid).

3. Whereas then (faid he) I have been falfely represented to you as a foreigner, and an absolute enemy to, and an apostate from your law, it is very well known that I am an Hebrew Jew; and though born at Tarfus in Cilicia, yet I was educated in this very city under + Gamaliel, that eminent

+ Ver. 3. [Brought up at the feet of Gamaliel.] An expression taken from the form of the Jewish schools, the feats and benches whereof were fo contrived, that the icholars always fat underneath the defk of the rabbi or doctor.

A. D. 61. wards God, as ye all are this day.

eminent Pharifee, and great doctor of the law, instructed in the principles of that rigid and fevere

feet; and as great a zealot for the Jewish law as any of you can pretend to be.

- 4 And I perfecuted this way unto the death, binding and delivering into prisons, both men and women. against the facred law of Moses.
- 4. And as for this profession of the Christian religion, I was fo far from being ignorantly or haftily drawn into it by any inclination of my own, that with an uncommon aversion, I abhorred and persecuted, apprehended and imprisoned all that did so, as blasphemers
- 5 As also the high priest doth bear me witness, and all the estate of the elders; from whom also I received letters unto the brethren, and went to Damascus, to bring which were bound there, unto Jerusalem, for to be punished.
- 5. Of all which, your very high priest and his whole council can be my witnesses, whose chief instrument I was in that persecution, and to whom I applied myself for a commission to the prefidents of the fynagogues of Damascus, to seize upon all Christians there, and fend them to Jerusalem to be tried and punished as such profaners of our religion. (Chap. vi. 12.)
- 6 And it came to pass, that as I made my journey, and was come nigh unto Damaicus about noon, fuddenly there shone from heaven a great light round about me.
- 6. And under this immoderate zeal had I continued, in all likelihood, to this day; but that God was pleased to convince me of the error of it, by a glorious manifestation of himself, and his divine will to me, as I was going to execute the bloody commisfion.
- 7 And I fell unto the ground, and heard a voice faying unto me, Saul, Saul, Why persecutest thou me?
- 7. The light that then shined round us, was fo bright and amazing, that out of reverence and aftonishment at so true an appearance of the Divine Majesty,

we all * fell proftrate upon the earth; when a voice di- A.D. 612 rected to me, faid, Saul, Saul, why persecutest thou me?

8 And I answer- 8. To which I replied, If this ed. Who art thou, Lord? And he faid unto me, I am Jesus of Nazareth whom thou persecutest.

be indeed the voice and appearance of the true GOD, tell me. I befeech thee, how I can be faid to be a persecutor of him, for whose divine law I am thus eminently zealous? He answered, It is the voice of JESUS

of Nazareth, the Son of God, the true Meshah, and that I was a perfecutor of his holy and true religion.

- 9 And they that were with me, faw indeed the light, and were afraid; but they heard not the voice of him that spake to
- 10 And I faid. What shall Ido, Lord? And the Lord faid unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed
- II And when I could not fee for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

for thee to do.

12 And one Ananias, a devout man according to the law, having a good report

9. My fellow-travellers did not hear the diffinct words directed to me, but heard the dreadful thunder, and faw the miraculous light, and fo are fufficient witnesses that it was a divine manifestation, as well as I.

10. Thus miraculously convinced of my error, I begged to know what I should do to atone and obtain pardon for it; and was commanded by the voice to go into Damascus, and wait for further orders from Heaven.

11. This light was also in so particular a manner glorious and bright to my eyes, that I became blind, and was forced to be led by my companions into the town, and remained fo for three days;

12. & 13. At the end of which, there came to me, by CHRIST's direction, one Ananias, an eminent Jewish proselyte, that was turned

^{*} See chap. ix. with which compare this whole oration, and the Paraphrase, as also chap. xxvi.

A. D. 61. of all the lews that dwelt there.

> 13 Came unto me, and stood, and faid unto me, Brother Saul, receive thy fight. And the fame hour I looked up upon him.

14 And he faid, The God of our fathers hath chosen thee. that thou fhouldest know his will, and fee that Just One, and

shouldest hear the voice of his mouth.

15 For thou shalt

16 And now why tarriest thou? Arise, and be baptized: and wash away thy fins, calling on the name of the Lord.

apostle, by the gifts of the Holy Ghost +. .

17 Ard it came to pass, that when I was come again to Jerufalem, even while I prayed in the temple, I was in a trance;

18 And faw him faying unto me, Make hafte, and get thee quickly out of Jerufalem: for they will not receive thy testimony concerning me.

turned Christian; who, faluting me by the name of Brother Chriftian, did, in the name of IESUS, immediately restore me to my perfect fight.

14. & 15. Telling me, that God was graciously pleased in so miraculous a manner, to manifest * his Son Jefus Chrift to me, and thus to convert me, in order to make me a special witness of the truth of his religion, and a preacher of his doctrine.

be his witness unto all men of what thou hast seen and

16. And, knowing that I had by fincere fasting and prayer, teftified my repentance, he baptized me into the profession of Christ's religion, and at the fame time qualified me for his minister and

- 17. After this my conversion, I came to Jerusalem, and in devout prayer, one day in the temple, I fell into an ecstafy or a divine trance;
- 18. Wherein I clearly faw Jefus Christ, and heard him command me to make hafte out of Jerusalem, and not then attempt to preach his gospel to any of the Tews there, for that they would give no manner of credit to me, but persecute and destroy me.

19. & 20.

+ See chap. ix. 17.

^{*} Ver. 14. [And fee the just One, and hear the voice of his mouth. See the note on chap. ix. 7.

10 And I faid. Lord, they know that I imprisoned, and beat in every fynagogue them that believed on

20 And when the blood of thy martyr Stephen was fhed, I also was standing by, and confenting unto his death, and kept. the raiment of them that flew him.

19. & 20. To which expression A. D. 61. of his, methought I pleaded and argued thus: That whereas those Jews knew full well, what a zealous and bitter adversary I had been against his religion; how I begun to join in the first act of persecution upon Stephen, and carried it on in fo many instances afterward, they could not but be convinced it must be upon fome certain and irrefiftible grounds of perfuafion, that I should thus preach up the faith I once de-

ftroyed, and confequently would hearken to me before any other Christian apostle.

21 And he faid I will fend thee far hence unto the Gen-

21. He told me, the Fewish unto me, Depart: for prejudices were too deep, and their malice too incurable, to be wrought upon even by this argument, and therefore bade me fay

no more, but retire for a time into fome diftant * parts, and convert what I could of the Gentile part of the world to his religion.

22 And they gave him audience unto this word, and then lift up their voices, and faid, Away with fuch a fellow from the earth: for it is not fit that he should live.

23 And as they cried out, and cast off their clothes, and threw dust into the

24 The chief captain commanded him

22. & 23. Thus far the people heard him with fome tolerable patience; but as foon as ever he mentioned his orders to preach the kingdom of the Messiah to the Gentiles, they flew into the utmost rage and clamour against him, as a fellow that ought immediately to be taken off for a blasphemer; stripping themselves, and flinging dust about, as ready to stone him forthwith.

24. Upon which the Roman captain, concluding he must have

^{*} Ver. 21. | Far hence unto the Gentiles, i. e. into Arabia.] See chap. ix. 23. and the note there.

A. D. 61. to be brought into the cafile, and bade that he should be examined by scourging : that he might know wherefore they cried fo against him.

have been guilty of some notorious crime, bade the foldiers carry him up into the castle, and examine him by a fevere whipping. to make him confess what it was.

25 And as they him with bound thongs, Paul faid unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

25. As the foldiers were tying him, in order to his fcourging, Paul demanded of the Centurion. or under-officer, whether his captain could answer it, to whip a Roman freeman, and especially before he was legally tried and convicted of any crime?

26 When the cenwent and told the chief captain, faying,

26. At which question, the turion heard that, he centurion went and gave the captain the caution.

Take heed what thou doft, for this man is a Roman.

27 Then the chief captain came and faid unto him, Tell me, art thou a Roman? He faid, Yea.

17 Who thereupon, well knowing how fevere the Roman laws were against any indignities offered to a free citizen, came and asked Paul if he were free? And he told him, yes he was.

28 And the chief answered. captain With a great fum obtained I this freedom. And Paul faid, But I was free born.

28. Roman freedom (fays the captain) is fo honourable a privilege, that rather than be without it, I paid a good fum to purchase it. Paul replied, If yours be fo honourable, mine is more fo, for I am free-born.

20 Then straightway they departed which him from should have examined him : and the chief captain also was a-

29. Upon this the captain ordered him to be untied, and was under some apprehension, even for binding a free-man before his condemnation.

fraid, after he knew that he was a Roman, and because he had bound him.

30 On

o On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and command30. But however, to do justice A. D. 61. to the Jews, and to himself, he fummoned the high priest and his council next day, and brought Paulfree and unsetter red into court, to be fairly tried and examined.

ed the chief priests and all their council to appear, and

brought Paul down, and fet him before them.

CHAP. XXIII.

Paul's Behaviour in the fewish Council. The High-Priest orders him to be struck in open Court, for pleading his own Innocency. Paul's Expression to him thereupon. His Prudence with respect to the several Seets of the Jews in Court, whereby he divided them, and escaped their fury. Is carried into the Castle again. A Plot to murder him contrived by the Sadducees. It is discovered, and the Roman Captain carries him off to Casarea, to be tried before Felix.

AND Paul earneftly beholding the council, faid, Men and brethren, I have lived in all good conscience before God until this day *. 1. As foon as Paul was brought into court, where he knew he should meet with no fair and just dealing in his defence of himself as a Christian, his first business was to + look round the council, and people assembled, to

find of what fects and parties of Jews they confifted, how they were divided, and on which fide the majority lay, that fo he might adapt his discourse with the greater prudence and advantage for his own safety. And then began with a solemn protestation, that though he was now clamoured against as a loose and irrelition. It

Ver. 1. [Until this day]. See note on Rom. v. 13.

+ Ver. 1. ['A] ενίσας η δ Παυλος τῷ συνεδείᾳ. — Paul earnestly beholding the council. — The meaning of which words is accounted for in the Paraphrase; but I find it taken due notice of by no commentators.

A.D. 61 gious person, he had yet all his life long lived and acted in a strict conformity to the dictates of his conscience, and the principles of his persuasion *. While a Jew, he had a mighty zeal for the law (though in some instances it was a misguided zeal); and now as a Christian, acted up to those invincible arguments that he thought obliged him to that profession.

2 And the high priest Ananias, commanded them that stood by him, to smite him on the

mouth.

3 Then faid Paul unto him, God shall smite thee, thou whited wall: for sitted thou to judge me after the + law, and commandest me to be smitten contrary to the law?

to strike him upon the face for it, who accordingly did so.

3. At this illegal and unwarrantable abuse, Paul was so moved (and at the same time actuated by a divine and prophetical impulse) as to tell the high priest he was a hypocrite ‡, for pretending

2. The high priest incensed at

him for fuch a bold justification

of himfelf, called out to the peo-

ple that stood next him at the bar,

to fill the bench as a righteous and impartial judge, and yet commanding a man to be punished,

before ever he had heard a word of the merits of his cause; and affured him withal, that Providence | would meet with him in as open and exemplary a manner for

fo doing.

4 And they that flood by, faid, Revileft thou God's high priest? 4. The people that flood by asked him, in a reproaching manner how he dare affront God's high priest?

5. To

* Ver. 1. [I have lived in all good conscience before God unto this day]. See 1 Tim. i. 13. 15. which are reconcileable to these words by our Paraphrase.

f Ver. 3. [To judge me after the law,] viz. The law of Levit. xix. 15. Thou shalt do no unrighteousness in judgment, but in righteousness shalt thou judge thy neighbour.

† Ver. 3, [Thou whited wall]. See Matth xxiii. 27. Wer. 3. [God shall smite thee thou whited wall]. Which prediction of St. Paul's was fulfilled at the destruction of Jerusalem, in which he perished, according to St. Chrysostom and Dr. Lightfoot; but Josephus says he was then deposed from his priesthood, and carried to Rome in chains. Antiq. 1. xx. cap. v.

Then faid Paul. I wist not brethren, * that he was the high ten, Thou shalt not fpeak evil of the ruler of thy people.

5. To which Paul replied, A. D. 61. That he was very fensible of the great duty of reverence to magipriest: For it is writ- strates (according to that of Exod. xxii. 28.) and though he had gone beyond the bounds of it, calling the high priest hypo-

crite, yet it was owing purely to the provocation received by his illegal and injurious proceeding: and therefore that he was as justifiable * in reviling him, as he could be in punishing a man before he was fairly heard,

and duly convicted of any crime +.

6. But when Paul perceived that the one part were Sadducees. and the other Pharifees, he cried out in the council. Men and brethren, I am a Pharifee, the fon of a Pharifee: of the hope I and refurrection of the dead I am called in question.

6. To proceed then, Paul finding the council and people in court, confifted chiefly of Pharifees and Sadducees, that were violent oppofers of one another in feveral religious opinions; and that the only method he had to escape their unanimous vote in his condemnation, would be to infift upon some particular point in his defence, that would divide and fet them at difference among

themselves, declared himself to have been born and bred up a Pharisee, with whom he still agreed in that main and special article of religion, viz. A future state of rewards and punishments after death; and this

+ See chap. xxii. 25. John vii. 51.

Ver. 5. [su nosiv ori estiv agxisgeus -- I wist not that it was the high priest]-The critics being very much divided in their fentiments, whether St. Paul spake this as an excuse, or a justification of himself, I have paraphrased it so as to express both.

I Ver. 6. [Of the hope and resurrection of the dead-Or mepi extido xai avasareus vezeuv, of the hope (not and but) even of the refurrection of the dead, supposing the word zal to be in the original copy-For the Syriac, Arabic, and Atheop. versions omit it. It is the hope the great hope, viz. of a refurrection; the hope towards God, Chap. xxiv. 15, 21. the hope of the fathers, xxvi. 6. the hope of lirael, xxviii. 20.

A. D. 61. is the great point (fays he) for which I am now fo much blackened and perfecuted, and come to be tried for.

> 7 And when he had fo faid, there arose a diffension between the Pharifees and the Sadducees: and the multitude was divided.

8 For the Sadducees fay that there is no refurrection, neither angel nor spirit; but the Pharifees confess both.

maintained the contrary opinions.

7. The defign took; for the two parties, both in council and people, began immediately to divide and dispute, the one for, the other against this article.

8. For this declaration of Paul was full against the Sadducees. who believed nothing at all of a future state, or the immortality of the foul, or that any angel or fpirit existed separately without a body; but it pleased the Pharisees, who as zealously

9 And there arose a great cry: and the fcribes that were of the Pharifees part arofe, and strove, faying, We find no evil in this man: but if a fpirit or an angel hath spoken to him, let us not fight against God.

9. So that out of pure oppofition to the Sadducees, the Pharifaical doctors declared strenuoully for Paul (as to this point) and that the account he had given of a divine appearance made to him (Chap. xxii.) might be poffible enough, and had no manner of blasphemy in it; for it might be made by an angel, or some

other spirit by God's appointment; so that in a rash and inconfiderate manner to reject and disbelieve such divine messages, was the same thing as to distrust God himself.

10 And when there arose a great diffenfion, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the foldiers to go down, and to take him by force from among them, and to bring him into the castle.

10. The Sadducees cried out fo violently against this, and the difpute grew to fuch a head, that the captain ordered his guards to go to the bar, and take Paul and carry him into the castle again, for fear he should have been killed in the rout.

II And

11 And the night following, the Lord flood by him, and faid, Beofgood cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

done at Jerusalem.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul.

13 And they were more than forty that had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have sain Paul.

15 Now therefore ye with the council, fignify to the chief captain, that he bring him down unto you to morrow, as though ye would inquire fomething more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's fifter's fon heard of their

SUS appeared to Paul in a vifion, to comfort and encourage him under his fufferings, affuring him he should escape all the malice of the Jews, and have an opportunity of preaching his religion at Rome itself, as he had (See chap. xxv. 11.)

12. & 13. The Sadducees were fo exasperated to hear Paul defended in open court, and to find he was likely to come off clear, that next day a company of their party took a mutual oath, neither to eat nor drink till they had murdered him.

14. And the better to accomplish this wicked effect of their zeal and rage, they came to those members of the council that were of their own party (and who they knew would gladly join with them), and acquainted them with the design.

That those doctors of the council should go to the Roman captain, and acquaint him, they had got some fresh evidences against Paul to prove him a seditious person; and if they could get the captain to bring him into court next day to a second hearing, these rushians were to assault and murder him as he came from the castle to the bar.

16. But before the defign could be brought to bear, it got wind, M 3 and

A. D. 61 their lying in wait, he went and entered into the castle, and told Paul.

> 17 Then Paul called one of the centurions unto him, and faid, Bring this young man unto the chief captain: for he hath a certain thing to tell

18 So he took him, and brought him to the chief captain, and faid, Paul the prisoner called me unto him, and prayed me to bring this young man unto thee, who hath fomething to fay unto thee.

19 Then the chief captain took him by the hand, and went with him afide privately, and asked him, What is it that thou hast to tell me?

20 And he faid, The Jews have agreed to defire thee, that thou wouldst bring down Paul to morrow into the council, as though they would

inquire somewhat of him more perfectly.

21 But do not thou yield unto them : for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now they are ready, looking for a promise from thee.

22 So the chief captain then let the young man depart, and charged him, See shou tell no man that thou haft showed these things to me.

23 And he called unto him two centurions,

and a nephew of Paul's having fome intimation of it, went into the caftle and told him of it.

17. & 18. Upon which advice, Paul fent for the centurion that guarded him, and begged of him to carry his nephew to the captain, for he had fomething of confiderable moment to impart to him; who accordingly did fo.

10. The captain took the young man into a private room, and demanded his bufiness;

20. & 21. Who discovered the whole particulars of the Sadducees plot against Paul, and earnestly requested him not to bring him any more into court, and fo defeated their mutinous defign.

22. The captain affured him he would take care of it, but charged the young man to keep the fecret, for fear he should by any tumultuous affaults be hindered from preventing it.

23. & 24. He then forthwith ordered two centurions to provide vide a guard of four hundred A. D. 61.

and feventy horse and foot to

go to Cefarea that night at nine

o'clock, and conduct Paul thi-

ther, and deliver him to Felix

the Roman procurator of Judea.

who kept his refidence in that

rions, faying, Make ready two hundred foldiers to go to Ce-farea, and horsemen threescore andten, and spearmen two hundred, at the third hour of the night.

24 And provide them beafts, that they may fet Paul on, and bring him fafe

town.

unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lyfius, unto the most excellent governor Felix, fendeth greeting.

- 27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.
- 28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:
- 29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.
- 30 And when it was told me, how that the Jews laid wait for the man, I

25. 26. & 27. And by them fent Felix a letter, in which he acquaints him, That the person he had sent him under this guard, was lately taken up by the Jews in the temple, and had like to have been murdered in a most riotous manner, if he had not rescued him by a band of his soldiers, which he thought himself bound to do, both to keep the peace, and to preserve the life of a Roman free man, as Paul was.

- 28. & 29. But that however to do the Jews justice, he had given the man a trial before their high priest and council, where he could find nothing but quarrels and disputes between the members of it, about niceties of their own religion, and not any thing proved against the prisoner that amounted to death, or so much as imprisonment, by the Roman law, nor indeed by their own neither.
- 30. Next day (faith he), I found fome of the Sadducees had laid a plot to murder him, which I have taken care to prevent, by

 M 4 fending

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A. D. 61. fent ftraightway to thee, and gave commandment to his accufers also, to fay before thee what they bad Fareagainst him. well.

> 31 Then the foldiers, as it was commanded them, took Paul and brought bim by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the caftle.

33 Who when they came to Cefarea, and delivered the epiftle to the governor, prefented Paul also before him.

34 And when the governor had read the letter, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, faid he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment

fending him to you, and referring the matter to your hearing. and have accordingly given notice to the council to appear at your court, if they intended any further profecution against him; Farewell.

31. & 32. The guard took Paul and carried him that night feventeen miles, as far as Antipatris, and next morning the foot left him to be conveyed by the horse to Cefarea, and returned back to their officer at Ierusalem.

33. The horfe arrived, and delivered their letter with their prifoner to Felix.

34. As foon as Felix had read it, he asked Paul what province he belonged to, and where his freedom lay; he told him at Tarfus in Cilicia.

35. Well, fays Felix, the high priest and council shall be fummoned hither, and you shall have a fair trial before me. And in the mean time ordered him to be kept in one of the apartments of Herod's court of justice.

left a bight bight a

CHAP

CHAP. XXIV.

Paul's Trial at Cæsarea, before Felix and the Jewish Council. Tertullus opens the Cause against him. Paul's Defence of himself. Felix defers the Sentence, and treats Paul with Humanity in his Consinement. Felix sends for Paul, to give him a private Account of his Religion. Paul's Discourse to Felix. The Effect it had on him. He leaves Paul in Consinement to his Successor Festus.

A ND after five days, Ananias the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul.

put into Felix's custody
at Cesarea (chap. xiii. 33, &c.),
the high-priest, and several of
the great council (especially such
of the Sadducees as were most inveterate against him) came thither to attend upon Felix, and to
sollow their prosecution; bring-

ing with them one Tertullus a Roman lawyer, and a famous pleader, to manage for them.

2 And when he was called forth, Tertullus began to accuse him, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept it always, and in all places, most noble Felix, with all thankfulness. 2. & 3. The court being set, and Paul called to the bar, Tertullus began to open the charge with a flattering oration in praise of Felix, the happiness they enjoyed under his management and government, with all expressions of gratitude for it; the better to bias him in favour of his cause: Wherein he acted a most fulsome and hypocritical part; for though Felix had done some good actions in the beginning of his government, he

^{*} Ver. 2. [Very worthy deeds, or Καλοςθωμάτων γινομίνων regulations made]—See Josephus as quoted below.

A. D. 61. had been ever since a notorious oppressor of the people, and was accused for it to Nero *:

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldst hear us of thy clemency a few words.

5 For we have found this man a peftilent fellow, and a mover of fedition among all the Jews throughout the world, and a ringleader of the fect of the Nazarenes:

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee, by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews alfo affented, faying, that these things were so.

to Then Paul, after that the governor hadbeckoned unto him to speak, answered,

4, 5. & 6. Then he came to his charge, which confifted of three parts, in the first whereof Paul was accused as a person of seditions practices among the Jews in several parts of the Roman empire; next, that he made himself the head of a dangerous and heretical sect of religion, called Nazarenes (i. e. Christians), from one JESUS of Nazareth; and then, that he had profaned the temple, by bringing heathers uncircumcised into it, contrary to the law.

7. & 8. For which crimes he was apprehended in order to be tried and punished by the Jewish law, but Lysias the captain of the temple rescued him by his soldiery, and sent him hither to be tried before you. The truth of all which particulars (says he) the high-priest and council can now testify.

9. Then the high-prieft, and the doctors that were of his fide, declared it all to be true.

10. His accusation being thus laid, Felix bade Paul make his defence. Which he began with an acknowledgment, That it was some

^{*} See Josephus, Lib. XX, cap. vii.

Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

fome advantage and encourage-A. D. 61. ment to him to plead his cause before a judge, that had been several years the procurator of Judea, and was thereby acquainted with so much of the Jewish re-

11. 12. & 13. Now as to the

first part of my accusation, viz.

answer for myself: with so much of the Jewish religion, and the turbulent disposition of that people, as would soon discover to him their malice, and his innocency in the present case.

thou mayest underfland, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me. That of fedition; be pleafed to know, That about twelve days fince I came up to Jerusalem to keep the folemn feast of Pentecost appointed by the law; from which time to this, I preached no doctrine in public, either in the temple, fynagogue, or any other open place in the city; much less had I any concourse of people about me for any feditious purpose; but attended the stated worship of the temple, in a religious and peaceable manner. Nay, while they throw this general charge of fedition upon me, they have not one particular to instance

in, that can amount to the least proof of it.

14 But this I confess unto thee, that after the way which they call herefy, so worship I the God of my fathers, believing all things which are written in the law and the prophets.

14. As to the charge of being the head of a heresy; I freely own myself to be a Christian; which religion is no other than that which the God of Israel intended to establish under the great Messiah; nor has JESUS its divine author, nor any of its doctrines or worship, any thing in them, but what

answers to the ultimate end, and the very design of their own law, and is agreeable to all the predictions of their prophets.

15. Now

15 And have hope towards God, which they themselves also allow, that there shall be a refurrection of the dead both of the just and unjust.

future life after this, a state of rewards and punishments to every man according to his behaviour in this world; which is a doctrine

that all Iews, except the Sadducees, allow and approve

16 And herein do I exercise myself to have always a confcience void of offence toward God, and toward men.

16. And upon this perfuafion it is, that I and all good Christians, make it our utmost and constant care to live in strict piety to God, and in an exact justice and charity towards all mankind.

15. Now the main drift of this

Christian profession, lies in this

one article, That there shall be a

17 Now after many years, I came to bring alms to my nation, and offerings.

17. Then as to profaning of the temple, it is directly contrary to the design for which I came to Jerusalem, and false in fact, from my behaviour in that place of facred worship. defign I came upon, was to bring contributions to some of my poor countrymen, from their brethren in other parts *, where I had been collecting them; and at the fame time, to keep the feast of Pentecost, and perform a vow + I had made, by proper offerings to God, agree-

18 Whereupon I certain Tewsfrom Afia found me purified in the temple, neither with multitude, nor with tumult.

able to the law.

18. During t which my attendance in the temple, with only four men with me, that were under the same vow of the Nezarite as I was, all of us performing our facred duty in a le-

gal and peaceable manner; fome Afian Jews raifed the multitude upon me, as a profaner of the temple. Which malicious and rash suggestion, they grounded merely upon feeing me one day walk along the streets

with

+ Chap. xxi.

^{*} Viz. In Macedonia and Achaia, chap. xviii. 18.

¹ Ver. 18. [Whereupon, is off-during which time, or things.] Luke xii. 1.

with one Trophimus, a Gentile Christian of Ephesus; A. D. 61. and when they came into court, could give no manner of evidence for the truth of it.

10 Who ought to have been here before thee, and object, if they had ought against

19. And if they could now have done it, they would not have failed of being here.

20 Or else let these bere fay, if they have found any evil doing in me, while I flood before the council.

20. As for the high priest and the Jews that are prefent, they can be no witnesses, for they faw nothing of me until I was brought before them into court.

And if I was convicted there of any one crime or mifbehaviour, let them fpeak.

21 Except it be for this one voice, that I cried standing among them, Touching the refurrection of the dead, I am called in question by you this

21. All that I faid then in court, was, That out of pure party cause I was accused by the Sadducees, for owning a future state, and a future judgment : In which the Pharifees pleaded for, and acquitted me; and that whole honourable feet may be as well arraigned for that doctrine as I am.

22 And when Felix heard thefe things, having more perfect knowledge of that way, he deferred them, and faid, When Lyfias the chief captain shall come down, I will know the uttermost of your mat-

22. Felix plainly perceived their evidence amounted to nothing, and fo would pass no fentence in the case, but told the high priest he would make it his bufiness to inform himself about Paul's rehgion, * and fee what principles it had that tended to the difturbance of the government;

* Ver. 22. ['Axeißesegov eides Te negi The ods- Having more perfect knowledge of that way.] These words may either fignify, [That Felix very well knew fo much of the Christian religion, as to see it had nothing in its principles against the peace of the government; or else, That he would endeavour to inform himself in it.] The latter sense feems best to agree with the 24th verfe.

A. D. 61. as to the riot, he would hear what Lyfias, who was then present, said; and then would give judgment accordingly.

> 23 And he commanded a centurion to keep Paul, and to let bim have liberty. and that he should forbid none of his acquaintance to minifter or come unto him.

23. In the mean time, though he still kept Paul under confinement by a guard upon him, yet he ordered all his friends and acquaintance should have free access to him.

24 And after certain days, when Felix came with his wife Drufilla, which was a Jewess, he sent for Paul, and heard him concerning the faith of CHRIST.

24. Some time after, Felix and his wife Drufilla, fent for Paul to their lodgings, to give them an account * of his Christian religion.

25 And as he reafoned of righteoufness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient feafon, I will call for thee.

25. In which conference, Paul took the opportunity to enlarge most pathetically upon those particular points that most nearly touched upon the vices they were both notoriously guilty of, viz justice, chastity, and the future judgment, upon the breach of fuch duties. Now Felix had been a most unjust oppressor +

of the people in his government, Drusilla had left her own thusband to marry him; the nature and terrible confequences of both which crimes, the apostle laid fo home to their consciences, as put Felix into a dreadful apprehension, so that he interrupted his discourse, and bade him retire, until he should have leisure to hear him again.

26 He hoped alfo that money should have been given him of Paul, that he might loofe

26. Yet this discourse, and the present effects of it, soon cooled and wore off the mind of that wicked man; forthough he fent for

* See the note on the 22d verse.

[†] Tacitus's Hist, Lib. V. 1 Josephus's Hist. Lib. XX.

loose him: wherefore he fent for him the oftener, and communed with him.

27 But after two years, Porcius Festus came into Felix his room: and Felix willing to show the Jews a pleasure, left Paul bound.

Paul again, and feveral times A. D. 61. gave him a hearing, his only defign was to get him to offer a bribe for his deliverance.

27. And with this base intent he kept him a prisoner for above two years, when the emperor removed him from his government, and put Festus into his place; and though Felix knew in his conscience Paul was innocent.

and ought to have been discharged; yet, now at his going out of office, to please the Jews, for fear they should inform against him for his many exorbitant practices, left him a prisoner to his successor Festus.

CHAP. XXV.

Paul tried again at Cesarea before Festus. He insists on his Roman Freedom, and refuseth to be tried in the Jewish Council at Jerusalem. It is determined be must go to Rome to be tried, as he had appealed to Cafar. His Hearing before Agrippa.

Festus was come into the proafter three days he ascended from Cefarea to Jerusalem.

2 Then the high priest, and the chief of the Jews informed him against Paul, and belought him,

3 And defired fa-

NOW when I. AS foon as Festus was settled in his procuratorship at Cefarea in Felix's room, he went up to Jerusalem, the capital city of his province, to pay a visit to the high priest and Fewish council.

2. & 3. Who with that part of them that were Sadducees, entertained the new governor with an account of Paul and his pretended crimes, earnestly requesting he would fend for him from

or their limes

A. D. 61. vour against him, that he would fend for him to Jerusalem, laying wait in the way to kill him.

> 4 But Festus anfwered, that Paul should be kept at Cefarea, and that he himself would depart fhortly thither.

5 Let them therefore, faid he, which among you are able, go down with me, and

accuse this man, if there be any wickedness in him.

6 And when he them more than ten days, he went down unto Cesarea. and

to be brought. 7 And when he

was come, the Jews which came down from Jerusalem, stood round about, and laid could not prove.

8 While he anfwered for himself, Neither against the law of the Jews, neifended any thing at all.

9 But Festus willing to do the Jews a pleafure, answered Paul, and faid, Wilt thou go up to Jerufalem, and there be judged of these things before me?

Cefarea, and try him before their council at Jerusalem. But their fecret intent was to way-lay him, and murder him upon the road.

4. & c. Festus told them, he knew no reason why he should not be tried where he was; and as he himself was shortly going thither, where he kept his refidence, if they would fend their evidences along with him, they should have him tried.

6. About ten days after he and next had tarried among went accordingly, morning after his arrival brought Paul into court.

the next day fitting in the judgment-feat, commanded Paul

7. The deputies of the high priest and council fell again to their old charge, but could prove nothing of it.

many and grievous complaints against Paul, which they

8. Paul making the fame defence he had done before to Felix. (Chap. xxiv.)

ther against the temple, nor yet against Cæsar have I of-

o. And tho' Festus faw plainly they could make nothing out against him, yet, upon fresh importunities, willing to gratify the Jewish court, consented to have him carried to Jerusalem; but as by the Roman laws he could

not to do it without his own consent, asked Paul if he A. D. 61. were willing to go thither?

10 Then faid Paul, 10. But Paul knew the impla-Island at Cæsars judg- cable malice of his Jewish adment feat, where I versaries too well, to confent to ought to be judged: to fuch a proposal; and therefore the Jews have I done told Festus, that as a Roman cino wrong, as thou very tizen, he was subject to be tried

well knowest. by no laws but those of the empire, and so insisted upon the privilege. Nay (says he), if I were liable to their court, yet as you yourself must own, they have proved me guilty of no breach of the Jewish law, and therefore there can be no occasion for my going thither.

- II For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them: I appeal unto Cæfar.
- 11. If I have committed any capital crime against the imperial laws, I am free to fubmit to the punishment of it: but if not, it would be a barbarous and illegal thing in you to throw me into the hands of a court that are my professed enemies; and to prevent your defign, I appeal to the emperor.
- 12 Then Festus, when he had conferred with the council. answered, Hast thou appealed unto Cæfar? unto Cæfar shalt thou

12. Upon which, Festus confulted with the Roman officers about him, and knowing that this appeal to the emperor, had put a stop to all further proceedings against Paul, in either his or the Jewish court, told him his privilege could not be denied him, and so he must go to

Rome and be judged by the emperor himself.

13 And after certain days, king Agrippa, and Bernice came unto Cefarea to falute -Festus.

13, & 14, Some time after this, Agrippa the tetrarch of Gallilee, and his fifter Bernice, came to pay Festus a compliment upon his accession to his government, and he acquainted him with Paul's cafe;

14 And when they had been there many

N

days

VOL. I.

A. D. 61 days, Festus declared Paul's cause unto the king, saying,
There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed me, desiring to have judgment against him.

16 To whom I anfwered, It is not the manner of the Ro-

15. & 16. How the Jewish council would have perfuaded him to have passed fentence of death upon the man without a fair trial, and merely upon their verbal accusation. But that he could not answer to do so by the Roman laws.

17, 18, & 19. And that he had

given him a trial, expecting they

could have proved fome notorious

crime or other against him; but

found upon the hearing, it was

nothing but a quarrel about some

points of the Jewish religion;

and particularly about a matter of

fact, whether one JESUS, whom

the Tews had crucified, were rifen

from the dead again, as Paul af-

mans to deliver any man to die, before that he which is accused, have the accusers face to face, and have license to answer for himself concerning the crime laid against him.

17 Therefore when they were come hither, without any delay, on the morrow I fat on the judgment feat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I sup-

posed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul

firmed he was.

affirmed to be alive.

doubted of fuch manner of questions, I asked him whether he would go to Jerufalem, and be there judged of these matters?

21 But when Paul had appealed to be referved 20. Now I thought these disputes did no way concern me, nor the peace of the government, but related wholly to the Jewish religion; and therefore I asked the prisoner, whether he would be tried by the high priest's court, who were the proper judges of such matters?

21. But I perceive the man has no opinion of the justice of that

ferved unto the hearing of Augustus, I commanded him to be kept that I might fend him to Cæfar.

that bench, and, to be fure to A. D. 61. avoid it, has appealed to Cæfar, and fo I must keep him until I can fend him to Rome.

- 22 Then Agrippa faid unto Festus, I would also hear the man myself. To morrow, faid he, thou shalt hear him.
- 23 And on the morrow when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, at

22. Agrippa having a mind to hear what Paul could fay for himself; To-morrow, fays Festus, you fhall.

23. Accordingly next day, Agrippa and his fifter appeared in court, with a splendid train of officers and fervants, with the gentry of the town waiting upon them; and fo Paul was brought

Festus commandment Paul was brought forth.

24 And Festus faid. King Agrippa, and all men which are here present with us, ye fee this man, about whom all the multitude of the Jews have

24, & 25. Festus opened the case, as it had passed between the Jews and him; the conclusion whereof was, That Paul had appealed to Cæfar, and must be fent to Rome.

dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself had appealed to Au-

gustus, I have determined to send him. 26 Of whom I have write unto my lord: wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had,

26, & 27. Now (fays he) I canno certain thing to not fend him without the state of his cafe along with him; and I had a mind Agrippa should hear him, and give me his advice, how, and what I should write to the emperor, about a man that was really convicted of no crime.

might have fomewhat to write.

A. D. 61. 27 For it seemeth to me unreasonable, to send a prisoner, and not withal to fignify the crimes laid against him.

CHAP. XXVI.

Paul's Defence of himself before King Agrippa. His Account of his Conversion. Festus tells him he is mad. Paul's Answer to him. It is agreed that he must go to Rome, and be tried before the Emperor.

- A.D. 62. I THEN Agrippa faid unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself.
 - 2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Tews.

3 Especially, cause I know thee to be expert in all cuf-

toms and questions which are among the Jews; wherefore I befeech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jarusalem, know all the Jews,

5 Which knew me from the beginning (if they would tefti-

I. FESTUS having represented the matter to Agrippa and the court (Chap. xxv. 15, &c.), Agrippa bade Paul give him the particulars of his defence.

2. & 3. Paul began with expressions of the great satisfaction it was to him, to have an opportunity of pleading his cause before a person so well skilled in the Jewish religion and laws, and who, upon a patient hearing, could not fail to judge and declare his innocency.

4. & 5. Now thefe very Jews (fays he) that have fo unjustly accused me for an enemy of their law, if they had been fo fair as to dare to speak the truth, could themselves have testified that I was born and educated a Pharisee, the most

fevere

many years at Jerufalem.

fevere * in points of faith, and A. D. 62.

moct exaft in the ceremonial

6. Nay, and the very article

no other than that great divine

promife made to Abraham and

duties of all the Jewish fects; and fo lived and converted for

fy) that after the most straitest sect of our religion, I lived a Pha-

6 And now I stand, and am judged for the of faith I am now accused of, is hope of the promise made of God unto our fathers.

the patriarchs, viz. The promife of CHRIST the Messiah, and of our resurrection and future state, now proved and demonstrated by his rifing from the dead.

7 Unto which promife our twelve tribes instantly ferving God day and night, hope to come; for which hope fake, king Agrippa, I am accused of the Jews.

7. An article this, that all orthodox Jews have ever believed. and is the spring and foundation of all the divine worship they constantly pay to GOD. It is this I am arraigned for; but it is by the Sadducees, who believe no future state at all.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

8. Now, I challenge these adverfaries to give me any one reafon, why a God of infinite juflice and wisdom, should not appoint a future state of rewards and punishments; or why his infinite power should not

enable him to raife the dead to life again?

9 I verily thought with myfelf, that I ought to do many things contrary to the name of Jesus of Na-

10 Which thing I also did in Jerusalem.

9, 10, & 11. As to my profesfion of these promises to be fulfilled in JESUS of Nazareth, owning his Messiahship and refurrection; when you confider the violent prejudices I had against all people of that perfua-

^{*} Ver. 5. [The most straitest sect.] The word Pharisee comes from a Hebrew word, that fignifies to separate. For they defired to be dilinguished from all other Jews, upon pretence of greater nicety and exactness in tegal observances.

A. D. 62 lem, and many of the faints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them.

11 And I punished them oft in every synagogue, and compelled them to blaspheme: and being exceedingly mad against them, I perfecuted them even unto strange cities.

Whereupon as I went to Damascus, with authority and commission from the chief priests.

king, I saw in the way a light from heaven, above the brightness of the sun; shining round about me, and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom

fien, both by my education and temper; how many of them I voted to prisons and death at Jerusalem, what a severe commission I obtained from the council, to punish, banish, and persecute them wherever I found them, and by all methods of hard usage to make them renounce their profession; you cannot think I turned Christian out of any light and frivolous considerations, but from clear and weighty evidences. Now the occasion and manner of my conversion was this;

12. & 13. As I was upon the road to Damascus, in pursuance of that bloody commission * against the Christians of those parts, we were surrounded with a glorious appearance of the divine Majesty, in a light that eclipsed the sun.

ror whereof, caused me and my fellow-travellers to fall prostrate upon the earth; when a voice from the divine glory, directed to me by name, asked, Why I persecuted his disciples, and thus pretended to withstand the irresistible evidences and power of GOD's

true religion?

15. When in the utmost degree of astonishment, I cried to know what tremendous voice this

^{*} See chap. ix, and chap. xxii. and compare this rela-

this was, I was answered, It was A. D. 62. whom thou perfecutthe voice of JESUS of Nazareth eft. the Son of God, the true Messiah, of whose disciples I was fo unmerciful a perfecutor.

16 But arife, and fland upon thy feet, for I have appeared unto thee for this purpofe, to make thee a minister and a witness, both of these things which thou hast feen, and of those things in the which I shall appear to thee.

17 Delivering thee from the people, and from the Gentiles, unto whom now I fend thee. dence, protect you against either Jews or Gentiles.

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgivenness of fins, and inheritance among them which are fanctified by faith that is in me.

practice of the duties of my religion.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

16 Arise therefore (said Jesus to me), and be now convinced of your error, for I have in this miraculous manner discovered myfelf to you for your conversion, in order to make you an eminent apostle and preacher of the truth of my religion, whereof now you are convinced, and in which I will particularly instruct you afterward.

17. And in whatever dangers you shall be involved by your publication of this my religion, I will, by my power and Provi-

18. For the conversion both which people, I now ordain you an apostle and preacher, to convert them from their idolatry, recover them from their ignorance, fuperstition, and immoralities; that from being flaves of fin and Satan, they may become the children of GOD, and heirs of eternal happiness, by a fincere faith in me, and

19. Thus I was converted, and how, O king Agrippa, could any man, without the most inexcufable obstinacy, stand out against fuch a demonstration from Heaven itself.

20 But showed first unto them of Damaf-

20. I could not; and therefore immediately being * baptized and * See Ch. invested ix. N4

A. D. 62. cus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

> 21 For these causes the Jews caught me in the temple, and went about to kill me.

the people on purpose to destroy me.

† See ver. 17.

22 Having therefore obtained help of God. I continue unto this day, witnessing both to fmall and great, faying none other things than those which the prophets and Moses did say should come:

23 That I Christ should suffer, and that he should be the first that should rife from ! the dead, and should

show light unto the people, and to the Gentiles.

invested with the powers of the Holy Ghoft, I fet myfelf, in all places I came at, to convert both Jews and Gentiles, by preaching this fincere repentance, faith, and obedience in CHRIST the Meffigh.

21. And having done this in feveral parts of the * leffer Afia. fome of those Jews meeting me afterward in the temple, raifed

22. But through the divine f Providence, I have hitherto escaped, the effects of their malice. and continue to preach the fame doctrine of CHRIST's Messiahthip, and his refurrection; which indeed is the thing aimed at by Moses, and answers exactly to the predictions of the prophets.

23. For those prophecies concerning the Messiah, do in no wife reprefent him as a temporal monarch, triumphing in the conquest of nations, and in the destruction of mankind; but as a suffering + Saviour, that should by the merits of his death, re-

deem the world from the punishment of their past fins; and by the conquest of death by his || refurrection, give all mankind a pledge and affurance of life and immortality, upon the terms of fincere faith and obedience.

* Chapters xvi. xviii, xviii, and xix.

Ver. 23. [Be the first that should rise from the dead.]

See note on chap. xiii. 34.

[†] Ver. 23. [si Xeisos walnids — That Christ was capable of fuffering, and was to suffer.] See the notes on preface to 1. Epist. John iv. 3.

24 And as he thus fpake for himself, Festus said with a loud voice, Paul thou art beside thyself, much learning doth make thee mad.

25 But he faid, I am not mad, most noble Festus, but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom a so I speak freely; for I am persuaded that none of these things are hidden from him: for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

cal writings to be of divine inspiration. See then, if all their representations of the Messiah are not most eminently fulfilled in Jesus Christ.

28 Then Agrippa faid unto Paul, Almost thou persuadest me to be a Christian.

29 And

24. At this discourse of Paul's, A. D. 62. Festus, being a person utterly unacquainted with either Jewish or Christian notions, took him to be beside himself, and told him, he had studied himself out of his wits.

25. Paul very modeftly replied, that he gave no fymptoms of any irregular transport, but had spoken only clear and plain matters of fact;

26. For the truth of which, in the main, he was willing to appeal to King Agrippa, who could tell, That the life, death, and refurrection of JESUS (and his own conversion too), were not mere inventions of his own, but things of public fame and cognizance throughout all the Jewish land.

to Agrippa, You, O king (fays he), by being a Jew, must be

fupposed to believe the propheti-

Then addressing himself

28. The king replied, That the account he had given of his conversion, and the reasons for his religion, had almost induced him to be a Christian *.

29. Paul

* Ver. 28. [Almost thou persuadest me to be a Christian.] But whether this was said by way of banter, or in good earnest, is hardly to be determined. It is clear that Agrippa never did turn Christian, whatever present effect this discourse might have on him.

A. D. 62. 20 And Paul faid. I would to God, that not only thou, but alfo all that hear me this day, were both almost, and altogether fuch as I am, except thefe bonds.

> 30 And when he had thus fpoken, the king rofe up, and the governor, and Bernice, and they that fat with them.

31 And when they

32 Then faid Agrippa unto Festus, This man might have been fet at liberty, if he had not appealed unto Cæfar.

20. Paul told him, he wished and prayed, that both himfelf. and the whole court were Christians in every respect as he was. excepting the circumstance of suffering for it as he did.

30. & 31. And thus ended Paul's third hearing at Cefarea. The court role, and, in conference afterward, all agreed, He was guilty of no crime that deferved fo much as imprisonment.

were gone afide, they talked between themselves, faving, This man doth nothing worthy of death, or of bonds.

> 32. Agrippa telling Festus that he ought to have been discharged, but that as he had appealed to the emperor, he must now be fent to Rome, and referred to Nero.

CHAP. XXVII.

Paul's Voyage to Rome, to be tried before Nero. An Account of his Shipwreck and Escape in the Isle of Malta.

I AND when it was determined that we should fail into Italy, they delivered Paul and certain other prisoners, unto one named Julius, a centurion of Augustus band.

legion of Augustus, to ship off for Italy.

1. THE prediction of Christ to Paul (chap. xxiii. 11.) that he should preach the gospel at Rome itself, was new going to be fulfilled; for upon his appeal to Cæfar, Festus delivered him and fome other prifoners to Julius, a captain of the

2. We

- 2 And entering into a ship of Adramyttium, we lanched, meaning to fail by the coasts of Asia, one Aristarchus, a Macedonian of Theffalonica. being with us.
- And the next day we touched at And Julius courteously entreated Paul, and gave bim liberty to go unto his friends to refresh himself.
- And when we had launched from thence, we failed under Cyprus, because the winds were contrary.
- 4. & 5. Thence we were forced by the wind to go round the isle of Cyprus, and so by Cilicia and Pamphylia, came to Myra in Lycia.

5 And when we had failed over the fea of Cilicia and Pamphylia, we came to Myra a city of Lycia.

- 6 And there the centurion found a ship of Alexandria failing into Italy; and he put us therein.
- 7 And when we had failed flowly many days, and scarce were come over against Cnidus, the wind not fuffering us, we failed under Crete, over against Salmone:

8 And hardly paffing it, came unto a

6. When the captain happening on an Alexandrian bound for Italy, put us aboard her.

2. We were put aboard a vef- A. D. 62.

fel of Adramyttium (a fea port

town of Mysia), and so were to

coast along the Lesser Asia; Ari-

starchus being the only Christian

acquaintance befide myfelf *, that

3. Touching at Sidon, as we

made for the coast, Julius was

fo civil to Paul, as to let him go

and fee his Christian friends there

Paul had in the ship.

for his refreshment.

7. & 8. The wind continued fo crofs, that we were a great while, and with much difficulty, getting to Cnidus, and at last were forced to get under the isle of Crete, over against the promontory of Salmone; and could hardly reach Lasea by the Fair Havens.

place which is called, the fair havens, nigh whereunto was the city of Lafea. 9: & 10.

^{*} See the note on chap. xvi. 10.

9. & 10. By this loss of time.

our voyage became very danger-

ous, for the great fast of ex-

piation, was past, (i. e. about Mi-

chaelmas time), and those feas ve-

ry stormy. Infomuch that Paul

advised them to winter there.

unless they would run the ha-

zard of the veffel and their own

11. But the captain was advif-

ed by the master that owned the

veffel, who was of a contrary

A.D. 62. O Now when much time was fpent, and when failing was now dangerous, because the fast was now already past, Paul admonished them,

> 10 And faid unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not

only of the lading of the ship, but also of our lives.

lives.

mind.

II Nevertheles, the centurion believed the master and the owner of the thip, more than those

things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phoenice, and winter, to which is an haven of Crete, and lieth toward the fouth-west, and north-west.

12. And fo indeed was the major part of the crew (the haven being a very bad one); and were by any means for getting to Phœnice, a good port in the fame ifle, that had a harbour with a double channel, one to the fouthwest, the other to the northwest.

13 And when the fouth wind blew foftly, fuppofing that they had obtained their purpose, loosing thence, they failed close by Crete.

14 But not long after there arose against it a tempestu-

13. As foon as they were got out of harbour, the wind coming to the fouth, a gentle fidegale, they did not question but to gain it, and keep coasting along.

14. & 15. But they were foon disappointed, by a most terrible north * east wind, that forced

* Ver. 14. Called Euroclydon. The best critics think the true reading of this word should be everanular; and that ous wind, called Eu- us, against all we could do, to A. D. 62. roclydon. let her drive.

15 And when the ship was caught, and could not bear up into the wind, we let her drive.

der a certain island, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up,

they used helps, undergirding the ship: and fearing lest they should fall into the quick-sands, strake sail, and so were driven.

fails, and drove along.

18 And being exceedingly toffed with a tempest, the next day they lighted the ship;

19 And the third day we cast out with

18. & 19. Next day, and the day after, the storm held so hard, that we were forced to throw a great deal of goods over-board, and as much as we could spare of the very tackle.

16. & 17. We were driven un-

der the isle of Clauda, where we

had much ado to hale in our boat.

but at last got it, and binding the

fhip as well as we could, to keep her from fplitting, ftruck all her

our own hands the tackling of the ship.

20 And when neither fun nor stars in the many days appeared, we and no small tempest should be faved, was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, to have gain-

20. It held so long without either sun or stars to steer by, that we could not but conclude, we should split upon same sand or other.

21. & 22. But when we had wrought hard, and eat little for a fortnight together, Paul, by way of gentle reprimand, asked the captain and the crew, what they had gained by not taking his advice; but however (fays he)

it does not fignify the name of any particular wind, but the quarter from whence it blows, viz. the north-east. Euroaquilo, as the vulgar Latin. See Dr. Bently's Remarks on Freethinking, Part I. page 69, 70.

A. D. 62. ed this harm and loss:

22 And now I exhort you to be of good cheer: for there shall be no loss of any man

he) be not discouraged, for though the vessel is lost, your lives shall be all saved.

be no loss of any man's life among you, but of the ship.

23 For there flood by me this night the angel of God, whose I am, and whom I ferve.

24 Saying, Fear not, Paul, thou must be brought before Cæsar; and lo, God hath given thee all them that sail with thee.

25 Wherefore (Sirs) be of good cheer, for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight, the shipmen deemed that they drew near to some country,

28 And founded, and found it twenty fathoms: and when they had gone a little further, they founded of the truth of what I fay, the true God, whose apostle I am, and whose religion I profess, sent his angel this very night, to comfort me in this distress, and to assure me I should escape it, and get safe to Rome, to be tried by Cæsar; and that moreover for my sake you should all save your lives, if you would be advised by me.

25. & 26. Be of good courage then, for I am certain GOD will perform his promise. And by divine information, I tell you before-hand, we shall be cast upon a certain island.

27. The fourteenth night after this storm began, as we were driven about that part of the Mediterranean * that runs into the Gulf of Venice, the mariners guessed they were near some shore.

28. And found it pretty certain, by the decrease of their foundings as they drove along.

further, they founded again, and found it fifteen fathoms.

^{*} Ver. 27. That this was called by, and included in the name of Adria, see Dr. Wells's Geograph. New Testam. Part II. page 148.

- 20 Then fearing left we should have fallen upon rocks. they cast four anchors out of the stern, and wished for the day.
- 30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the fea, under colour as though they would have cast anchors out of the fore-ship.
- 31 Paul faid to the centurion, and to the foldiers, Except thefe abide in the ship, ye cannot be faved.

32 Then the foldiers cut off the ropes

of the boat, and let

her fall off.

33 And while the day was coming on, Paul befought them all to take meat, faying, This day is the fourteenth day that ye have tarried, and continued fasting, having taken nothing.

34 Wherefore pray you to take fome meat: for this is for

20. For fear of rocks, there-A.D. 62. fore, they put out all anchors from the stern, and lay by wishing for day-light to discover the fhore.

30. They faw it next morning, and the mariners would have fecretly got the boat and made off; to cover which defign, they pretended to go down, and let another anchor from the ship-head.

31. But Paul (most probably by divine fuggestion) knowing their purpose, told the captain, That though he had affured them, by divine information, their lives

were fafe, yet it was upon the natural condition that every one should do his best endeavour for it; and if he fuffered the mariners that were to guide the ship, to go off and leave her, they should all be lost.

- 32. To prevent them therefore, the captain ordered his foldiers to cut the boat off, and fet her a-drift.
- 33. & 34. Morning coming on? Paul advised the whole crew to eat and drink a full meal after their hard labour, and very little refreshment. You ought to do it (fays he) for your * healths fake, and the better to enable you to work for your escape to land; which, with God's bleffing, and your own endeavours. you will certainly do.

your

^{*} Ver. 34. [Meds The spessed ournelas --- For your health, i. e. either in general, or it will strengthen you to swim and Save yourselves.

A. D. 62. your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in prefence of them all, and when he had broken it, he began to eat.

36 Then were they

courage them the more, ordered the table to be spread, said grace before them all, and then began to eat; they all followed his example with cheerfulness and satisfaction in the hopes he had given them.

35, 36. & 37. And he to en-

all of good cheer, and they also took some meat.

37 And we were in all in the ship, two hundred and threescore and fixteen souls.

38 And when they had eaten enough, they lighted the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek, with a shore, into the which they were minded, it ship.

38. Then confiding in what Paul had faid, That the ship would be lost, and they must escape for their lives, they slung their provisions over-board.

30. Full day-light being come.

39. Full day-light being come, they could fee the shore, but could not tell what land it was, and seeing a creek, they resolved to thrust into it if it were possible.

they were minded, if it were possible, to thrust in the

40 And when they had taken up the anchors, they committed themselves unto

40. And accordingly weighed anchor, hoisted fail, and tried for it.

the fea, and loofed the rudder bands, and hoifed up the main fail to the wind, and made toward shore.

41 And falling into a place where two feas met, they ran the thip aground, and the fore part fluck fast, 41. But before they could reach quite into it, fell aground between two feas, that beat the stern apieces, while the head lay fast.

and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the foldiers counfel was to kill the 42. The foldiers, feeing things come to extremity, advised the captain

the prisoners, left any of them should swim out and escape.

43 But the centurion willing to fave Paul, kept them from their purpose, and commanded that they

which could fwim, should cast themselves first into the sea,

help the rest;

and get to land:

44 Aud the rest, fome on boards, and fome on broken pieces of the ship; and so it came to pass, that

44. Who, with God's affiftance, fwimming upon planks and wrecks, got every one of them fafe to shore.

captain to kill the prisoners, that A. D. 63.

fo he might be answerable for

43. But for Paul's fake, he gave them all leave that could

fwim, to make to shore, and

none of their escapes.

they escaped all fafe to land.

CHAP. XXVIII.

Paul's Treatment in the Isle of Malta. Is bit by a Viper without Harm; and is taken for a Deity. The Governor's Father cured by Paul, with many others. He proceeds to Rome. Is met by some Christians on the Road. Has only one Soldier to guard him, and freely converfeth with his Friends. He preacheth to the Yews at Rome. The Success be bad in it.

AND when they were escaped, then they knew that the island was called Melita.

ETTING thus all fafe a-Thore, we foon learned by the inhabitants the name of the island to be Melita (now called the isle of Malta.)

2 And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one because of the

2. Those barbarous and uncultivated people, treated us with unexpected humanity, receiving us into their houses, and made fires to dry and warm us.

present rain, and because of the cold. VOL, I,

16. And

- A. D. 63. 3 And when Paul had gathered a bundle of flicks, and laid them on the fire, there
- 3. As Paul was turning the wood upon the fire, a viper fastened upon his hand.

came a viper out of the heat, and fastened on his hand.

- 4 And when the barbarians faw the venomous beaft on his hand, they faid among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.
- 4. The ignorant inhabitants knowing Paul to be a prisoner for some supposed crimes, and judging of every thing merely by events, concluded him to be a malefactor indeed; and that though Providence had let him escape the sea, yet it had now overtaken him in an exemplary manner.
- 5 And he shook off the beast into the fire, and felt no harm.
- 5. Paul shook the viper into the fire, without the least harm received by it.
- 6 Howbeit, they looked when he should have swoln, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.
- 6. But the people being acquainted with the desperate venom of that creature, expected he would soon have dropped for dead; but convinced by a sufficient time, it had no manner of effect upon him, they concluded him to he a kind of * deity.
- 6 In the fame quarters were possessions of the chief man of the illand, whose name was Publius, who received us, and lodged us three days courteously.
- 7. Near to the place where we got ashore, the Roman governor Publius kept his residence, who out of respect to the captain (Julius) that guarded us, sent for us home, and entertained us with great civility.
- 8 And it came to pass, that the father of Publius lay sick of
- 8. The governor's father at that time lay fick of a fever, attended with a dysentery, to whom

^{*} It is supposed by learned men, that they took him to be Hercules.

bloody flux, to whom prayed, and laid his hands on him, and healed him.

when this . was done, others also which had difeafes in the island, came, and were healed:

10 Who alfo honoured us with many honours, and when we departed, they laded us with fuch things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the ifle, whose fign was Castor and Pollux

12 And landing at Syracuse, we tarried there three days.

14 And from thence, we let a compass, and came to Rhegium; and after one day the fouth-wind blew, and we came the next day to Puteoli.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and the Three Taverns: whom when Paul faw, he thanked God, and took courage.

a fever, and of a whom Paul went, and by prayer A. D. 63. and imposition of hands restored Paul entered in, and him immediately to perfect health.

o. The fame of which miraculous cure, induced abundance of other people to bring their fick friends to him, and he cured them 211.

10. The people, in gratitude for fuch benefits, gave us plenty of all provisions, and at parting, furnished us with all necessaries for our voyage.

II. At three month's end we went aboard an Alexandrian that wintered in the ifle, called Caftor and Pollux.

12, 13, & 14. Landing at Syracufe in Sicily, thence we turned a little, and touched at Rhegium, the first port in Italy, and next day, with a foutherly wind, reached Puteoli; where fome Christian brethren requested us to stay a week, and then we went by land to Rome.

14 Where we found brethren, and were defired to tarry with them feven days: and so we went toward Rome,

> 14. The Roman Christians hearing of our arrival in Italy, came to meet us, fome as far as Appli-forum, others as far as the Three Taverns. For which great expression of brotherly kindness, Paul was very thankful both to God and to them.

> > 16 And

A. D. 63. 16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that * See ch. kept him.

xii. 6,

17 And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he faid unto them, Men and brethren, though I have committed nothing against the people or customs of our fathers. yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let me

go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cæsar, not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see you, and to speak with you; because that for the hope + of Israel I am bound with this chain.

16. When we were got thisther, the captain delivered all the other prisoners to the proper officer called the prafect of the pratorium; but either by his own recommendation, or by Felix's letter in his behalf, he got leave for Paul to live in a house of his own, with only one soldier * to guard him.

17, 18. & 19. Three days after Paul was fixed in his lodging, he fent for the principal Iews, and told them his cafe, and the occasion of his coming thither, his false and malicious accufation to Felix and Festus. and his conftraint to appeal to the emperor: But to fence against any prejudice these Romish Iews might take at him, he affured them, that in this appeal he would be no informer against his countrymen of Judea (though they had fo ill used him) but only stand upon his own defence, and clear himself.

20. Now (fays he) the reason I sent for you was, to acquaint you with this my hard usage, and to assure you, that the only pretence for it was, my preaching a doctrine owned and believed by all orthodox Jews, viz. the coming of the Messiah, and a + future state.

21. They

[†] Ver. 20. [The hope of Ifrael.—See note on chap, xxiii. 6.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any

21. They told him, They had A. D. 63. no information nor complaints from Judea against him, either by writing or word of mouth.

of the brethren that came, showed or spake any harm of

- 22 But we defire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.
- 22. Only they found in general, that this Christian religion he professed, had a bad character, and therefore desired him to give them some account what the doctrines of it were.
- 23 And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.
- 23. Paul fet them a day to do it in at his lodgings, where to a numerous affembly of them, he gave them the history of the life and actions of Jesus Christ, and showed them the nature of his religion; demonstrating him to be the true Messiah, in whom were most eminently fulfilled the grand designs of the Mosaical law, and all the predictions and descriptions of their prophets, in a discourse for a whole day together.
- 24 And fome believed the things which were spoken, and some believed not.
- 24. Which converted some of them, but had no effect upon others.
- agreed not among go themselves, they departed, after that Paul ch had spoken one word, gi Well spake the Holy Ghost by Esaias the prophet, unto our fathers,
- 25. As the infidel Jews were going away, Paul freely told them, they exactly answered the character the prophet Isaiah had given of some of their forefathers, (Isa. vi. 10.)
- 26 Saying, Go unto this people, and fay, Hearing ye shall hear,
- 26. & 27. In which he represented them as an obstinate and incurable generation of men, that

 O 3

A. D. 63. hear, and shall not understand; and seeing ve shall fee, and not

perceive.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes

have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and

and Salvation.

should be converted, and I should heal them.

28 Be it known therefore unto you, that the falvation of -God is fent unto the Gentiles, and that they will hear it.

will give them a better reception than you have done.

20 And when he had faid thefe words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

kingdom of God, and teaching those things which concern the

him.

31 Preaching the

28. Know therefore (fays he) That all these gracious privileges of the religion and kingdom of the Messiah, which you have so ungratefully rejected, shall be offered to the Gentile world, who

by their wilful lusts and finful prejudices, had made themselves

deaf to all divine admonitions,

threatenings, and persuasions; and

so frustrated all the reasonable and

merciful means of their conversion

20. With this the Jews went off, and had violent disputes among themselves about these matters.

30. & 31. In the meanwhile Paul was permitted (though yet a prisoner) to dwell in his own hired house, where he entertained, and, with the utmost freedom, preached the Christian religion to all forts of people, both Jews and Gentiles.

Lord Jesus Christ, with all confidence, no man forbidding

PARAPHRASE

ON THE

EPISTLE OF ST. PAUL.

TO THE

ROMANS.

PREFACE.

THE fum and fubstance of the Christian religion, is contained in the history of the life and death, the doctrine and discourses of our blessed Saviour in the four gospels. The epistolary writings of the apostles were occasional, and intended only to confirm the churches, to whom they were written, in the same rules of gospel, faith and practice they had before been instructed in. They are accommodated to the particular disputes and controversies, errors or false notions, that were then set on foot among Christian people.

Wherefore to a due understanding of the far greater part of these sacred writings, the principal thing requisite is, an insight into the grounds of the controversies therein handled, and the persons that broached and spread the false notions therein opposed and consuted. The two epistles to the Romans and Galatians are, for the main, written upon one and the same occasion, and levelled at the same erroneous doctrines; for which reason, I intend this for a sufficiet Presace to them both. The sum of the case is this:

Before the coming of CHRIST, the Jews being the only people in covenant with God, and his proper church; they, instead of an humble thankfulness for such a privi-

1

ledge and favour, proudly looked upon themselves to have the only right and title to it for ever. All other nations of the world they contemned and despised, as utterly unworthy of any divine privilege, favour, providence or protection. Their Messiah they expected to be a glorious temporal prince, who should raise their church and nation to an excess of external greatness and splendor. and become the wonder and amazement, but not the Saviour of the Gentile world. These notions were so rooted in them before, and at our Saviour's time, that his very apostles, in a great measure, retained them after his death, until St. Peter was convinced of the contrary, by an express revelation in Acts x. The Jews that did embrace the faith of the gospel, had still such a reverence for their ceremonial law, that they would not endure to converse with a Gentile Christian that was not circumcised. But the college of apostles, all fully convinced by St. Peter's case with Cornelius, declared in full council. that God intended to receive the Gentiles into the Christian covenant, without their observation of the Mofaical ceremonies *. Yet notwithstanding this authoritative determination, the Jewish Christians did, many of them, retain their zeal for that law, and preffed it as abfolutely necessary along with the gospel religion, in order to mens falvation.

Any one who reads the apostolic epistles (particularly those of St. Paul), with any care and attention, will find their constant method to have been, first to explain the particular point debated in the church, or amongst the persons they wrote to, and was the occasion of their writing; and, in the next place, to give them such exhortations to every Christian duty and virtue as would be at all times, and in every church, of every age, necessary and of absolute importance; having a special eye to the particular virtues those disputes might most probably tempt them to the neglect of. Now, the former part of these epistolary writings cannot be rightly understood any other way, than by attending carefully to the state of the questions therein handled, and determined. And therefore the errors and vain disputes, that are to be seen

* See Acts xv.

in many writings of these latter ages of Christianity, concerning faith and works, justification and fanctification, election and reprobation, and fuch like; that have confounded, vexed, and diffracted the minds of many Christians; have all arisen from this one grand mistake, of applying certain particular phrases, or passages, in these writings, to themselves, or to any other particular persons. which plainly appear to have referred to the then state and condition, not of particular persons, but of whole churches, of the Jewish or Gentile part. It is this mif-take that has first troubled the hearts, and so diverted the minds of many otherwise good men, from attending to the more excellent parts of these writings, the moral and weighty exhortations given to Christians; and, by puzzling them about former controversies that do very little, if at all concern us now, have turned off their thoughts from the great matters of the law, which are most easy to be understood, and of infinite obligation to be put in practice.

These questions therefore, viz. Whether the Gentiles were at all to be admitted into the church and kingdom of CHRIST the Messiah? Or, at least, Whether both they and the Jews, ought not to observe the ceremonial law along with the Christian? Whether the true religion were so appropriated and confined to the Jewish nation, and the Jewish land, as that for their obstinacy they could never be cast off and excluded the church of God? These, I say, are the fubstance of this epistle, without attending to which, the very terms and phrases made use of in it, must appear improper, the reasonings hard, intricate, and contradictory; but with this key they are exact, strong, regular, and conclusive. The two first of these questions are handled in the eight first chapters, and some particular branches of them, in the 13th, 14th, and 15th. The other is treated on in the 9th, 10th, and 11th. These, and all the occasional exhortations to Christian peaceablenefs and purity, I have regularly digested in the contents of each chapter.

CHAP.

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CHAP. I.

St. Paul declares his Apostolical Commission from Jesus Christ, to preach the Gospel-Religion both to Jews and Gentiles. Expresses his Desire of visiting the Roman Christians, to confirm and strengthen them in the Faith; especially to satisfy them in this particular Point, viz. That both Jew and Gentile were under an absolute Necessity and Obligation of relying wholly upon the Gospel-Religion for Pardon and Salvation. He proves this, first, with respect to the Gentiles, from the Consideration of their long inexcusable Idulatry, and enormous Vices and Transgressions. From Ver. 18. to the end.

* called to be an atian religion, is now become a possible, separated † undisciple of Jesus Christ, being to the gospel of God. converted by him, in a singular and extraordinary * manner, and by his particular commission † appointed and selected to be an apostle and preacher of the gospel-doctrine.

* Ver. 1. [Called.]. See Acts ix. and xxii. and xxvi. † Ibid. ['Aquesous:—Separated to the gospel.]——Separated to the gospel.]——Separated to the gospel.]——It being not absolutely certain, whether this phrase relates to his call to the apostlessis in general, or to his special separation to preach to the Gentiles, Acts xiii. 2. I have expressed it with a just latitude to both. It is remarkable in what a variety this great apostle expresses his own character in his several epistles to the Christian churches; styling himself, in some, an apostle of Christ, specially called and separated, &c. in others, the servant of God, and of Jesus Christ; in others, the prisoner of Jesus Christ; and in that to the Hebrews without any name. For the justness and propriety of this, see the Paraphrase on Philemon in Mr. Locke's manner, ver. 1.

A. D. 57. 2 (Which he had promised afore by his prophets in the holy scriptures).

3. Concerning his Son Jesus Christ our Lord, which was made of the feed of * David according to the flesh.

4 And declared to be the Son of God with power, according to the spirit of holiness, by the refurrection from the dead.

the dead, as those prophecies foretold.

5 By whom we have received ‡ grace and apostleship for obedience to the faith among all nations for his name.

- 2. (Viz. The doctrine and religion of the Messiah, so much spoken of, and promised to the Fewish nation, and to the whole world, in the writings of Moses and the prophets).
 - 3. All which characters and predictions are most eminently and exactly fulfilled in IESUS CHRIST, who was born of a virgin, of the family * of Da-
 - 4. But was demonstrated to be more than man, even the divine Word, the Son of God, the Saviour of mankind, by that fullness of the + Holy Spirit that dwelt in him, and evidenced itself most especially by his refurrection from
 - 5. From whom thus raifed and exalted to be Head of the church and Lord of all things, I have received the great favour, and honourable t office of an apostle, to convert both Jews and

* Matth. i. 1. Acts ii. 30. 2 Tim. ii. 8. [According to the flesh.] This Phrase nasha ougna, in this, and many other places, properly denotes the descent or family-relation of a person. Thus Rom. iv. 1. ix. 3, 5. 1 Cor. x. 18. [Abraham our father after the flesh. My kinsmen after the slesh. Ifrael after the flesh, and Christ after, or in, the flesh.]

+ Ver. 4. [Έν δυνάμει καθά πνεύμα άγιωσύνης, I think ought to be translated -- By the power of the Holy Spirit. Δύναμις κατά πνευμα, is, The power of the Spirit;] and being fo rendered, makes the clearest connection. Compare 2 Tim. i. 8. 2 Cor. viii. 2.

‡ Ver. 5. [Χάριν και ἀποστολήν, grace and apostleship, is plainly a Hebraism, and fignifies, The favour or honour of the apostleship.]

and Gentiles to his * religion for the glory of his A.D. 17.

- 6 Among whom are ye also the called of Jesus Christ.
- 7 To all that be in Rome, beloved of God, called to be faints: Grace to you, and peace I from God our Father, and the Lord Jesus Christ.
- 8 First, I thank my God through Jefus Christ for you all, that your faith is spoken of throughout the whole world.
- 9 For God is my witness whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you

6. Of which Gentile part of this church, you Christians of the famous city of Rome, are now become a principal branch.) +

7. To you, Gentile converts, and to all the Roman professors of this faith, I Paul write this epistle, wishing you the continuance of all divine favours and blessings from God the Father, by our Lord Jesus Christ.

8. First expressing my hearty praise and thanksgiving to God, through Jesus Christ the sountain of all our blessings, for your conversion to his true religion, for which you are so celebrated and remarkable.

9. & 10. And in this expreffion you may believe me fincere, for God himfelf, whose true and faithful servant I endeavour to the utmost to approve myself, as an apostle of the gospel; can testify

† Note, Let the judicious reader consider, whether the including these 2d, 3d, 4th, 5th and 6th verses in one parenthesis, would not make the clearest construction.

† Ver. 7. [From God the Father, and the Lord Jesus Christ—or ἀπὸ Θεῦ, πατρὸς ἡμῶν και Κυρίκ Ἰησῦ Χριςτῷ—from God the Father of us, and of the Lord Jesus Christ,] agreeably to Acts xv. 11. Rom. xvi. 24. 2. Cor. xiii. 13. and elsewhere.

^{*} Ver. 5. ['Ynie vi oroundes inlies.—For his name.] These words may be connected, either to grace and apostleship, and then the sense is, for his religion; or else to the latter clause.—For the obedience of faith among all nations; and then I think they best signify, for the honour of his name. But I have expressed them both.

A. D. 57. you always in my

prayers.

10 Making request (if by any means now at length I might have a prosperous journey . by the will of God) to come unto you.

11 For I long to fee you, that I may impart unto you fome fpiritual gift, to the end you may be eftablished.

12 That is, that I may be comforted together with you, by the mutual faith, both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was * let hitherto) that I might have fome fruit among you alfo, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians, both to the wife, and to the unwife.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome alfo.

tify that I never pray to him, without praying for you, and begging his Providence would fo order it, that I might fafely arrive at Rome to fee you;

11. & 12. Which is a thing I very much wish for, and that to no other end and purpose, but to confirm and strengthen you in your Christian profession, by giving you fome feafonable counfels, or by imparting some spiritual gifts and endowments of the Holy Ghoft to you, for our mutual comfort and fatisfaction.

13. And indeed I have often resolved with myself to come and visit you, and do myself and you the pleasure of promoting and enlarging the gospel religion at Rome as well as in other places, but have been hitherto prevented *.

14. & 15. For as I am obliged by my apostolical commission, to preach and propagate the Christian doctrine to all countries to and people of all ranks, degrees, and capacities, I have no reasonbut to be ready and defirous to do it to you also at Rome.

16. For

f Ver. 14. See chap. xi. xii. xv. xvi. and Gal. ii. 9.

^{*} Ver 13. [Prevented.] -- Probably by the unexpected opposition and hardships he met with in Asia and Greece, fivm whence this epistle was written. See Acts xiii. and XX, &c.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto falvation, to every one that believeth, to the Tew first, and also to the Greek.

16. For though I am fenfible A. D. 57. this gospel of Christ, is likely to meet with no little opposition from the vices and prejudices of mankind; though fome of its doctrines will bear hard upon the false wisdom and pride of the Gentile philosophers, and others

upon the malice and haughtiness of the Jews; though its professors may now feem mean and contemptible, yet it is attended with fuch evidences of truth, with fuch demonstrations of divine power, wisdom and goodness towards mankind, as will recommend it to all impartial and confidering men, as the best and only method of happiness and falvation, both to Jew and Gentile, that will fincerely believe and obey it.

17 For therein is the * righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

17. I therefore neither must, nor can, be afraid or ashamed to preach it, even in Rome itself, the great metropolis of the world; because I know, that this method of God's redeeming and faving mankind by their embracing the faith, and living up to the religion of Christ *, is revealed to the world with a gracious

* Ver. 17. [Δικαιοσύνη γάς Θεξ άποκαλύπτεται έκ πίστεως sis πίστιν. The righteousness of God is revealed from faith Mr. Limborch and Mr. Locke take the phrase from faith to faith, to fignify wholly by faith, from two parallel phrases, in chap. vi. xix. and 2 Cor. iii. 18. But I think those phrases are exactly of the same signification with this, and therefore judge this construction most natural, viz. [Δικαιοσύνη Θεν έκ πίσεως, i. e. God's method of justifying us by faith in Christ,] is revealed, [sis miore, i. e. to bring in all, both Jews and Gentiles, to believe and embrace it;] for that is the scope of the apostle's argument. See ver. 18, &c. However, supposing this phrase from faith to faith, be of the same fignification with that of from glory to glory, yet the fense of it is not the same as wholly by faith, but a bigher degree of faith. And this indeed might be the apofile's

A. D. 57 a gracious design to bring in all, both Jews and Gentiles, under the covenant and happy privileges of it; according to those words of the prophet, The just man shall live by his faith. [See Galat. iii. 11, 12.]

> 18 For the wrath from heaven against all ungodliness, and unrighteoufness men, who hold the truth in unrighteoufness *.

18. And that there is an absoof God is revealed lute necessity, this faith in Christ should now be preached to and embraced by all men without exception, is plain from that deplorable condition of vice and wickedness, under which, both Gentile and Jew lie now involved.

And first as to the Gentiles, they are known to have been long and univerfally guilty of fuch exorbitant practices *, as must needs hinder in their minds all discernment of divine truth, and fubject them to the eternal wrath and displeasure of heaven.

19 Because that which may be known of God, is manifest in them, for God hath showed it unto them.

19. Nor can they plead perfect ignorance, in their excuse; for the very light of natural reafon was fufficient to have guided them into fo much knowledge of God's nature and will, as would have kept them from fuch abfurd violations of their duty;

20 For the invifible things of him from the creation of the world are clearly feen, being underflood by the things that are made, even his eternal power and godhead; fo that they are without excuse.

20. The divine wisdom, power and goodness, that shines out in the very creation of the world, and in the constant government and providence over it, being enough alone to render all gross idolatry and heinous impiety utterly inexcufable.

21. So

file's meaning, [That God's method of justifying men, was now revealed in order to bring them to a higher and happier degree of faith in God (i. e. to more perfect religion) than either Gentile or Jew had yet been acquainted with. And of these two the judicious reader may take his choice.

* Ver. 18. [Who hold the truth in unrighteousnels, or withhold and suppress the truth by iniquity, narexorran evaderia.

21 Because that when they knew God. they glorified him not as God, neither were thankful, but became vain in their imaginations. and foolish heart dark ened.

22 Profesting themfelves to be wife, they became fools:

23 And changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and fourfooted beafts, and creeping things.

insects.

24 Wherefore God also gave them up to uncleanness, through the lufts of their own hearts, to dishonour their own bodies between themselves:

Canaanites, the most human body.

25 Who changed the truth of God into a lie, and worshipped and ferved the creature more * than the Creator.

Vol. I.

21. So that they lived without A. D. 57. paying any just worship to God, void of all dutiful and thankful behaviour toward him, and loft themselves in the most irrational conceptions, and false reasonings about him, even while they had fufficient light to instruct them better.

22. Yet under this degree of folly and ignorance, did many of them usurp the title of wife men and philosophers.

23: An ignorance fo affectedly stupid, that while common reafon would have reprefented God to them as a spiritual. uncompounded, incorruptible existence, they impiously refembled him to the meanest of corruptible creatures, worshipping him under the shape of mortal men, nay even of birds, and beasts, and

> 24. For which heedless and wilful depravation of their understandings, God in just judgment gave them up to all the woful effects of it in most abominable practices, even to the lewdness of the Sodomites and dishonourable and shameful to

> 25. 26. & 27. It was but just. I fay, for God to leave fuch people, both men and women, to commit things the most unna-

> > P

* Ver. 25. [More than the Creator. Not beside the Creator (as some learned men imagine), but maça, above or more.

A. D. 57. Creator, who is bleffed for ever. Amen.

> 26 For this cause God gave them up unto vile affections: for even their women

tural to their fex, and dishonourable to human nature, who, by worshipping the vilest creatures, had done such dishonour to their aimighty and blessed Creator.

did change the natural use into that which is against nature.

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

28 And even as they did not like to retain God in their knowledge, God gave them * over to a reprobate mind, to do those things which are not convenient: †

28. And when they had the means of truer and more just notions of God, they neglected and would make no improvement of them, it was but a righteous punishment for God to give them over to the perfect swing of a rash, injudicious, * and unthink-

ing temper, that must render them odious to God, by the habitual practice of the most abominable + vices;

29. 30.

For this word, when set between two nouns, does, in the New Testament, denote a comparison. Thus Rom. xiv. 5. [One esteems one day, $\pi \alpha e \alpha$, above another.] So Heb i. 9. [God hath anointed thee, $\pi \alpha e \alpha$, above thy fellows:] And elsewhere.

* Ver. 28. ['Eis àdoximor ver, To a reprobate mind.] The word àdoximos, being capable of two senses, viz. either rejected or disapproved, or else that of undiscerning or injudici-

ous. I have comprehended them both.

† Ibid. [Ta un radicole, Things which were not convenient.]—The meaning is, [Things no way agreeable to human nature,] as the following catalogues of vices plainly shows. I have therefore, I think, justly paraphrased it most abominable vices, taking our translation to be very dry, and short of expressing the spirit of the apostle in this phrase. This way of speaking is very common in the Old Testament. Thus, the use of a false balance, and to bave respect of persons, are said to be not good. Prov. xx. 23. xxviii. 21. i. e. exceedingly evil. And the sacrificing of children to Molech, are said to be things which God commanded not, now entered into his heart, Jer. vii. 31. xix. 5. i. e. which he severely forbade. See also Rev. iii. 2.

20. 20. & 31. Such as injustice, A. D. 57.

uncleanness, treachery, cove-

tousness, malice, envy, murder,

contention, cheating, mischie-

voulnels, whilpering, defama-

tion, hatred of God and good-

ness, abusiveness, haughtiness,

flattery, invention, disobedience

to parents, perfect unthoughtful-

ness, falsity to our words, oaths,

and promifes; want of natural

affection, implacableness, and in-

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity, whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters. inventors of evil things, disobedient to

parents;

31 Without understanding, covenant breakers; without natural affection, implacable, unmerciful:

humanity.

32 Who knowing the judgment of God, (that they which commit fuch things are worthy of death), not only do the same, but have pleasure in them that do them.

32. Yet all or some of these crimes, were the generality of Heathen people guilty of, while reason and nature, nay several of their own laws declared them such actions as deserved death, and consequently they ought to have concluded GOD must se-

verely punish them; yet so desperately were they sunk in impiety, as not only to commit them themselves, but freely to communicate with, and even encourage others in the practice of them. And this is abundantly sufficient to prove the Gentiles to be under the absolute want of CHRIST as a Saviour, by faith in whom alone they can be pardoned and redeemed,

P 2

CHAP.

CHAP.

The same impartial Julice of God that must needs subject the Gentile Sinners to divine Wrath and Punishment, must fall equally upon the Yews, while they are guilty of the same Vices. For a wicked Yew therefore to condemn them as incapable of the Gospel and Kingdom of the Meshab, is to cast himself by the same Argument. God's future and solemn Judgment will pass upon all Men, in proportion to the Light and Advantages they have enjoyed, improved, or neglected. Outward Privileges of Religion not the Thing that faves Men. Sins against a revealed Law, made the Yews more guilty than the Heathens were. Wherefore they also must rely upon the sole Mercies of CHRIST the Redeemer.

A. D. 57. I THerefore thou art inexcufable. O man, whofoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself, for thou that judgest, dost the fame things.

crimes.

1. NOW if it be thus true, that the wrath of God is justly due upon the heinous and wilful impieties of all mankind; and the Gentile part of the world is fo plain an example of it (chap. i.), it must needs follow, that if you Jews infult and condemn them upon this account, as utterly incapable of the gofpel-covenant and kingdom of the Messiah, you must condemn your selves at the same time, because you are guilty of the same

2 But we are fure that the judgment of God is according to truth, against them which commit fuch things.

2. You may indeed be thus fevere in your thoughts of their condition, and partial to yourfelves , but certain it is, both from the nature and will of God, that fuch degrees of wickedness must

render all forts of people without distinction, obnoxious to his just judgments.

3. And

- 3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?
- 4 Or despises thou the riches of his goodness, and forbearance, * and long suffering, not knowing that the goodness of God leadeth thee to repentance?
- 5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God.
- 6 Who will render to every man accordence exact and impartial justice, being to his deeds: stow his bounteous rewards, and inflict severe punishments, upon all people of every nation and profession whatever, in proportion to the knowledge they have had of his divine will,
- 7 To them, who by patient continuance in well doing, feek for glory, and honour and immortality; eternal life:

8 But

- as imagine, while you thus imperiously pass sentence upon others for transgressing the laws of nature, that you Jews can ever escape the divine vengeance for committing the same things against the express law of Moses?
- 4. Nay, is it not the highest affront to the divine mercy and patience toward you, that instead of improving it as the most winning engagement to your own repentance and reformation, you should only abuse it into an argument for insulting and despising the rest of mankind.
- 5. Certainly your obstinate refusal of the gospel terms of pardon and salvation, will be a dreadful aggravation of all your former crimes, in the day of God's final judgment.

7. He will beftow eternal glory and happiness upon all (whether Jews or Gentiles) who endeavour after it, by constantly adhering to the religion of JESUS CHRIST.

8, & 9.

^{*} Ver. 4. [Forbearance and long suffering.] Compare 2 Pet. iii. 15, 16. and see Dr. Mill's Prolegom. § 28.

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A. D. 57. 8 But unto them that are contentious. and do not obey the truth, but obey unrighteousness; indignation and wrath.

> e Tribulation and anguish upon every foul of man that doth evil, of the Jew first, and also of the Gentile *.

20 But glory, honour, and peace, to every man that worketh good, to the lew first, and also to the Gentile.

II For there is no respect of persons with God.

12 For as many as have finned without law shall also perish without law: and as many as have finned in the law, shall be judged by the law.

ed will.

by the laws of nature; whilst the Jews that sinned against the revealed law of Moses, shall receive a punishment proportionable to the abuse of such a greater light. 13 (For not the

hearers of the law are just before God, but the doers of the law shall be justified)

8. & o. And on the contrary, will inflict most exquisite and terrible punishments upon all that by wilful and obstinate prejudices of humour, lusts, or passions, refuse to believe and live up to it; upon wicked and unbelieving Tews, in proportion to their greater ingratitude in refusing the first offers of it * made to them; and upon unbelieving Gentiles, in a just proportion to theirs also.

10. & 11. But glory, honour, and peace, shall then be the reward of all true disciples of Christ, of whatever nation: for God will make no distinctions on account of any former privileges or relations of people to him.

12. Nay, and God will not only, in that day, reward every one, as a Christian believer, indifferently, but will exercise perfect justice and mercy, even to heathens that never had any opportunity of knowing his reveal-Those that transgressed against the mere

13. For you are infinitely mil-

taken, if you think the bare external privilege of being under the covenant of Abraham, and profession of the Fewish religion,

* Ver. 9. [To the Jew first.] See Acts xiii. 46.

light of nature, shall be judged and punished only

is enough to fave you; no, nothing but a life fuitable to A. D. 57. the laws you are under, will do that.

14 For when the Gentiles which have not the law, do by the things nature contained in the law; these having not the law, are a law unto themselves:

14. And you are as much in the wrong when you conclude, those good heathens can no way be justified and faved, because they have had no written and pofitive laws of God as you Jews have; for if they perform the fame moral and fubitantial du-

ties, by their industrious use of the light of reason and nature, that a Jew does, by direction of the written law, they are fo far a law unto themselves:

15 Which show the Work of the law written in theit hearts. their conscience also bearing witness, and their thoughts the mean while accusing, or elfe excusing one another:

15. That is, their own reason and consciences by which they honestly judge between what is good and evil, lawful and unlawful to be done, is the fame moral rule to them, as the written law is to you; and they shall be condemned or acquitted, according to the improvements they make of the plain dictates of it.

16 In the day when God shall judge the * fecrets of men by Jefus Christ, according to my gospel.

16. This impartial diftribution of divine justice, both to Jew and Gentile, I fay, shall be made at the great and folemn day of judgment; when JESUS CHRIST, appointed by God the Father to be the judge of the whole world, shall pass sentence upon all the fecret, as well as open actions of all (weighing the conditions, circumstances, and advan-

^{*} Ver. 16. [When God shall judge the secrets of men, τὰ κευπτὰ τῶν ἀνθεώπων.] The meaning of this phrase is, not that God is to judge the fecret in opposition to the open actions of men, but is to judge of, and reward all men by their inward moral dispositions and qualifications, in contradistinction to their external and formal profession of religion; agreeably to the 28th and 29th verses.

Chap.

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A. D. 57. advantages of every one), according to the gospel-doctrine that I have preached.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God:

18 And knowest his will, and approvest the * things that are more excellent, being instructed out of the law. Jews, exempt you from the just punishment due to your former wickedness, and present infidelity, any more than theirs will them. For pray consider, you are indeed Jews, and have the privilege of a revealed law of GOD; in this you exalt yourselves as a peculiar people brought up in the knowledge of the divine will, cellent points of religion * and

17. & 18. Nor can your being

ikilful in the most excellent points of religion *, and perfect judges between things lawful and forbidden.

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness.

20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. 19. & 20. The poor heathens you call the blind and the ignorant, yourselves you style doctors and rabbies. The proselytes that come over to be instructed in your religion, you call babes and fools, and infants in understanding; and yourselves masters and teachers of truth, as having a complete scheme of all divine duties and precepts.

21 Thou therefore which teachest another, teachest thou not thyself? thou that

21. & 22. Now what a shameful thing is it, that you who prescribe rules as absolutely neces, fary to others †, should openly

* Ver. 18. [Tà dia Pigorra. — The things that are most excellent.] — The word fignifying either the most fublime points of religion, or else the difference between things lawful and forbidden. I have expressed both senses.

+ Ver. 21. See Matth. xxiii. 3. 4. Agreeably to which passage, the apostle seems in these expressions, to aim particularly at the Scribes and Pharisees. But that the Jewish nation was now generally guilty of the same crimes that

that preachest a man should not steal, dost thou fteal?

22 Thou that fayest. a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit facrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonoureft thou God?

punishments for it?

24 For the name of God is blasphemed among the Gentiles, through you, as it is

as was done formerly by David, 2 Sam. xii. 14. and by your forefathers in Ezek. xxxvi. 20, 23.

25 For circumcifion verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcifion is made uncircumcifion.

Therefore, if uncircumcifion the the righteouf-

break and violate them your- A. D. 57. felves? That you should fear while you pronounce punishment due for stealing; declare adultery to be unlawful, and yet be yourselves adulterers; and pretend to abhor idolatry, and yet facrilegiously rob God by a thoufand other ways?

23. Can you, do you think, thus openly discredit your profesfion, and dishonour GOD the Divine Author of it, and yet boaft yourselves under the violations of its plainest duties, without the most terrible

> 24. For I must tell you plainly, The vices of the Jewish nation are now fo fcandalous, that you have brought the fame contempt upon the Mosaical religion,

- 25. It is a great bleffing and advantage indeed, to be of the true church of GOD, if you live agreeably to the laws of it; but otherwife it is the fame thing as if you had continued heathens still, and had never been circumcifed at all.
- 26. Nay, an honest heathen that was never received into the church by circumcifion, if he fulfils

the worst of heathens had been, the reader may see in Jofephus of the Jewish Wars, Lib. VI. chap. xxvii. 26. and chap. xxxvii, and in Lib. V. chap. xxxiv. and elsewhere.

A. D. 57 ness of the law, shall not his uncircumcifion be counted for circumcifion ?

ably rewarded for his improvements in true virtue, as much as if he had been a member of the Fewish church.

27 And shall not uncircumcifion which is by nature, if it fulfil the law, judge thee, who by the letter, and circumcifion. dost transgress the law?

apt to infult and exclude fuch an one from all divine favours and privileges of the church of God. he shall, by his careful performance of these natural duties, be an argument- to aggravate your punishment, for transgressing the revealed law of GOD; and his acceptance of the religion

fils the moral duties of religion. to the best of his natural power.

shall be accepted and proportion-

27. And as much as you are

of CHRIST shall doubly condemn you that stand out against your own Messiah.

28 For he is not a Jew, which is one outwardly, neither is circumcifion. which is outward in the flesh :

20 But he is a Jew, which is one inwardly, and circumcifion is that of the heart, in the fpirit, and not in the letter, whose praise is not of men, but of God.

28. & 29. For I tell you again. mere circumcifion and outward profession, does not make any man a true Ifraelite and a fon of Abraham. He only is truly fuch, who answers the defign of his religion, by imitating and following the faith and piety of Abraham; and though all your boaftings and applauses are spent upon the name and form of religion, it is inward principles and purity that God will commend, and eternally reward us for.

CHAP

CHAP. III.

The Yew or Yewish Christian, objects, That if the Gentiles are equally capable of the Benefits of Christ as themselves, the Covenant of Abraham and of Moses was of no Advantage at all to the Yewish Nation. The Apostle answers this, by showing the Advantage of a written and revealed Law to the Jews, above the mere Law of Nature to the Gentiles. But that now, by their notorious transgression of that revealed Law, the Jews had rendered themselves equally obnoxious to the Divine Wrath with the Gentiles ; fo that all were upon the level, and had all one and the same gracious Condition of CHRIST's Redemption, without any further Regard to the ceremonial Law, which was utterly unable to atone for such habitual Violations of the moral Laws of God.

I WHAT advantage then circumcifion ?

tiles and Jews, do lie unhath the Jew? or der an equal necessity, and are ewhat profit is there of qually capable of the gospel pardon and falvation (as I have proved (chap. i. and ii.), the Jews *, and you Jewish converts, will object and fay, What advantage was it then to us to be ever Jews, or in covenant with God at all, if at last the Gentiles are as acceptable in their piety, and have as great a privilege in Christ the Messiah as we have?

2 Much every way: chiefly, because that

2. I answer, it was a great privilege to have the written law

I. BUT now, if all, both Gen- A. D. 57.

^{* [}Jews and Jewish converts.] --- The apostle's argument is equally applicable to the prejudices of both; nor is it easy to say, to which of them the discourse of these, and a confiderable part of the following chapters, is particularly directed.

A. D. 57. unto them were committed the oracles of ed with those scriptures, which God.

were not only more clear and express in point of duties, than the bare laws of nature, but ferved also to instruct and train you up to the faith and religion of Christ the Messiah.

3 For what if some their unbelief make the faith of God without effect ?

3. And though it is too true, did not believe? shall the Jewish nation has been generally ungrateful under these happy advantages, and show their ingratitude now to the last de-

law of God, and to be acquaint-

gree in rejecting their Saviour; yet God is still pleased to stand to his promise made to Abraham, and the mercy and favour of these privileges is the same, or rather greater, for being conferred on fo undeferving a people.

4 God forbid : yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy fayings, and mightest overcome when thou art judged.

4. For whatever the perverfe behaviour, and base returns of mankind, may be under the difpensations of divine mercies or judgments, God is still the fame merciful and wife Governor, and according to that of Pfalm li. 4. appears perfectly so in all his dealings with us.

5 But if our unrighteousness commend the righteoufness of God, what shall we say? Is God

un-

5. But perhaps you may urge me further (I put it now in the language of fome contentious * Jews), if the divine favour and mercy shows itself more abun-

* Ver. 5. [Kal' av gewtov heyw. I speak as a man] That this expression does not always fignify to speak as a bare natural heathen would do (as the very learned and reverend Dr. Whitby thinks it does), I take to be clear from the use of it in this place, where the objection proposed is evidently a Jewish one, as the allusion made use of, chap. vi. 19. is to a Roman usage of slaves. As therefore zal' av-Agwnor fignifies human in general; fo κατ' άνθεωπον λέγειν, is to speak ad hominem, agreeably to the notions of the perfons one is arguing withal, and to argue from those notions.

unrighteous, who taketh vengeance? (* I speak as a man.)

dant and exalted, by giving fuch A. D. 57. privileges, and punctually performing his promifes to fo ungrateful and perverse a nation as

we, why should God punish us for it? Does it not feem unjust to be so severe upon those very crimes that magnify and illustrate his goodness.

6 God forbid: for then how shall God judge the world?

6. God forbid any man should be thus perverse, as to draw fo false and dangerous a conclusion! For if God could be any way un-

just in punishing, he would be but ill qualified to be the * Gen. Judge of all * the world, because a just and wise judge xviii. 25.

must punish as well as reward.

7 For if the truth of God hath more abounded through my life unto his glory; why yet am I also judged as a finner?

8 And not rather. as we be flanderoufly reported, and as fome affirm that we fay, Let us do evil, that good may come? whose damnation is just.

7. & 8. You fay, that when I allow the favours of God to any people, to be more gloriously fet off by their ingratitude under them, I do as good as infer, Ingratitude cannot justly be punished: that men may fin on, because the more they fin, the more illustrious is the mercy they sin against. But this is a most malicious turn put upon my words. For though good done against evil, and favours against ingratitude, are indeed

magnified the one by the other; yet the luftre fet upon the good, is not owing to the nature of the evil, or the defign of him that commits it, but to the generous temper of him that does the good. The evil is really aggravated, not leffened in its guilt and punishment upon this account; and so they will find it to their cost, who thus

maliciously pervert my doctrine.

9 What then? are we better than they? No, in no wife: for we have before proved both Jews and Gentiles, that they are all under fin;

9. To return then to the former objection. What difference is there between Jew and Gentile? Why, I fay, there has been all along a confiderable one in respect of the written law; but

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A. D. 57. now under the gospel, as all are found to be sinners, either against the laws of nature, or against that of Moses, all stand in equal necessity of a Redeemer, are alske capable of his redemption, and there is no difference at all left.

There is none righteous, no not one: Jews of this age do but too well deferve the descriptions given by the *Pfalmift*, Pfal. xiv. for, ex-

cepting some few particular persons, it may be said of the generality, that there is none that doeth good, no not

- II There is none that understandeth, there is none that seeketh after God.
- gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.
- an open fepulchre; with their tongues they have used deceit, the poison of asps is under their lips:
- 14 Whose mouth is full of cursing and bitterness.
- 15 Their feet are fwift to shed blood.
- 16 Destruction and misery are in their ways:
- 17 And the way of peace have they not known.
- 18 There is no fear of God before their eyes.

- 11. There is none that underflandeth (or considereth), there is none that seeketh after God.
- 12. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one.
- 13. Their throat is an open sepulchre (filthy in their language and conversation); with their tongues they have used deceit, the poison of asps is under their lips.
- 14. Whose mouth is full of cursing and bitterness.
- 15. Their feet are fwift (to carry them) to shed blood.
- 16. Destruction and misery are in their ways:
- 17. And the way of peace have they not known.
- 18. There is no fear of God before their eyes.

19. I know

Ve ste libi

19 Now we know, that what things foever the law faith, it faith to them who are
* under the law: †
that every mouth may be ftopped, and all the world may become guilty before God.

and your doctors * take these expressions of the Psalmist to be meant of the heathens; but be that as it will, it is certain that whatever characters and black descriptions of vice and wick-edness are given in any part of the Old Testament, must hold

much more black in their nature, and fatal in their confequences upon the people that live under the light and benefit of those writings, if they be guilty of them; † which is enough to silence you for ever from your boastings and pretences of being in a better state than the Gentiles are now.

the deeds of the law there shall no flesh be justified in his fight: for by the law is the knowledge of sin.

20. You must not therefore expect to be justified by the Jewis law, a law that has laid you under a peremptory and plain curse, for your notorious breaches of its precepts, and of which you have

made no other advantage, but to prove yourselves under persect guilt and condemnation.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

21. And happy is it for you that God has now proposed to you, and all mankind, the offers of pardon and salvation under the gospel; not upon the rigorous terms of the observance

of all the numerous precepts of that law, but upon terms more merciful; the same that your writings of the Old Testament; often spoke of and promised;

22. I

† Ibid [wa πῶν τόμα φεαγή —So that every mouth is stop-

† Ver. 21. [Witnessed by the law and the prophets,] i. e. the Old Testament. Thus Abraham, Abel, Enoch, and Job, and all the patriarchs were saved by faith. Thus the prophets foretold the just should live by faith, in all their predictions of the times of the Messian. See Isa. i. 16, 17.

Jerem. xxxi. 31. See Heb. xi.

^{*} Ver. 19. See Dr. Lightfoot, Heb. & Talmud. Exerc. on the foregoing verses.

A. D. 57. 22 Even the righteousness of God which is by faith of Tefus Chrift unto all. and upon all them that believe; for there is

no difference:

23 For all have finned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Jesus Chrift:

25 Whom God hath fet forth to be a propitiation, through faith in his blood, * to declare his righteoufness for the remission of fins that are past, through the forbearance of God.

vernor of the world.

26 * To declare I fay, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

22. I mean that of faith in Christ the Messiah, and obedience to his moral and spiritual religion, upon which all the world, Jew and Gentile, are to be accepted, by virtue of what he has done and fuffered for them.

22. & 24. Because as all are in the same absolute want of a Redeemer, by their wilful transgressions, so God will apply the free mercies of his redemption, to all alike, that will accept and live up to the conditions of it.

25. And upon this fincere faith and obedience, must all mankind now apply to him for pardon and happiness, as the Tews were wont to do to the mercyfeat upon the day of expiation. And in this method of man's redemption, hath God displayed, in the most wonderful manner. his divine Justice, Wisdom, Truth, and Mercy, as Go-

> 26. His divine justice and wisdom in requiring a satisfaction for the fins of men, and at the fame time his mercy and veracity, both in giving the promife to Abraham, in fulfilling it to fo

ungrateful a nation as the Jews, and in receiving all mankind to pardon and eternal happiness upon such gracious and merciful terms as that of faith and obedience to Christ.

27. And

^{*} Ver. 25, 26. [To declare his righteoufness-ris diaxanoσύνης αὐτε, his mercy and compassion.] So δίκαι , Matth. i. 19, is a merciful man.

27 Where is boafting then? It is excluded. By what law? of works? Nay: but by the law of faith.

world come to? Indeed if your notions of mere legal privileges were true, you might value yourselves and exclude them; but the gospel covenant

has cut you short of all such pretences.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

20 Is he the God of the Jews only? is be not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing it is one God which shall justify the circumcifion by faith, and uncircumcifion through faith.

28. For it is clear from what I have faid, that both they and you are to be pardoned and faved by the faith of the gospel, and that your legal observances can have no share in it:

general and only condition offer-

ed to us all, what are all your in-

fulting triumphs over the Gentile

27. And if this be now the A. D. 57.

29. & 30. And is it not now evident, That though God was pleased to permit the Gentile world to remain a long time in ignorance, without any express revelation of his will to them; yet he did not intend to leave them for ever destitute, or shut out of his church; but always designed to show himself their merciful God and Creator, as well as

yours, by bringing you all, one day, under the gracious covenant and privileges of JESUS CHRIST the

Meffiah.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

31. Nor can you fay, that this doctrine makes your law useless, or any way contradicts it; for it is confirmed by the defign of the law, and is agreeable to the predictions of your own prophets.

VOL. I.

CHAP.

CHAP. IV.

The Apostle goes on to show, That Justification, and the Favour of God, is not to be obtained by ceremonial perform. ances, but by religious Faith: from the Instance of Abra. ham the Father of the Jewish Church. His Faith made him acceptable to God before ever he was circumcifed. Therefore all that imitate his Faith, by believing in JESUS CHRIST, may be pardoned and faved without circumcifion. This Faith alone makes Men his spiritual Children, according to the Promise. So that to say, mere legal Performances can fave the Yews as his Poterity, is as much as to fav, it was not his religious Faith that justified and saved him.

A D. 57. 1 WHAT shall we fav then, that Abraham * our father, as pertaining to the flesh, hath found?

circumcifion?

I. THAT by your notorious transgressions of the law then, the Jews as well as Gentiles are under the absolute want of the gospel pardon and redemption, I have proved (chap. ii. and iii.) and that the ceremonial observances of the Mosaical law, are not the thing that can justify and fave you, I shall now further prove to you, from the undeniable instance of Abraham the father * of our nation. I alk therefore, was he justified and rewarded by virtue of a mere external privilege, and the bare performance of

2 For if Abraham 2. If he were indeed, he might justified by have boasted and prided himself works,

above

^{*} Ver. 1. [Kala odena, concerning the flesh.] Whether this phrase is to be joined to rally father, or to signasous, hath found, is not absolutely to be determined. And though the latter feems much the more natural construction, I have expressed them both. See chap. i. 3.

works, he hath whereof to glory, but not before God.

above all other people, as you now A. D. 57. do. But it is plain, Abraham did not do fo; as well knowing it was the free bounty of God re-

warding his moral obedience, and not any outward privilege, or performance, that justified and faved him.

- 3 For what faith the scripture? * Abraham believed God and it was counted † unto him for righteousness.
- 3. But, look upon the scripture account of it, and that will make it plainer. It is there said † (Gen. xv. 6.) That for an eminent act of faith, God was so highly pleased with him, that though, many failings and impersections,

Abraham might have many failings and imperfections, be was accepted, as if he were perfectly and completely righteous.

- 4 Now to him that worketh, is the reward not reckoned of grace, but of debt.
- 4. God, I fay, out of perfect bounty, thus accepted him; for if Abraham ‡ had done any thing that by its own virtue could have rendered him a perfectly good

man, the acceptance and reward had been a just debt, and not a favour conferred on him.

- 5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.
- 5. Whereas, on the contrary it is evident, God declared him righteous, pardoned and accepted, and then gave him the covenant and the promise, not as one that had absolutely deserved it by

t any performances, or could claim it by any privilege, but as a free and gracious reward for his faith in him, who by the goodness and bountifulness of the divine nature, is always ready to pardon and accept all those who sincerely believe and obey him.

22

6, 7,

^{*} Ver, 1. and 3. [Abraham.] See the same argument made use of in Galat. iii.

[†] Ver. 3. ('Exoyin, It was counted unto him), plainly fignifies, the putting or adding to the balance of one's account, out of pure gift and favour.

[‡] Ver. 4. 5. (To him that worketh, and, to him that worketh not, Τῶ ἐξηαζομένω, καὶ τῷ μὰ ἐξηαζομένω, viz τῷ 'Αξξαὰμ, as the connection of the apostle's discourse plainly requires.

A. D. 57. 6 Even as David - also describeth the bleffedness of the man unto whom God imputeth righteousness without works.

> 7 Saying, Bleffed are they whose iniquities are forgiven, and whose fins are covered.

> 8 Bleffed is the man to whom the Lord will not impute fin.

> 9 Cometh this bleffedness then upon the circumcifion only, or upon the uncircumcifion alfo? For we fay, that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcifion, or in uncircumcifion? not in circumcifion, but in uncir-

cumcifion.

II And he received the fign of circumcifion, a feal of the righteousness of the faith, which be bad vet being uncircumcifed: that he might be the father of all them that believe, though they be not circumcised; that righteoufness might be imputed unto them

6.7. & 8. And this manner of God's pardoning or justifying men is the fame that David means (Pfal. xxxii 1. 2.) even while your law was in force; for you cannot understand those words of the man that is justified by virtue of his own complete holiness (much less any external privileges of the law) but of the fincere man, that is pardoned for his past fins, by the mercy of God upon the fincerity of his repentance and faith.

9. & 10. Well then, it will be an easy matter to know, whether this great bleffing of pardon and acceptance with God, were intended to be confined to the Fewish church, and not extended to the Gentile world, purely because they are uncircumcifed. Look upon Abraham's case again, was he accepted before he was circumcifed, or after it? Before it certainly. (Gen. xvi. 6.)

11. And the external performance of circumcifing himself and his family, was fo far from being any way the cause and reafon of his justification, that it was nothing else but a sign and pledge that God gave him, to show him, and to be a memorandum to his posterity, how acceptable his faith was, and how fure he would be to reward it in him and them that imitated it. And as Abraham was justified before circumcifion; it is plain, that all people whatever that follow his faith, may be faved without it. For as it was A.D. 57-faith in God that made him the father and pattern of true believers, so whoever has that faith, though he be a Gentile, is his true fon *.

of the circumcifion to them who are not of the circumcifion only, but also walk in the steps of that faith of our father Abraham, which be had being yet uncircumcifed.

13 For the promise that he should be the heir of the world, was not to Abraham, or to his feed through the law, but through the righteousness of faith.

14 For if they which are of the law be heirs, faith is made void, and the promife made of none effect.

12. And then he is the father of the Jews, but a spiritual father, not to all the nation barely as his posterity by circumcision; but to such Jews only as imitate that faith of his that saved him, before ever he was circumcised at all.

13. & 14. For as it would be most absurd for you to say, The promise of Abraham's being the father of all true believers, was given him by virtue of circumcision + that was after it (much less by your whole law + that was given four hundred years afterward.) But you must make it to have been the reward of his faith; so to say, this promise is entailed upon your nation his natural posterity, merely as cir-

cumcifed, and as subjects of the Mosaical law, is to make

to the whole law, or else the whole law itself. Certain it is the apostle uses this word in sometimes a fuller, at other times in a more limited signification; taking it in some passages for the whole mass of the Jewish law, in others for only the ceremonial part of it, and in some for the whole Old Testament writings. I have distinguished them in my Paraphrase, as the sense and connection requires, and refer the reader to the particulars in the Index.

A. D. 57. make his faith fignify nothing in the case, and the promise is to have no relation to it.

worketh wrath: for have it by the law, which is a where no law is, there dispensation abounding with duis no transgression. ties, and severe curses and penalties annexed to the breach of them: And as you have managed yourselves under it, in a wilful violation of its precepts, all the advantage that I see you have gained by it, is a load of guilt, it has laid you under; and had such a finful people as you had no revelation of God's will at all, you had been much less obnoxious to the divine pleasure than you now are.

of faith, that it might * be by grace; to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

16. It must therefore be had by the imitation of Abraham's faith. And surely God has now done much better for you and all the world, in making it so: it being a condition much more gracious * and mild than the observance of your law; and the most perfect manner of fulfilling the promise made to him, by making it extend to all virtuous and faithful period or not

people, whether circumcifed or not.

17 (As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickeneth the dead, and calleth those things

17. (For in that sense only the scripture calls him, The father of many nations), and as such a spiritual father and example was he looked upon by that God + in whom he so fully believed, as to trust he could

^{*} Ver. 16. 'Για κατὰ χάξιν, so as to be a purely gracious dispensation: Or else thus, and so it (i. e. justification) is by grace, i. e. by the gospel religion.

[†] Ver. 17. [Before him in whom he believed.] The confirmation feems plainly to be this, [is is πατης πάντων κατέμαντε ε ἐπίστευσεν θεε—The father of us all (i. e. Jews and Gentiles) in God's esteem in whom he believed.]

things which be not, could quicken and revive the de-A.D. 57. as though they were. cayed bodies of himself and Sarah, though almost dead with age; and do things to us the most unaccountable and seemingly impossible, with as much certainty, as if they were already effected.

18 Who against hope believed in hope, that he might become the father of many nations: according to that which was spoken, So shall thy seed be.

18. For this was the excellency of his faith, that when by the course of nature he saw no possibility of his having any children; yet upon the divine promise he assured himself of a numerous offspring, for which he was called the Father of all true believers

19, 20. & 21. The divine pro-

mife, I fay, made by the God of

nature, made him justly lay aside

all objections arising from natu-

ral impossibilities, and pay the

of all nations, and promised a feed as numerous as the stars of heaven.

19 And being not weak in faith, he confidered not his own body now dead, when he was about an hundred years old, neitheir yet the deadness of Sarahs womb.

dred years old, neitheir yet the deadness of Sarahs womb.

20 He staggered not at the promise of

God through unbelief, but was strong in faith, giving glory to God.

21 And being fully persuaded, that what he had promised, he was able also to perform.

22. For this admirable instance it was imputed to him for righteousness.

22. For this admirable instance of faith, as the ground of all future obedience to the divine will, he was accepted of God as a truly righteous and faithful fervant.

23 Now it was not written for his fake alone, that it was imputed to him.

24 But for us also, to whom it shall be imputed 23. & 24. Now this account of the faith and reward of this great man, was not left upon record merely to celebrate his name and character; but the bleffings of it extend to us and all the Q 4. world,

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A.D. 57. imputed, if we believe on him that raised up Jefus our Lord from the dead :

> 25 Who was delivered for our offences, and was raifed again for our justification.

world, who are to be pardoned and justified by faith in IESUS CHRIST, as he was by his faith in God who raifed up Tefus from . the dead.

25. Even Jesus the Messiah, who by his death and fufferings has obtained pardon for our fins, and by his refurrection has given us a pledge of our future refurrection to immortal life, upon our faith and obedience to his goffel.

CHAP. V.

Having proved, That Faith in GOD was the Thing that justified Abraham, and that Faith in Jesus Christ, and embracing his Religion must now, by the same Reason, justify every true Christian; be proceeds to show, That this gracious and Merciful Condition of Salvation is offered to the Gentiles as well as fews. Christ's Death redeemed all Sinners, therefore all have eternal Life in him. The Analogy between Adam and CHRIST. The Merits of the one must be as extensive to save, as the sin of the other was to condemn. Nay, they are intrinsically more available to it. CHRIST therefore is the Redeemer of the Gentiles, or elfe all Analogy is lost between the first and fecond Adam.

I. FROM what I have faid in the foregoing chapters, it THerefore being justified by faith, we have peace evidently appears, that faith in with God through our CHRIST, and obedience to his Lord Jesus Christ. religion, is sufficient to obtain pardon and reconciliation to God, both to Jew and Gentiles without the law of Moses.

2 By whom also 2. By this religion of Christ, we have access by I say, do all true believers attain faith

faith into this grace the happy favour of being the A. D. 57. people of God. This we stand *-* wherein we ftand, and rejoice in hope of firmly to; and as you Jewish zealets are wont to boast yourthe glory of God. felves against the Gentiles, upon account of your law; all true Christians do with much better reason, rejoice and triumph over you, in a full affurance of eternal life and happiness.

3 And not only fo, but we glory in tribulations also, knowing that tribulation worketh patience.

3. And fo lively and effectual is this perfuation in us +, That it makes us bear up under all hardships and sufferings for the fake of our religion, with per-

fect joy and fatisfaction: Being inured and wrought up by those sufferings into that most excellent virtue of patience.

4. This patience gives us a 4 And patience I experience, and expecontinual fense and experience both of our + own fincerity torience hope. wards God, and of his power and protection over us, for whose cause we suffer. And this fills us again with the most comfortable affurance of our future recompence and reward.

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

5. An affurance that cannot fail us at last, and so will not suffer our courage to fail now, being still more confirmed and actuated by the gifts of the Holy Ghoft bestowed upon Gentile as well as Jewish believers, as a topic of divine love, and a pledge of our future happiness ||.

^{*} Ver. 2. | Wherein we stand, in iornaques - Wherein we continue firm and stedfast] ---- So we rightly translate the word, Gal. v. I.

⁺ Ver. 3. & 4. The apostle speaks in the plural number, as joining bimself with the Gentile converts, whose cause he is still pleading in this chapter. See chap. vii. ix.

¹ Ver. 4. [And patience experience, or i de imomovi doniwho, Patient suffering gives full proof of us.

Ver. 5. See Ephef. i. 13. and iv. 30. Gal. iii. 14.

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27

A. D. 57. 6 For when we were yet without strength, in due time Christ died for the ungodly.

of all mankind, were funk in ignorance and irreligion, the Son of God should come to fave us also

indeed! That, when we Gentiles,

6. A divine instance of love

by his death for our fins, at the time foretold by the prophets.

7 For scarcely for a righteous man will one die : yet peradventure for a good man fome would even

7. How rare and hard is it to find a man that will venture his own life to fave a neighbour's, though never fo bonest * and good a person? No, it must be a generous friend + and + benefactor † 'Aγαθέ. indeed, that makes one free to suffer death for him.

+ Auxis. dare to die.

8 But God commendeth his love towards us; in that while we were yet

o Much more then, being now justified by his blood, we shall be faved from wrath through him.

finners Christ died for

as Jews, without the Mofaical performances?

10 For if when we were enemies, we were reconciled to God

8. How furpassing then must this love of God in Christ be, who fo freely died for us, not as good men, much less as benefactors to him, but as rebels and enemies, to reconcile us again to GOD.

o. What a strong argument therefore is this for us to conclude, That the infinite mercies of fuch a death must be sufficient to save and justify both Gentiles + as well

10. And certainly if the death of Christ is then a sufficient atonement for the fins of all the world.

+ Ver. 9. [We shall be faved], i. e. Gentiles as well as Jews. For that is the scope and connection of the apostle's argument, from the 6th to the 12th werfe.

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^{*} Ver. 7. & 8. My paraphrase on these two verses, is but a very little addition to the text, but fufficient to give the fpirit of the apostle's argument, which is almost wholly lost in our translation, and not mended in any other version I have feen. They make no distinction between dinais and ayade, in which the conclusion in the 8th verse wholly lies.

Ver. 12.

God by the death of his Son: much more being reconciled, we shall be faved by his life.

fo, but we also joy in God, thro' our Lord Jesus Christ, by whom we have now received the atonement.

by one man fin entered into the world, and death by fin; and fo death paffed upon all men, for that all have finned.

must extend to the whole world, or else you destroy all the analogy * between them.

13 For until † the law fin was in the world: but fin is not imputed when there is no law.

death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transworld, his refurrection and af-A.D. 57. cension into heaven, is enough to give all his true disciples of all nations, a full assurance of eternal life and happiness.

tians may not only hope for it as well as you, but rejoice and triumph in a full affurance in that Lord and Saviour, who has thus redeemed them.

12. You fewish zealots your-felves allow, That by the fin of one man (Adam) the whole world after him bore the effects of that fin, by becoming subject to death; and by consequence, the redemption of Christ the second Adam

of the Jewish law that alone deferved death, or first brought it into the world; for all mankind, from Adam down to Moses, died by the first transgression, though they had no express law as he had, against the sin committed by him; and so could not be said to be formally and properly guil-

† Ver. 13. ["xe yae vous. For both before and after the law, fin was in the world.] So this particle "xe (answering to the Hebrew y) fignifies here, and in many other places; as in like manner doth "ws, Acts iii. 21. Till the time of the restitution of all things. And in I Tim. iv. 13. Till [I come.] And, Acts xxiii. 1. [I have lived in all good conscience until this day. And, I Cor. xv. 25. [He must reign till he hath put all things under his feet.] And elsewhere. See Noldius's Concord. Heb. Partic. page 664.

was to come.

A. D. 57 transgression, who is ty of his finful act. Yet they the figure of him that were all subject to death, as the natural consequence of that first sin. Now, you allow the first Adam

to be a type and refemblance of Christ the fecond Adam. And fo far it is true, that by the one came fin and death, and by the other came obedience and redemption. But pray, where is the proportion and agreement between the fin of the one, and the redemption of the other, if you fay all mankind, Jews and Gentiles were involved in the effect of the fin of Adam, and but only your felves to have a right to the redemption of Christ?

15 But not as the offence, so also is the free gift. For if thro' the offence of one many * be dead, much more the grace of God, and the gift by grace, which is by one Jesus Christ, man. hath abounded unto many *.

16 And not as it was by one that finned, fo is the gift; for the + judgment was by one to condemnation, but the free gift is of many offences unto justification.

17 For if by one man's offence, death reigned

15. Whereas on the contrary, it is plain, that the free and gracious redemption of Christ, is fo far from being inferior and narrower in its effects upon mankind, than the fin of Adam; that it is in itself more available to reduce the whole world to life, than his fin was to condemn it to death.

16. As you may fee by this, That these merits of Christ do not only fuffice to deliver all men from the final effect of his transgression, viz. death, but also to the pardon of all their own actual transgressions, upon true faith and repentance.

17. So that if one transgression. in indulging a pleasure was enough for

* Ver. 15. [οι πολλοί - τές πολλές - The many, i. e. all men,] the same with mailes andewass, ver. 12.

⁺ Ver. 16. [The judgment unto condemnation, or zeine eis nalazema. The crime or offence which brought condemnation.] Agreeably to ver. 15. and 18, where the offence and the condemnation are relative to each other. See the learned Mr. Mede's Works, Fol. page 911.

reigned by one, much more they which receive abundance of grace, and of the gift of righteoufness, shall reign in life by one, Jesus Christ.

Therefore as by the offence of one, judgment came upon all men to condemnation: even fo by the righteousness of one, the free gift came upon all men unto justification of life.

10 For as by one mans disobedience many were made finners:

so by the obedience of one, shall many be made righteous.

for the death of all mankind, A. D. 57. furely one fuch meritorious act offuffering, as that of Chrift's death was, must be much more available for the life and falvation of us all, without any performances of your law.

18. & 19. Therefore unless you grant, that the Messiah by his obedience to God the Father, in living and dying for us, both can and will redeem all nations alike that believe in and obey him; you cannot with any confiftency, even in your own notions, imagine the fin of Adam could be the cause of the death of them all.

20 Moreover, the law entered, that the offence might abound: but where fin abounded, grace did much more abound.

20. You think the Mofaical law necessary to this redemption from fin and death. But as I faid (chap. iv. 15.) though you had indeed fuch a law given peculiarly to yourselves, yet the only use

you have made of it, by your notorious transgressions of its precepts, has been to fink you * deeper in guilt and condemnation, than you would have been without And therefore the mercy of Christ's redemption is still greater and more valuable to you Jews, in that, beside the common effect of Adam's sin, you have so many personal transgressions of your own to be delivered from.

21 That as fin had reigned unto death, even fo might grace reign

21. Which ought to make you particularly thankful that as fin and death has, as it were, pertectly

The law entered * Ver. 20. ["Iva wheovaln n apaoria. in, fo as that yet fin abounded,] i. e. The guilt of fin by their wilful violation of it.

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life, by Jefus Christ our Lord.

A. D. 57 reign through righte- feetly mastered you, the free grace ousness unto eternal of Christ's redemption has now triumphed over them and faved

CHAP. VI.

The notorious Sins both of Yew and Gentile, serve to illustrate and magnify the free Mercies of Christ's Redemption. Yet this is no encouragement for Men to go on in Sin, as some ignorant or malicious Jews pretended to infer from the Apoftles's Discourse. (See chap iii, from 3 to 9.) The very Nature and Defign of the Christian Religion, is to mortify all vicious Principles, and to reduce us to moral Holiness and Purity. Our Baptism shows us this Obligation. An Exhortation to Christian Virtue and Purity from the Effects and Consequences of Sin and Virtue, illustrated by a Metaphor taken from Romish Freedom and Slavery.

I. T Said indeed (chap. v. 20.) TAHAT shall we fay then? that the deplorable state shall we continue in of wilful fin, that all men, but fin that grace may aespecially the Jews, lie under, bound? has ferved to illustrate the divine mercy in our redemption. And I took notice (chap. iii. 7, 8.) what an abfurd and dangerous confequence fome of you were apt to draw from fuch expressions, as if I gave men encouragement to fin on. But I shall now more fully clear myself of such an unjust imputation.

2 God forbid : how shall we that are dead to fin, live any longer therein?

2. I fay then, That fuch a fupposition would destroy the very main end and defign of the Christian religion, which is to kill and destroy all vicious habits in us. 3 And

Orkginal from

- 3 Know ye not, 3. And y that so many of us as were baptized into Jefus Christ, were baptized into his death?

 Christ, and mony to express our belief of them.
- 4 Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father; even so we also should walk in newness of life.
- 3. And you cannot be igno-A.D. 57. rant, That our Christian baptism is intended to refemble the death, burial and refurrection of Jesus Christ, and is a fignificant cerelief of them.
- 4. For our being covered with water, fignifies our being dead and buried as it were to all finful courses, as Christ died and was buried in the earth. And our ascending again out of the water represents the great obligation we are under of rising from those evil courses, to a new and virtu-

ous conversation, answerable to his resurrection, and ascension to the glory of God the Father.

- 5 For if we have been planted together in the *likenefs* of his death: we shall be also in the *likenefs* of his resurrection.
- 6 Knowing this, that our old man is crucified with him, that the body of fin might
- 5. For it would fignify nothing for us to refemble his death, by being plunged in water, if we do not take * care to answer his resurrection by a new and religingious course of obedience.
- 6. & 7. It being plainly the only thing meant by our baptism, That all our former habits of sin should be in a manner killed and crucified,

^{*} Ver. 5.—[We shall be planted together.]—Though the verb isomes here, and or chooses, We shall live with him, in ver. 8. be in the future tense, yet they seem to me to intend the obligation to a pious life here, not the certainty of the future life hereafter, though the one indeed is a consequent of the other. It should therefore be rendered, We ought to be planted together, and we ought to live with (or like) him. In the same sense I take is required in ver. 14. Sin shall not, i. e. ought not to have dominion over you. Whoever compares them with verses 11, 12, 13, and considers the scope of the apostle's argument, viz. That Christianity does not encourage to sin; but oblige to holiness, will perhaps think the same.

A. D. 57 might be destroyed, that henceforth we should not serve fin.

> 7 For he that is dead is freed from fin.

8 Now if we be dead with Christ, we believe that we shall alfo live with him.

mity to his resurrection.

Knowing that Christ being raised from the dead, dieth no more, death hath no more dominion over him.

18 For in that he died, he died unto fin + once: but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto fin: but alive unto God through Jefus Christ our Lord.

12 Let not fin there. fore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members as instruments of unrighteousness unto sin: but yield

crucified, and we freed from all flavish obedience to them; thus dying to fin, fignifies our freedom from it, as flaves are freed from their masters.

8. Nor would this dying with him in baptism be any thing but a mere figure, and a lifeless comparison, if we be not thoroughly fenfible * of our obligation to live an holy life in confor-

> o. 10. & 11. And duly confider, That as Christ by once + dying has redeemed us from all our past fins, and is rifen again to an endless and immortal life with God the Father; fo we his disciples by being once baptized into his religion, are for ever after engaged to renounce all practices of fin, and to live to the fervice and honour of God, through IESUS CHRIST our Lord.

12. Let it be therefore your utmost endeavour to answer the defign of your Christianity, by fuppressing all vicious habits, from ruling and reigning in your mortal bodies any longer.

13. And fuffer not the members of them to be any longer the instruments of ungoverned paffions and immoderate inclinations.

* Ver. 8. See ver. 5. the note.

[†] Ver. 10. [He died unto fin, The auagria, for, or upon account of fin. Ibid. Unto fin once, iparaz, once for all.

yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. but of righteous and holy dispo-A.D. 57fitions, as become those who are risen as it were from the dead, on purpose to live to the service and honour of God.

14 For fin shall not have dominion over you: for ye are not under the law, but under grace. 14. This ought by all means to be your chief care, and if it be not your own fault, you may and ought now to do it, for you are delivered from the curse of

the law due to your former vices, and are taken into the grace and mercy of the gospel covenant.

15 What then? shall we fin, because we are not under the law, but under grace? God forbid.

15. And I have fufficiently shown you already, That the mercies of God in thus pardoning the greatest sinners, are so far from being an encouragement to

future practices of fin, under pretence of exalting the divine mercy, that they are the strongest engagement against them, according to the whole tenor of the Chris-

tian religion.

that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?

16. Remember also, there is no dividing and halving your fervices between God and Satan; whoever you let yourselves to, his flaves you must entirely be, like men sold to bondage, or taken in war. If sin be your master, your pay is nothing but death and mi-

fery; if Christ, your reward is then no less than pardon and eternal falvation.

17 But God be thanked, that ye were the fervants of fin: but ye have obeyed from the heart that form of doctrine, which was delivered you.

That whereas you were all, both Jews and Gentiles, once under the flavery of fin, and liable to the fatal confequences of it; by now embracing the christian dectrine, you are freed from it, and are

Vol. I. Being

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A.D. 57. 18 Beingthen made free from fin, ye became the fervants of righteoninels.

19 I speak after the manner of men, because of the insirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity, even so now yield yourmembersservants to righteousness unto holiness.

both obliged and enabled to live fo righteously and virtuously as will qualify you for eternal life and happiness.

rg. I have thus represented the case to you by a comparison of slaves and masters, things very well known * by you Romans, and I made choice of this metaphor, the more easily to make you sensible of it, who are yet but little skilled in the notions of Christianity. And the sum of what I intend by it is this, That as in your unregenerate state, both Jew and Gentile were the slaves

of fin and death; fo now under the gospel-religion you are bound to a new master, obliged to such a course of piety and virtue, as cannot fail to justify and save you.

20 For when ye 20. For as when you were the were the fervants of vaffals of fin, you paid no to befin, ye were free from dience to the laws of virtue and righteousness. true religion (nor indeed could it be expected to you could ferve two such contrary principles at the same time) so by parity of reason, now righteousness is your master, you ought to pay no fervice at all to sin and vice.

ye then in those things whereof ye are now ashamed? for the end 21. And which of the two it is most your interest as well as duty to serve, you may soon judge by the effects and fruits of both

* Ver. 19. [Kar' ώνθοωπον λέγω—I fpeak after the manner

of men.]—See chap. iii. 5. the note there.

† Ver. 20. [Free from righteousness,] not so as to remain under no obligations to it, but so estranged from it by contrary habits, that it was not likely they should perform it. Whereas, being free from sin in the 18th verse, signified such a manumission from it as implies an obligation never to serve it more.

of those things is death.

both. What were the effects of A.D.57. your former vicious courses but hame and death; had you not repented and forsaken them.

22 But now being made free from fin, and become fervants to God, ye have your fruit unto holiness, and the end everlasting life.

fincere Christians, and the true fervants of God, you attain to such a life of obedience and virtue, as will and must end in the enjoyment of everlasting happiness and salvation.

23 For the wages of fin is death: but the gift of God is e-ternal life, through Jesus Christ our Lord.

23. Only there is this difference between the consequence of one and the other, That death and misery is the natural, proper, and deserved recompence for a life

of sin; but eternal life, and the happiness of heaven, is a free and unmerited gift of God, bestowed on all faithful Christians for the sake of Jesus Christ our Lord.

CHAP. VII.

The Jewish Christians also proved to be under no Obligation to the Ceremonial Law, by an Instance taken from the Law of Marriage. Then to convince them both of the absolute Necessity, and the great happiness of relying wholly upon the Gospel Religion, for the Pardon of Sin and eternal Salvation, and the better to ingratiate his Argument to them; he supposes himself a Jew, under the same Condition, of habitual Sin and Guilt, he had shown them all to be in, chapters ii. and iii. And by thus personating the habitual Transgressor of the moral Laws of God, shows the Mosaical Law utterly unable, either to cure the Habits, or atone for the Guilt of his Sin. That Revealed Law is indeed a good Rule of Life, the very habitual Sinners acknowledge it

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A. D. 57. as fuch, while they transgress it, not without struggles and Reluctances of Conscience. But in such a State of habitual Sin, the Moral Law ferves only as an Occasion to flow them their deeper Guilt, and to aggravate their Condemnation, while the Ceremonial Law has no virtue in its Performances to free them from it. The Merits of CHRIST therefore, and his Religion, is the thing that must pardon and fave them.

> I KNOW ye not brethren (for I speak to them that know the law) how that the law hath dominion over a man as, long as he liveth ?

2 For the woman which hath an hufband is bound by the law to her husband fo long as he liveth: but if the husband be * dead, she is loosed from the law of her husband.

3 So then, if while her husband liveth. the be married to another man, she shall be called an adultress: but if her husband be dead, the is free from ried to another.

4 Wherefore, my brethren, ye also are become dead to the 1. & 2. HAVING proved in the foregoing chapters, that the Gentile Christians are under no obligation to circumcifion and the Fewish * law, I now apply myself to the Fewish Christians, and shall show them also to be no longer bound to the ceremonial * parts of it. Which I shall do by a comparison taken from the very law you are so well acquainted with. The law of marriage, you know, obliges the wife for no longer than her husband's life*.

3. For though to leave her hufband, and marry another man while he is alive, would be a plain act of adultery, yet as foon as he is dead, she is free to marry whom the pleases.

that law; so that she is no adultress, though she be mar-

4. Now this is exactly your case in your Christian state; the ceremonial law, to which God

^{*} Ver. 1 & 2. See the same argument of the apostle handled from another similitude to the same purpose, in Galat. iv. 1, &c.

law by the body of Christ that you should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

at first joined you, is now dead to A. D. 57.
you*, and you to it; and therefore for you to be now perfectly
joined to Christ and his religion;
and to observe only those moral
and spiritual duties, whereby you
imitate that pure and heavenly

life of his, can be no more thought an apostacy from God, than it would be adultery in a woman to marry after her husband's death.

- 5 For when we were in the flesh, the † motions of sins which were by the law, did work in our members to bring forth fruit unto death.
- 5. You are now, I say, to live a spiritual life, which you could never attain to under the habitual transgressions of a law +, that has laid you under an inevitable curse for those breaches. Those habits of + sin still prevailed onto the state of the death days to the state of the death days to live a state of the days t

ver you, and the certainty of the death due to them, increased along with them.

- 6 But now we are delivered from the law, that being dead wherein we were held; that we should ferve in newness of spirit, and not in the oldness of the letter.
- 6. But now your Christian religion has freed you both from the duties and the curses annexed to your breach of them; and you are bound only to such spiritual and moral duties as do exceed those external and ceremonial performances as much as the substance does the mere shadow.

7 What shall we fay then? Is the law fin? God forbid, Nay,

7. I faid indeed (ver. 5.) That the revealed law of Mofes has only ferved to make you more R 3 guilty,

* Ver. 4. ['Enavalid not a vi vipu - Ye are dead to the law, - Interpreters need not dispute, whether the meaning should be here, [The law is dead to you,] the 7th werse plainly showing the apostle uses the senses of it promise uously.

† Ver. 5. [Τὰ διὰ τῦ νόμες. The motions or (habitual paffions of fin that remained on us under the law, or during the flate of the law, as Mr Locke well renders it.] See chap. iv. 11. where δὶ ἀπροβυσίας is taken in the same sense.

A. D. 57. I had not known fin,
but by the law; for I
had not known luft,
except the law had
faid, Thou shalt not
covet.

guilty, and bring you under a greater necessity of Christ as a Redeemer. But do not mistake me, as if I meant the law were sinful or tended in its own nature to carry men to sin. God for-

bid! I only fay, a transgression of a revealed law is a deeper transgression than one against a natural law. And so the law may, in some sense, be said to be an occasion of aggravating your guilt, but it is only from your transgression of it. As for instance; no man lies under so much guilt from the sin of covetousness, as he that has an express law of God that forbids him to covet.

- 8 But fin taking occasion by the commandment, wrought in me * all manner of concupiscence. For without the law fin was dead.
- 8. And fo, I fay, all the advantage an babitual finner against a revealed law has, is to see and know himself more * guilty and obnoxious to the divine displeature, than others who have the benefit of no such law.
- 9 For I was alive without the law once but when the commandment came, fin revived, and I died.
- o Thus, if you + and I, in flead of being Jews, had been born and continued Gentiles, we had had fo much less guilt by the breach of the divine law, over what

† Ver. 9. [Eyw de 22 www. I was alive] Here again, the apostle puts the argument upon bimses alone as a Jewish Christian, as he did in chap. v. as a Gentile one; the better to infinuate himself into the affections, and gain the attention infinuate himself into the affections, and gain the attention.

tion of both the contending parties.

^{*} Ver 8. [Wrought all manner of evil in men. Katesepagreat degree of guilt.] As the word apartia fin is often
used to signify a sacrifice for sin; so if that and landsum,
here be understood of the guilt of the action, not the actions themselves; it will make the apostle's argument much
clearer. It being very easy to conceive a revealed law to
increase the guilt of transgressors; but how it should be an
incitement to sin, is somewhat hard.

what we now have; that, in comparison, we might A. D. 57. have been faid to be in a state of life; but by living under the plain expresses of a revealed law, our transgressions show us to be in a perfect state of death and condemnation.

mandment which was ordained to life, I found to be unto death.

occasion by the commandment, deceived me, and by it slew me. 10. & 11. And thus you must understand me, that our wilful disobedience to the Mosaical law, make it as it were the cause and occasion of drawing us into condemnation; though the natural intent of the law was to bring us to obedience and happiness. We

have made that which was a good rule of life, to fail of its end, and turn upon us as a means of death.

12 Wherefore the law is holy; and the commandment holy, and just, and good.

13 Was then that which was good, made death unto me? God forbid. But * fin that it might appear fin, working death in me by that which is good; that fin by the commandment might become exceeding finful.

14 For we know that the law is spiritual: but I am carnal, fold under sin. 12. & 13. So that the nature and defign of the law is exceedingly wife and excellent; and especially the moral parts of it, just, and pure, and good. And it would be very unjust in you to make me say, this good law was designed for our mischief; when all I affirm is, that our violations of it only have made it hurtful to us*; and that the purity of its precepts, shows the high aggravations of their guilt that disobey it.

but allow the law of Moses (the moral laws particularly,) to be a good rule of mens lives and

Ver. 13. [wa φανη-wα γίνη αι καθ ὑπιεβολην-ἡ ἀμαρτία— So that fin appears exceeding finful.] This is the conftruction of wa that takes off all imputation from the laws, and lays it upon their transgressions, as the whole scope of the apostle's reasoning shows; and which will justify my paraphrase of this chapter. See chap. iv. 11. and ver. 20.

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A. D. 57 practices: all the fault of its being a cause of death, lies in our habitual disobedience to it.

I for that which I do, I allow not: for what I would, that do I not; but what I hate, that I do.

16 If then I do that which I would not, I confent unto the law, that it is good.

no more I that do it, but fin that dwelleth in me.

rinces of the very

18 For I know, that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me, but bow to perform that which is good, I find not.

19 For the good that I would, I do not; but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but fin that dwelleth in me.

21 I find then a law, that when I would do good, evil is prefent with me.

22 For I delight in the law of God, af15. & 16. Nay, it is plain we confess the goodness of the moral law even while we transgress it; since every open transgression is done against our conscience and knowledge of the rule, and very often with great resuccessions.

fettled judgment, or ill opinion of the law, but his own irregular and exorbitant passions that cause him to violate it.

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18. & 19. And while these ungoverned passions have the sway over us, it is not expected we should perform what is good, but run into open transgressions, though it be against even the convictions and reluctances of conscience, and in contradiction to all our more sober thoughts and restections.

This does not befpeak a man to difapprove of the divine law, but that he is carried against it, only by unmastered appetites and paffions.

21, 22. & 23. The habitual course whereof makes vice and sin become as it were a law, and a second nature to us forcing us in a manner to act against the dictates of our own reason, and

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23 Rut I fee ano. ther law in my members, warring against

ter the inward man. to indulge our lufts, even while A. D. 57. we cannot but inwardly condemn fuch practices.

the law of my mind, and bringing me into captivity to the law of fin, which is in my members.

24 O wretched 24. Having thus therefore by man that I am, who quilful transgressions reduced ourshall deliver me from felves to these babits, and * laid the body of this death? ourselves under the curses annexed to them; what method is there left for our pardon and redemption from them? Certainly the external performances, the typical and carnal facrifices of the Jewish law, can have no virtue to purge the conscience, and bring us to true righteoufnefs.

25 I thank + God through Jefus Christ our Lord. So then, with the mind I my felf ferve the law of God: but with the flesh the law of sin.

25 But the merits of Christ's death and our embracing his religion will effectually + do it; for which mercy God be for ever praised! You see then, by the whole tenor of my discourse, I cast no disparagement upon your

law; allowing every man must needs approve of the moral rules of it. It is to your violations of them that I afcribe your fad condition of fin and death; in order to show you the absolute necessity of relying wholly upon the faith and obedience of the gospel for your justification. I

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^{*} See chap. ii. and chap. iii. x. &c.

⁺ See the reading of some of the best MSS. and versions in Dr. Mills.

I Note, It having been much disputed by commentators, who, and what fort of person it is that St. Paul here reprefents, from the 7th verse to the end of this chapter; and it having appeared to me very plain, that the apostle's whole argument required us to understand it of no other, but that of an unconverted few; it is now a matter of great fatisfaction to me, to find my interpretation of this chapter confirmed with great strength and clearness, by the learned Dr. Clark, Serm. on ver. 7. of this chap. in Vol. VIII. Serm.

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CHAP. VIII.

The Ceremonial Law, being proved insufficient to cure the Habits, or to atone for the Guilt of Sins against the Moral Law; the Christian Religion is here shown fully able to do both: The Merits of Christ's Death being a sufficient Satisfaction for past Offences; and the spiritual Nature of bis Laws, with the Affiftance of the Divine Spirit enabling us to attain fuch Habits of righteous Living, as will qualify us for, and assure us of a Resurrection to eternal Life and Happiness. This spiritual Life the great Obligation, and only Mark and Character of a true Christian. It will entitle the Gentile as well as Jewish Converts to the future Glory and Happiness of God's true Church and Children did not leave the Gentile World destitute of all Hopes of the future Happiness which all Mankind naturally defire and wish for. That the Gentile Believers shall enjoy it, proved from Christ's dying and interceding for them, from their being called into the Christian Faith, and Suffering for the fake of it; which if they persevere in, nothing can ever deprive them of its happy Fruits, and final Bleffings. [See the note on ver. 31.]

fore now no condemnation to them which are in Christ Jesus, who walk not after the spirit.

THE ceremonial law then being dead to the Jews; and the Gentiles being not originally obliged to it at all; it must follow, that all Christian converts are to be justified and saved by embracing the gospel reigion, that

by the fpiritual nature of its laws brings them to that heavenly course of life, which the external and carnal ordinances of the law could never do.

2 For the law of the fpirit of life, in Christ Jesus, hath made me free from the 2. The Jewish converts, I say, ought by all means to rely upon it; because the merits of Christ's death have freed them of the guilt

the law of fin and guilt of this wilful transgression A, D. 57. of the law, and his pure and spideath. ritual precepts give them power over the habitual lufts of fin for the future.

- 3 For what the law could not do, in that it was weak thro' the flesh, God fending his own Son in the likeness of finful flesh, and for fin condemned fin in the flesh:
- 3. For while the external facrifices and ceremonial performances of the law were utterly unable to purge the conscience, and clear us of all the effects of fuch transgressions (especially of the moral laws of God,) the Son of God, by living and dying as

man, has redeemed us from all former guilt, and enabled us by his religion to conquer the domineering lufts and babits of vice.

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the fpirit. I had saidy

4. So that the rule of righteous living, prescribed in the moral law, that was never to be fulfilled by a Jew governed by these finful babits, may now be acceptably (though not perfectly)

performed by him as he is a Christian.

- 5 For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit.
- 5. For the nature of the gospel religion, does as perfectly tend to lead us to a truly moral and fpiritual course of life, as our former carnal inclinations did to a vicious and a wicked one.

6 For to be carnally minded, is death: but to be spiritually minded, is life and peace. Ist Das Double

6. And as the natural and certain consequence of a finful course. can be nothing but death and condemnation; fo eternal life and happiness will be the infallible

mort sort sur

fruit of a spiritual and holy conversation.

7 Because the car- 7 & 8. You cannot therefore expect to be redeemed from fuch transgressions as you are guilty of by virtue of a law, that leaves because the merits of Christ's

nal mind is enmity against God: for it is not subject to the law forcaus to refy hippi

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A. D. 57. of God, neither in-

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

you still under the guilt and habits of them; and while you are so, you cannot be in favour with God, nor do any acceptable service to him.

9. But you Christian converts are delivered effectually from such a condition, if you take sincere care to live up to the pure and spiritual temper of Christ's religion, and answerable to the influences of his Spirit, that conducts all the true members of it. For

none but fuch as do fo, will be owned by him as his true disciples.

to And if Christ be in you, the body is dead because of sin: but the Spirit is life, because of righteousness.* to. And if you thus become the proper members of his church by a fpiritual course of life; the indeed your bodies shall be liable to present death, like other mens, by the unavoidable effect of A-

dam's transgression; yet will the power of the divine Spirit raise them up again to an immortal life, as the happy effect of our justification by his death and sufferings.

of him that raised up Jesus from the dead dwell in you: he that raised up Christ from TI For if we be guided by the motions and influences of the Spirit of that God who raifed up JESUS from the grave, and which now dwells in us, purify-

^{*} Ver. 10. [The body is dead because of sin]—Note' If the preposition we be to be rendered by because of sin, and refers to the natural death of the body; and life in the solutioning words signify resurrection to life (agreeably to ver. 11.); then the paraphrase is perfectly right. But if this death of the body is meant of our dying to sin; and life signifies living righteously; then did must not be rendered by because, but by concerning, or as to—the body (if a true Christian,) is dead as to sin and vice, but his spirit is life (or lives) as to righteousness.

the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh :

13 For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body. ye shall live.

14 For as many as are led by the Spirit of God, they are the fons of God.

rit of God, through children, and members of his church.

15 For ye have not received the fpirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry. Abba, Father.

ing our bodies from the lufts of A D. 57. fin and vice; that Spirit will not fail to raise them from death also, unto an immortal life and happiness, at the last day.

12. & 13. It is our duty and interest therefore now to hold to the gospel-religion, and not that of the law; and our high obligation to conquer the immoderate lufts of the flesh, by the practice of moral and spiritual religion; as being fully affured the one must be death, the other life to us.

only that thus live up to these moral and eternal rules of religion. revealed and inflituted by the Spi-IESUS CHRIST, are his true 15. A flate of true freedom.

14. For as I faid, ver. 9. They

indeed! far excelling the rigorous and troublefome inftitutions of the Mofaical law. We Christians are under no flavish fear of a curfe pronounced to the breach of any one of those numerous rites

and ceremonies; but can apply ourselves to God as to a merciful and tender Father and Lawgiver; fure of being accepted and for ever rewarded, upon our fincere (though not absolutely perfect) obedience.

16. And whenever we are tru-16 The Spirit itself beareth witness with ly conscious to ourselves, that we our fpirit, that we are do our best endeavours to obey this fpiritual law of Christianity; the children of God. we may then juftly apply all the promifes of God made to true believers; and have the inward comforts and affurances of the Holy Spirit that we are his true children and fervants,

17. And

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A. D. 57. 17 And if children, 17. And if God has thus athen heirs; heirs of dopted us for his children in Christ, God, and joint-heirs we shall certainly all of us, both with Christ: if so be Fewish and Gentile Christians, be be glorified together.

that we fuffer with heirs with him in his future glohim, that we may also ry and happiness; (for adoption supposes an estate of inheritance:) only it is upon this condition, That, if we would be bappy with him, we must patiently suffer for his religion. as he fuffered for us.

that the fufferings of this prefent time, are not worthy to be compared with the glory

which shall be reveal ed in us.

18 For I reckon is. A condition far short of the reward annexed to it. For upon comparing them together, you will find no manner of proportion between the fufferings of a short and momentary life, and those eternal glories that he will

bestow upon us, in the face of the world, at the great and final day of judgment.

the manifestation of the fons of God.

Christ, who have the trailest af-

19 For * the ear- 19. This future happiness, by nest expectation of the which God will show us all both creature waiteth for Gentiles as well as Jewish believers to be his true fons, is adequate to the highest notions, + wishes, and expectations of all mankind. then but Sourielves

* Ver. 19. [The earnest expectation of the creature.] This phrase does not imply, That all the heathen world had an explicit belief, or true notion of this future glory; but only that the glory and happiness itself is such as would fill the atmost wishes and defires of all mankind, whenever they should be a quainted with, or be put into any hopes of it; as the Gentile converts now were.

+ Ibid. [Of the creature] --- The fame with every creature to whom the gospel was ordered to be now preached, Mark xvi. 15. Coloff. i. 2, 3. The all nations that were to be taught and baptized, Matth. xxviii. 19, 20. i. e. The Gentiles, the bulk of mankind, in contradictinction to the first Christians, the first fruits, who received it in the apostles

Vet 22 / The whole creation 18c

time.

20 For the creature was made fubject to vanity, not willingly, but by reason of him who hath fubjected the same in hope.

20. For man was at first cre- A. D. 57. ated capable of immortality; and his posterity was not run into this mortal and miferable condition of human life, by their own choice, but purely by the fin of

Adam, occasioned by the instigation of the devil, that brought them all under it.

- 21 Because the creature itself also shall be delivered from the bondage of corruption, into the glo-rious liberty of the children of God.
- 21. Yet even the Gentile world (especially the considering part of it) was not destitute of all hopes of a future and permanent flate of happiness, such as is suitable to rational creatures that are the offspring of God; and of which

we Christian converts have now a full affurance as his adopted children in Jesus Christ.

22 For we know that the whole * creation groaneth and travaileth in pain together until now.

22. We know, I fay, that the whole Gentile world has all along been deeply fenfible of the miferies and frail state of human life a full of longings, and eager wishes

after a better and more durable condition.

23 And not only they but ourselves alfo, which have the first-fruits of the Spirit, even we ourselves groan within ourfelves, waiting for the adoption, to wit, the redemption of our bo-

23. Nay, even we Christians alfo, even we that are apostles of Christ, who have the fullest affurance of it from the word, and have received the pledges and earnest of it by the Spirit of God; do yet wish and groan (though not impatiently) after the actual enjoyment of this happy change of our bodies, from weak

and fuffering, and mortal ones, to become immortal and glorious ones.

that

24 For we are faved 24. & 25. Our Christian life, by hope: but hope I fay, is as yet but a life of experience an entire entire entre

^{*} Ver. 22. [The whole creation.] See on ver. 19.

A. D. 57 that is feen, is not hope: for what a man feeth, why doth he yet hope for?

25 But if we hope for that we fee not, then do we with patience wait for it.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

hope. We live upon expectation, not enjoyment. And this hope as a duty, and condition of this future glory, obliges us to go through the sufferings of life with all patience and constancy.

26. And indeed our afflictions and hardships are sometimes such, that we have ardent defires after a release from them; not knowing very often what is most fit for us, to beg of God as most agreeable to his wise designs in them. But the Holy Spirit is our constant comforter in such difficult cases, guiding * and inspirate to the state of the

ing us with fuch good motions and defires as we cannot oftentimes in words express.

27 And he that fearcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the faints, according to the will of God †.

27. But whether we express them or no, God the searcher of hearts knows and accepts them all as agreeable to the dictates of his own Holy Spirit, whose office it is to affist + the minds of all distressed Christians, that they shall be enabled to ask nothing,

but what is confistent with his holy will and religion.
28. This

[See Dr Glarget's discourse of the Holy Spirit, chap.

v. § 6. Part 1. and II. page 46, &c.]

^{*} Ver. 26, 27. [intercedes for us. Not in the fense that Christ is an intercessor with God the Father; but helps and does for us, in the simple sense of the word.

That he maketh intercession for the faints. Or rather, 37, That he maketh intercession. Or else thus, He that searcheth the hearts (God) knoweth (i. e. accepteth and approveth) the mind of the Spirit, because he maketh intercession—agreeably to the will of God.

that all things work together for good to to them who are the called according to his purpose.

28 And we know 28. This therefore is fufficient A. D. 57. to comfort and encourage you all, both Gentile as well as Jewish them that love God, converts, that whatever afflictions may befal you upon account of your profession, God will turn them all at last to your eter-

nal benefit and advantage; fince it was his purpose to call you * all equally into the privileges of the Christian covenant.

20 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.

29. And if God thus intended you all the like means, it cannot be doubted but he defigns you the end, viz. To be like his Son Jefus Christ in the glories of the future state, as you resemble him in his fufferings in this. And thus he will be truly the Head and

Chief of all true Christians, whom he is pleased to condescend to call his brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called. them he also justified: and whom he justified, them he also glorified.

30. For otherwise it would be an unaccountable proceeding in God, thus originally to declare the Gentiles as well as Jews, capable of being members of his church in Christ; to send his apostles to invite them into it, to accept of their fincere faith, as

he did that of Abraham to their justification, and pardon of their past fins; and yet at last to deny them that eternal life and happiness, without which all the rest is of no advantage to them.

then fay to these things ?

31 What shall we 31. Well then, if it appears that God has actually taken

compagnition rights of annual supplements

Vol. I.

^{*} Ver 28. [According to his purpose,] i. e. his purpose declared by his prophets. See Gen. xviii. 18. Ephef. iii. I-II,

A. D. 57. things? * If God be for us, who can be against us!

> 32 He that fpared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

> 33 Who shall lay any thing to the charge of God's elect? It is God that

justifieth:

- 34 Who is he that condemneth? It is Christ that died, yea rather that is rifen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from thelove of Christ ? Shall tribulation, or diffress, or persecution, or famine, or nakedness, or peril, or fword.

36 (As it is written, For thy fake we are killed all the day long; we are accounted as sheep for the

flaughter.)

37 Nay in all these things we are more than

them * into his gracious covenant and religion, what has any zealous Tew to do to fpeak against

32. If God has been fo infinitely gracious as to give his Son to die for the whole world; how can he be conceived to bestow the benefits of his death to fome believers, and deny it to others?

33. & 34. Since GOD has chosen the Gentiles also into the Christian church; and has pardoned them upon their repentance and faith in Christ; what Iew shall condemn them as unworthy of fuch a mercy? Since Christ has died for their fins, is rifen as their powerful Saviour, and fits at the right hand of God as their Advocate and Intercessor, who can plead any thing against them?

35. & 36. Who shall deprive them of the fruit of the love of Christ towards them, while they continue to live worthy of it? Nothing, furely, no not the sharpest afflictions and persecutions of the most malicious and powerful adverfaries. (Even though they were in as ill a condition as those the Pfalmist speaks of, (Pfal. xliv. 22.)

37. They will triumph over greater difficulties than thefe, by

^{*} Ver. 31. [If God be for us.] Here again the apostle makes himself as one of the Gentile converts for their greater encouragement to embrace his argument.

than conquerors, thro' him that loved us.

38 For I am perfuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our

Lord.

a steady faith and obedience to so A. D. 57. powerful and loving a Redeemer.

38. & 39. And I hope and perfuade myself, that their religious principles would be so firm and steady, as that neither the sear of present death, nor the hopes of any advantages of this life: nor the power and temptations of wicked spirits, nor present sufferings, nor suture inconveniences; nor the height of prosperity, nor the depth of adversity, nor any thing whatever, shall move them from their duty, or deprive them of their reward in Christ Jesus our Lord.

CHAP. IX.

mental particular state on the state of the

The Apostle discourses of the Rejection of the Jewish Nation, from being any longer God's Church and People, upon their Infidelity; and taking the believing Gentiles in their Room, Handles this melancholy Argument with great Tenderness and Concern for bis Nation. National Mercies and Privileges at God's free Disposal and arbitary Limitation. It was so in Abraham's Covenant, and the Promise made to bin; in the Instances of Isaac and Ishmael, Jacob and Esau. The Sins and Ingratitude of any Church or People may be pardoned, or punished, more or less, sooner or later, as Divine Wisdom and Justice shall see fit, as in the Instances of Moses and the Israelites, and of Pharaoh and the Egyptians. The Infidel Jews make a Stubborn Objection against the divine Punishments; the Apostle reproves them for it. Then he shows their Rejection for their refusing the Gospel Religion, and the Reception of the Gentiles in-

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to the Christian Covenant, in their Stead, to be agreeable to divine Truth, Justice, and Wisdom, and to the Scriptures of the Old Testament.

I T Say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

1. BEING now to fpeak of God's rejecting the unbelieving nation of the Jews, from being any longer his church and people, and his receiving the Gentiles into the Christian covenant in their room: Upon this melancholy argument I call my own conscience, and the Holy Spirit the fearcher of hearts to witness, that I shall fay nothing out of prejudice, nothing but fuch plain Christian * truth as my apostolical office obliges me to, for vindicating the divine justice and goodness in the present punishment of that obdurate nation.

That I have great heaviness and continual forrow in my heart.

2. They can testify that I never fpeak or think on this doleful fubject of their infidelity and rejection, without the deepest forrow and concern.

3 For I could with that myfelf were accurfed from Christ for my brethren, my kinfmen according to the

3. Nay, that, if it were a proper wish, or could do them any fervice, I could wish to be excommunicated and excluded the myfelf, to covenant fave and bring them, my dear brethren, into it +.

4. Them.

dorn to de la company de la co

* Ver. 1. [The truth in Christ.] 'Angea in Xousa Christian truth, as ii is 'Adapt is all men, and ii is X pioto, Christians, I Cor. xv. 22. and Rom. viii. I.

⁺ Ver. 3. [Accurfed from Christs] The word and and spec and avadena evas, in the LXX. when spoken of persons, always fignify to be fentenced or devoted to death, or to be cut off from the living. And it is most probable St. Paul meant no more here than wishing he could fave his brethren by dying for them; that he could willingly take his part in that temporal curse that was shortly coming upon the Jews; provided he could thereby convert them to Christianity, and gain them a share in its future and eternal rewards.

4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises;

4. Them, I say, who are the A.D. 57. children of Israel, that pious servant, who as a prince prevailed with God (Gen. xxxii. 8.) who were owned for the people of God, and called his first-born, (Exodus iv. 22, 23. Hof. xi. 1.) among whom God manifested

himself between the cherubims (Psalm 1. 2.) who were under the covenant made with Abraham and Moses; had the privilege of the divine revelation, the written law, the worship of God in the tabernacle and temple, the promise of the land of Canaan, and of the blessings of the kingdom of Christ the Messiah.

- 5 Whose are the fathers, and of whom as concerning the flesh, Christ came * who is over all, God blessed for ever. Amen.
- of Abraham and the patriarchs, of whose family was born Jesus Christ the Son of God, whom the Father hath appointed to be the blessed Head of his church, and Lord and Governor of all the dispensations of it.
- 6 Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel.
- 6. But while I thus commiferate the condition of my rejected nation, I would not be understood in the least to infinuate, as if God had not fully and faithfully

performed all his promises to the church of Israel. For by a true Israelite or member of that church, we are not to understand every man that is barely descended and born of the patriarchs.

7 Neither because they are of the seed of Abraham, are they all children; but in Isaac shall thy seed be called. 7. Or that the promise made to Abraham, Gen. xvii. 7. That his posterity should be the church and peculiar people of God that should enjoy the land of Canaan, extended to all Abraham's chil-

3 dren;

^{*} Ver 5. [Over all, God blessed for ever.] Compare 2 Cor. xi. 31. Ephes. i. 3. 1 Pet. i. 3.

iled

net before

Dit.

A. D. 57 dren; for it was expressly limited to the particular defeendants of Isaac; and Ishmael had no share in it.

> 8 That is, they which are the children of the flesh, thefe are not the children of God : but the children of the promise are counted for the feed.

o For this is the word of promise, At this time will I come, and Sarah shall have a

10 And not only this but when Rebecca also had conceived by one, even by our father Isaac.

II (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.)

12 It was faid unto her +, The elder shall ferve the younger.

8. From which instance alone it appears, that mere birth from Abraham, or being circumcifed as be was, is not the thing that entitled a man to his promise; because that bleffing was confined to one particular line.

o. Look upon the promife as it runs, Gen. xviii. 20. At the time appointed (fays God) I will come, and Sarah shall have a fon. There you fee it was to Sarah's children. And yet Hagar was Abraham's wife as well as she.

10, 11, & 12. Observe it again in the case of Jacob and Esau, both born to Isaac by Rebecca*, the only wife he had; there you find that before ever the twins were born, or either of them in a capacity of doing any thing that might unqualify him for the divine favour more than the other; God declared the privilege should be Jacob's and his heirs though Efau was the eldest fon t. Which is to show you it was not any fault in either Ishmael or Esau that deprived them of being the fathers of the Jewish church, but a pure

* Gen. xxv. 23.

⁺ Ver 12. [The elder shall serve the younger.] If this be the true rendering of usigniz and exargon, then it relates to the persons of Jacob and Esau. But if it were meant of the nations, their posterity. the translation ought to be-[The greater shall serve the lesser,] as Le Clerc has well observed. Compare Gen. xxvii. 39, 40. with 2 Sam. viii. 14. and 2 Kings viii. 20, &c.

a pure act of the fovereign will and pleasure of God in A.D. 57. his disposal of such kind of national privileges.

13 As it is written, Jacob have I to speak this of the two persons of loved, but Esau have Jacob and Esau, he meant it chiefI hated. Iy of their posterity, Malac. i. 2, 3.

I have loved you, saith the Lord to Israel. Yet ye say, Wherein hast thou loved us? Was not Jacob Esau's (younger) brother, saith the Lord? (i. e. was it no favour to choose you for my church before the Edomites)? Yet I loved Jacob and hated * Esau, and laid his mountains and his heritage waste, i. e. I chose you to inherit the promised land of Canaan, and left the Edomites to inhabit 2 comparatively dry and barren country.

fay then? Is there method at first to choose whom unrighteousness with he pleased for his church, without God? God forbid. any evil committed by any that he resused that privilege to; you cannot tax him with the least injustice or hardship in rejecting you now for your infidelity, and receiving the Gentiles in your stead.

Moses, I will have consistent with his own words to mercy on whom I will S 4 have

^{*} Ver. 13. [Esau have I hated.] The Hebrew language has hardly any way to express the middle proportion of things, or the second degree of comparison. So that loving and hating in that tongue often fignify no more than choofing one thing or person, and leaving another, or preferring one before another. Our Saviour useth this Hebraism in the same manner. John xii. 25. and Matth. x. 39. See also Gen. xxix. 31. This is most clearly explained in those remarkable words of the book of Efdras, 2 Efdras iii. [And unto him thou gavest Isaac, and unto Isaac thou gavest Iacob and Esau. As for Jacob thou didst choose him unto thee and put by Esau: And so Jacob became a great nation.] Moreover the word hating may be here taken in the fense of severely punishing, as it respects the posterity of Efau, who oppressed and abused the Israelites. For this fense let the reader see the excellent Bishop Fowler, Free Discourse, Part II. page 269, 270, &c .- And compare Malac. i. with Obadiah, verse 9, 10, 11, &c.

on whom I will have compassion.

A. D. 57. will have mercy, and have mercy on whom I will have I will have compassion mercy, &c. i. e. My pardoning, and receiving this people again for my church, after this groß

act of idolatry, is what I am infinitely far from being obliged to: But I forgive them by an act of my own fovereign authority over all people.

16 So then. It is runneth, but of God that showeth mercy.

16. You fee then, this national not of him that will- privilege of the Jews or any oeth, nor of him that ther people's being a peculiar church, is disposed of in God's own way, and as he pleases. It was not given to all Abraham's posterity. Esau could not have it by Isaac's earnest defire, he might be the

man; Efau's running for the venifon would not do; it was determined for Jacob. And confequently, if the Gentiles be now chosen of God to become his church, fince you have refused the gospel, it is but agreeable to the tenor of your orun scriptures.

17 For the scripture faith unto Pharaoh, Even for this fame purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.

17. And as God thus disposes of his favours to nations, and persons; so he orders his punishments upon offenders according to his own good pleasure. He may punish or pardon, destroy them fooner or later. As it is plain in the instance of Pharaoh and his people, to whom he thus fpake after his long and incorrigible obstina-

cy. For this cause have I raised thee up *, &c. i. e. whereas indeed you deserve to have been long ago destroyed, yet it was my pleasure to defer it, and keep you for a more exemplary, and remarkable destruction.

18. Now

^{*} Ver. 17. [For this cause have I raised thee up.] Exod. ix. 16. The Hebrew word is, העמדתיך, I have made thee fland or continue. Which the Septuag. very rightly rendered Evener Tute Siatnon Ing - For this haft thou been kept. Which is a demonstration that Pharaoh was not born or created, on purpose for fo much as temporal punishment; but only that the punishment of his fins was deferred for a while. St. James uses this word tenysea, for raising up from hok, nefs, Jam. v. 15.

18 Therefore hath he mercy on whom he will bave mercy and whom he will, he hardeneth.

18. Now from these scripture A.D. 57. examples, it is clear beyond exception, that God does and may most justly raise and exalt some nations in their privileges and re-

lations to him above others; may either pardon their ingratitude, or fuffer them to ripen for a less or greater destruction after their long and obstinate disobedience. And thus his rejecting you now, and accepting the Gentiles, is justifiable by all the examples of divine judgments, mercies and punishments.

For who hath refifted his will?

10 Thou wilt fay 19. Some of you may perhaps then unto me, Why be so hardy as to say, well! If doth he yet find fault? God will be thus arbitrary, if we must be rejected and cast off, there is no help for it. It is his own

doing; and do not let him follow us on * with checks and reproaches, fince he has entirely had his mind 011 115.

20 Nay but, O man, who art thou that repliest against God? shall the thing formed fay to him that formed it. Why hast thou made me thus?

21 Hath not the potter power over the clay of the same lump to make one vestel unto honour, and ano ther unto dishonour?

20. & 21. Obdurate and ungrateful people! Is this all the return you make for former favours and privileges? This your behaviour under the punishment for your abuse of them? When, by incurable infidelity, you have thrown yourselves into the just hand of divine vengeance, is it arbitrariness in your supreme Judge, both to punish and reproach fuch unparalleled ingratitude? For you to call it fo, is just

as if the clay should insult the potter, and prescribe him what he should do with the pieces when they are marred and broken.+

22 What if God willing to show his wrath.

22. What if God has stayed his hand from fuch an obstinate nation

+ See Fer. xviii. 4. 6. Ecclef. xxxiii. 13.

^{*} Ver. 19. [Ti er wingilas; why should he still find fault? i. e. accuse and reproach us.

A. D. 57. wrath and to make his power known, endured with much longfuffering the veffels of. wrath fitted to deftruction:

> fay the potter may do what he pleases with a broken vellel?

23 And that he might make known the riches of his glory on the veffels of mercy, which he had there prepared unto glory?

24 Even us whom

tiles.

25 As he faith alfo in Ofee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pais, that in the place where it was called the children of the living God.

27 Esaias also crieth concerning Ifrael, Though the number of the children of Ifreel be as the fand of the fea, a remnant shall be fared.

28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. nation as you have long been, in order to your repentance, and then to fuffer you to fall the more terribly, for refufing the last and greatest mercy of CHRIST your Messiah? Is it any more than to

23. & 24. And what if, when he thus punishes and rejects you, he pleases to take the opportunity of being abundantly merciful to the believing and repenting Gentiles and put even them also into his church in your place?

he hath called, not of the Jaws only, but also of the Gen'

25. & 26. It is nothing but what your own prophecies have foretold (Hof. i. 10. and ii. 23.) [will call them (i. e. the Gentiles) my people, that were (formerly) not my people; and her beloved that was not beloved, i. e. give that nation the privilege of being my church that was not so hitherto, &c.

faid unto them, ye are not my people; there shall they be

27. & 28. And when I fay, but a few of your nation can be faved, while the infidelity is fo general, I have your prophets own words to justify me, Ifa. x. 22, 23. Though the number of the Ifraelites be as the fand of the fea, yet but a remnant of them will fa behave themselves as to be saved. For (fays he) when the Lord comes to cast up the numbers of good and bad, he will find but a short balance. balance of true Ifraelites, and the destruction of the unbeliev- A. D. 57. ers will be very large and great *.

29 And as Esaias faid before, except the Lord of Sabaoth had left us a feed we had been as Sodoma and been made like unto Gomorrha.

29. Which is agreeable to another account he gives of them, at a time when their fins were at a high pitch, Ifai. i. o. Surely except the Lord of Sabaoth had been merciful to a feed, i. e. a few righteous persons among us; we had been as

Sodom and like unto Gomorrha, i. e. utterly and finally destroyed.

30 What shall we fay then? That the Gentiles which followed not after righteousness, have attained to righteoufness, even the righteoufness which is of faith:

30. Well then, what is the fum and substance of all this argument? Why this: that the Gentiles who had formerly no notions of CHRIST, nor expected pardon and falvation by him, have now obtained it, and are made members of God's church, by embracing the gospel religion.

31 But Ifrael, which followed after the law of righteousness, hath not attained to the law of righteousness.

31. But the Jews, who have been all along the people of God, have loft this means of pardon and justification, by their refufal of the gospel. And that all this is very agreeable to the divine justice and goodness, and

to the scriptures too.

32. And how came the Jews cause they sought it, to fail of it? Why, by so obstinately

32 Wherefore? Be-

* Ver. 27, 28. Note, I have given that sense of the 23d verse, which many learned men have thought to be most agreeable to the apostle's argument. The critical reader may fee another (and I think a more exact) fense of Isaiah's words, both according to the LXX. and the Hebrew, in the learned Bishop Chandler's Vindication of his Defence of Christianity, Vol. I. pag. 285, 286, 290, 291, &c. See also that most excellent comment. of Vitringa upon this passage of Isaiah, who approves of the sense here given, and adds another very agreeable to it, and to the true meaning of both the Hebrew and Greek words.

A. D, 57 not by faith, but as it were by the works of the law: for they stumbled at that stumbling stone;

destroyer.

33 As it is written. Behold, I lay in Sion a stumbling-stone, and rock of offence : and whofoever believeth on him shall not be ashamed *.

nately adhering to the Mofaical law, and depending upon the merits of external and ceremonial performances; and rejecting the merits and religion of CHRIST. whereby instead of a Saviour, he is now become their

> 33. According to those words of Isai. viii. 14. and xxviii. 16. fortelling that Christ would be a stone of stumbling, i. e. of ruin and consternation, to all obstinate and unbelieving Jews, but a Saviour and Deliverer to all that would embrace and obey his gospel.

CHAP. X.

Though the Jewish Nation is rejected for Infidelity; the Apostle expresses bis earnest Defire they would yet believe the Gospel and be faved. Allows their Zeal for God and reliligion, but shows how mistaken a Zeal it is, by their laying a Strefs of it upon external Privileges and ceremonial Performances. A Comparison between the severe Terms of Justification under the Law, and the gracious, plain, and eafy Condition of the Gofpel Covenant. This Covenant offered both to Gentile and Jew, according to the ancient Prophecies. Wherefore the Apostles must needs preach to the Gentile People, in order to convert them to Christianity. Their Preaching and success in it upon both People, agreeable to the Scripture Predictions.

RRETHREN, my hearts desire and prayer to God for Ifrael is, that they might be faved.

A LL, that I have faid (chap. ix.) concerning the rejection of the Jewish nation for their infidelity, is still with the most ardent wishes and earnest pray-

* Ver. 33. [Shall not be ashamed.] See the note on Heb. xi. 21.

ers to God, that they would yet believe and continue A. D. 57. the people and church of God, and be faved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

2. For I must do them the justice to fay, their religious zeal is very great, but then it is an ignorant and mistaken zeal; aiming indeed at a good end, but placed

upon quite wrong means for attaining it.

3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

3. For they put all the stress of this great concern of pardon and falvation upon the mere privilege of being Abraham's feed, and the observation of the Mosaical ceremonies; which alas! is not the method and condition that God intends for bringing mankind to it.

4 For Christ is the end of the law for righteousness to every one that believeth.

4. For the very end and defign of that ceremonial law was, to train men up to the belief of CHRIST, in order to justifica-

tion and happiness; and his religion has fully answered what those ceremonies and facrifices did fo very faintly represent, and supplied all the defects of that dispen-

fation; and hath now put a final end to it.

For Moses defcribeth the righteoufness which is of the law, that the man which doth thefe things, shall live by them.

5. A much easier and more gracious condition than that of the law, which was a rigid and a fevere obligation to an exact observance of all its numerous precepts; as Moses himself describes it, Levit. xvii. 5. (which compare with Deut. xxviii. 26.)

6 But the righteoufness which is of faith, speaketh on this wife, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above.)

6. & 7. Whereas the gospel doctrine and religion has its main and chief foundation in a steady and unwavering belief; that JE-SUS is our true Messiah and Saviour, that he died and is rifen again as an earnest and pledge of our future refurrection, though we

Tshalf not he

7 Or who shall defeend

lightized by Google

A. D. 57 fcend into the deep?

(that is, to bring up
Christ again from the
dead.)

with him also, though we do not now see him actually descending down from thence to setch us up thither. This is the religious faith described by Moses (Deut.

XXX. 11, 12, 13.)

8 But what faith it! The word is night thee, even in thy mouth, and in thy heart: that is, the word of faith which

we preach.

9 That if thou shalt confess with thy mouth the Lord Jefus: and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.

heart man believeth unto righteousness, and with the mouth confession is made unto salvation.

laws; and a refolute profession of that faith, under all difficulties and perfecutions that may befal us for the fake of it.

11 For the scripture saith, Whosoever believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek:
for the same ‡ Lord

8. & 9. And agreeable to his words in the next verses, is night unto thee, even in thy mouth, and in thy heart, i. e. so essentially good, clear and plain to be understood, as if it were written in our hearts; and so easy to be professed and practised, as if we had been already familiarly acquainted with it. Such is the sum of our dostrine, viz. an open profession that Jesus is our true Messiah and Saviour, and that, as such, he is risen from the dead, and exalted into heaven.

do not actually fee his body rifing

from his grave; and that he is

afcended into heaven, as an af-

are the plain and reasonable conditions of our Christian salvation, viz. a firm and serious belief in Christ as the ground of all fincere obedience to his spiritual

11, 12, & 13. Which gracious conditions are now offered in the gospel to all mankind, without any distinction between Jew and Gentile; God the merciful Creator and Governor of all being

now

I Ver. 12. [The same Lord over all.] Note, This may either refer to God, who is to be called upon, or to Christ, the Lord.

over all, is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord. shall be faved.

now pleafed in much mercy, to A. D. 57. accept and receive every man of what nation foever, upon his true faith in Christ; whom he hath appointed the universal Lord and Saviour of mankind, according

can you lews be thus difgusted

and enraged at our preaching the

gospel to the Gentile world, and

ordaining and fending others to do

it? For how should men embrace

this religion, unless they be con-

to the ancient promises of Isai. xxviii. 16. Joel ii. 32. concerning the state and kingdom of the Meshah.*

14 How then shall 14. & 15. And if it be so, How they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

they preach, except they be fent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?

vinced of the truth of it? And how should they be convinced of 15 And how shall that without some persons to teach them the doctrines and evidences of it? And who should do that but men ordained and fent for that purpose? Your indignation therefore at us upon this account, is very contrary to those words of your prophet (Isai lii. 7, 8.) For he speaks of the welcome and

acceptableness of the gospel ministers to the Gentiles.

16 But they have not all obeyed the gofpel. For Esaias saith. Lord, who hath believed our report?

than what the same prophet foretold, Isai. liii. 1.

17 So then faith cometh by hearing, and hearing by the word of God.

17. Yet it is still our duty to preach to all nations; for though mens repentance and convertion do not always proportionably fol-

16. And though indeed the fuc-

cess of our ministry has not been

answerable to the evidences that

have attended it, nor the pains

we have taken in it; it is no more

low this our preaching; yet without it there could be no converting of men at all.

18. In

Lord, in and through whom we are to call, agreeably to Acts x. 36. I have expressed both senies.

* See Rom. ix. 33. Acts ii. 16.

A.D. 57. 18 But I fay, Have they not heard? Yes verily, their * found went into all the earth, and their words unto the ends of the world.

pared to what the Pfalmist fays of the beauty,* harmony and regularity of the heavens and the stars, Pfal xix. 4. It is gone out into all lands, and

even as a voice unto the ends of the world.

19 But I fay, Did not Ifrael know? First, Moses faith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you.

19. And can the Jewish nation plead, this reception of the Gentile world into the kingdom and religion of Christ, to be a perfectly new and unheard-of doctrine, and such as may well prejudice them against coming into it? Nay, but even Moses, at the

18. In the mean time, nei-

ther Few nor Gentile people can

excuse their infidelity, by pretend-

ing a want of fufficient instruc-

tion. Nor the Gentiles, for our

preaching to them may be com-

very first delivery of the law, foretold it should be so, (Deut. xxxii. 21.) telling them, That upon their obstinate infidelity, God would vex and provoke them by taking the very

Gentiles for his church in their stead.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

20. And Esaias yet more expressly, Isai. lxv. 1. I was found of them that knew me not, &c. i.e. my religion, and the true way of salvation shall be graciously offered to, and accepted and embraced by the Gentiles, who have been hitherto strangers to it.

21 But to Ifrael he faith, All day long I have firetched forth my hands unto a difobodient and gain-faying people.

21. And as to the Jewish nation, their rejection, and their obfinate infidelity, as the just reason of it, are plainly expressed in the 2d ver. of the same chap. All the day long have I stretched out my

hand to a disobedient and gainfaying people.

CHAP.

^{*} Ver. 18. [Their found is gone out.] In the Hebrew it is, pp, Their line or direction, i. e. the order of their motions: instead of which, it is thought the Septuagint read pp, their voice whose translation the writers of the New Testament generally follow. But our learned Dr. Pocock in his Miscellany, cap. 4. p. 18. has shown the word to fignify a loud voice, as well as a line.

CHAP. XI.

The Rejection of the Yewish Nation is not universal, absotute, and irreverfible. Some remain yet the People of God, by embracing the Faith of Christ, and relying wholly upon his Religion, without any dependence on the Jewish Law for Pardon and Happiness. The obstinate and hardened part of that People, not fo given over by God, as to have no Place left for repentance and Conversion. The Gentiles taken in to fill up their Vacancy. and the Fulness of Gentile Believers will be an Argument to incite and provoke the Jewish Nation to acknowledge and believe in Christ, after their Example. Wherefore the Gentile Christians ought by no Means to infult over the rejected Yews, who were the ancient Church of God. upon whose Stock they are, in a manner, grafted, and who are yet capable of becoming their Brethren in Chrift. and by whose after Conversion the Gentile Church will receive a vast and happy Addition and Increase. For God bas in their turns, fuffered them both, by wilful transgressions, to become Objects of his Displeasure, and in their Turns offered them both the Means of Pardon and Redemption, and made them, as it were, instrumental to the Conversion of each other. A wife and wonderful Difpensation of Providence!

God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. i. B UT what I have been dif-A. D. 57.

courfing about the rejection of the Jewish people, must
not be understood, as if God had
abfolutely and univerfally excluded
them from his true church. No,
by no means, for then I should

exclude myself, who am a Jew born, of the tribe of Benjamin; yet by being a Christian, I remain a member of his church.

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2 God hath not .A. D. 57. cast away his people

which he foreknew. Wot ye not what the fcripture faith to Elias? how he maketh intercession to God against Israel, faying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they feek my life.

4 But what faith the answer of God unto him? I have referved to myfelf feven thousand men, who have not bowed the knee to the image of Baal.

5 Even fo then at gion of the gospel. this present time also there is a remnant according to the election of grace.

6 And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwife work is no more work.

7 What then? Ifrael hath not obtained that which he feeketh for, but the election hath obtained it, and the rest were blinded.

2. & 3. God has not thus totally cast off the nation whom he once made choice of to be his peculiar church and people. It is only now much as it was in Elijah's time, when he complained to God against them (I Kings xix. 14.), That they were so generally relapsed into idolatry, that hardly any of his true worshippers were left but himself.

4. & 5. But as God answered

him then, That there were fill

left seven thousand that had not

committed idolatry; fo I fay now,

There are some of this nation,

who remain yet the church and

people of God, by embracing

and accepting the gracious reli-6. Only let them remember, they are to depend wholly upon the mercies of God in the gospel covenant, for their pardon and happiness, and not at all upon the privileges and performances of the Mofaical law; for if the ceremonial law would have faved

7. The cafe therefore is shortly this, The generality of the Jewish nation pretend to, and would fain have, that pardon and mercy which belongs to the church of God, but have loft it by their present infidelity; but such of them as are true believers

them, there had been no occa-

fion for the gospel religion.

lievers in Christ still hold that privilege, while the rest A. D. 57. remain obdurate in refusing the conditions of it.

8. 0. & 10. Such an obduracy

as Isaiah describes God giving the

fame people up to, as a punish-

ment upon their gross infidelity,

Ifai. xxix. 10. and chap. vi. o. 10.

And the woful effects whereof

are like what the Pfalmist speaks

of, upon the enemies of God's.

church, Pfal. lxix. 22, 23.

8 According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day.

9 And David faith, Let their table be

made a fnare, and a trap, and a flumbling block, and a recompense unto them.

10 Let their eyes be darkened, that they may not fee,

and bow down their back alway.

they stumbled, that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

11. Yet, as I faid, the unbelieving part of them are not fo utterly cast off, as to be out of all hopes of recovery, upon their repentance and conversion to the gospel. In the mean time, during this their infidelity, God is pleased to declare the Gentiles to

be his church and people in their stead, as a most proper argument, and likely means, the sooner to irritate and rouse them, by way of emulation, to come in and embrace their MESSIAH, as well as the Gentiles.

of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

12. A most happy and wise proceeding for the benefit of all mankind! For if such a considerable part of the Gentile world are, and will be brought to the Christian religion, by our leaving that nation, and preaching to

them, how much more will the world flow into it, whenever they fee the Jews themselves repent, and embrace their own MESSIAH?

13 For I fpeak to you Gentiles, in as much as I am the apostle of the Gentiles, 13. & 14. I make the great bleffing of the Gentiles being called into the church of Christ, to be, as it were, first occasioned A. D. 57. tiles. I magnify mine office:

14 If by any means I may provoke to emulation, them which are my flesh, and might fave fome of them.

and founded upon the rejection of the Tews. But my only aim in fo expressing myself, is to raise the fpirit and emulation of my countrymen, and bring them the fooner (at least some of them) to accept of the gofpel falvation; not to give you Gentile converts the

least occasion to infult over that obstinate and unhappy people. For though I be your apostle, and glory that I am fo, yet would I give you no encouragement to fuch

behaviour against my own nation.

15. You will have infinitely 15 For if the casting away of them be more reason to triumph and rejoice at their general conversion, the reconciling of the world: what shall the than you have now at their rereceiving of them be, jection. For though the latter has but life from the dead? been an occasion of bringing some of you (the sooner) into the Christian faith, yet the former, whenever it shall happen, will so enlarge and fill the Christian church from all quarters, that the whole world will feem, as it were, to rife from the dead to a new state of life and happiness.

is also boy: and if the the branches.

16 For if the first- 16. You must not look upon fruit be holy, the lump them as finally and entirely rejected. God has still an eye uproot be holy, fo are on them as a people in covenant with him from Abraham, and as

branches fprung from the root of the pious and holy patriarchs. And though their prefent infidelity has now justly deprived them of the privileges belonging to that noble relation; yet whenever they repent of it, they are fure to be favourably accepted of him, as the whole product of the harvest was consecrated by the first-fruit offering, and as they are the genuine branches of fo good a root.

17 And if some of the branches be broken off, and thou being a wild olive-tree, wert grafted in amongst

17. & 18. And if many of them are now broken off, like the fruitless branches of a good tree, and you Gentiles put into their place, yet remember, it is but like cions

mongst them, and with them partakest of the root and fatness of the olive-tree:

18 Boast not against the branches: but if thou boaft, thou bearest not the root, but the root thee.

19 Thou wilt fay then, The branches were broken off, that I might be grafted in.

20 Well: because of unbelief they were standest by faith. Be not high minded, but

broken off, and thou

vour to avoid their fate, by an humble, modest, and constant perseverence in the duties of your profession. For if God

spared not the natural branches, take beed left he also spare not thee.

him, should you relapse, and be guilty of the same miscarriage.

22 Behold therefore the goodness, and feverity of God: on them which fell, feverity; but towards thee, goodness, if thou continue in his good nels: otherwise thou allo shalt be cut off.

cions of another tree grafted A. D. 57. upon their stock; you grow by their fap, and are nourished from their root; for you are fayed by virtue of the promife made to Abraham, but Abraham's natural feed have received no advantages from you.

19. You may perhaps allege, that fince they are cut off to make way for us, we may as well infult over them now, as they did over us before.

20. Well, but pray remember it was infidelity and disobedience that lost them; and it is only fincere faith and obedience that puts you in possession of their happy privileges. Take warning by them, therefore, and do not infult, but rather endea-

> 21. For if God spared not his own chosen people, the feed of Abraham, upon their infidelity, much less will he spare you, who never had any fuch relation to

22. Consider then the perfect mixture of feverity and mercy in the divine dispensations! How fevere he has been even to his own people, that fell from their obedience to him; and how merciful toward you Gentiles in now giving you the gospel falvation: But it is no further, and for no

longer, than you continue to live worthy of that mercy.

T 3

23. Nay

A. D. 57. 23 And they also, if they abide not still in unbelief, shall be graffed in . for God is able to graff them in again.

both able and willing, upon their true repentance, to reduce them again to a flourishing church and people.

24 For if thou wert cut out of the olivetree, which is wild by nature, and wert graffed, contrary to nature, into a good olive-tree: how much more shall thefe which be the natural branches, be graffed into their own dive-tree ?

25 For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wife in your own conceits), that blindness in part is happened to Ifrael, until the fulness of the Gentiles be come in.

26 And fo all Ifrael shall be faved, as it is written, There shall come out of Sion the deliverer, and shall turn away ungodlineis from Jacob.

take away their fins.

28 As concerning the gospel, they are enemies for your fake:

23. Nay, if the Fewish nation shall yet return and embrace the gospel, God will again ingraft them into his church: Forthough they feem to you to be cut off, and quite withered; yet is he

24. For if you Gentiles, that were never before in covenant with him, are now fo freely and readily taken into it, upon your belief of the gospel, how much easier is it to conceive, God will upon the same conditions receive them again, to whom the promife of the Messiah originally belonged, and was at first made?

25. For, to prevent any proud conceit of yourselves, in contempt of them, I must now tell you, what you feem to be ignorant of, that God never defigned to abandon this great part of the Jewish nation to this blindness and infidelity, any longer than till the Christian church of the Gentiles is more fully completed.

26. & 27. And then the whole nation shall be again received, upon their repentance, according to those words of Isaiah lix. 20. 21.

27 For this is my covenant unto them, when I shall

28. Their obstinate refusal of the religion of Christ, has indeed caused God in just judgment to reject loved for the fathers into their place: But God has fakes.

but as touching the reject and cast them off, and you A. D. 57. election, they are be- have the advantage of coming still fuch a tender regard to the

eminent virtues of, and the covenant made with Abraham and the holy patriarchs, whose posterity they are, that he has yet a merciful eye toward them as his original church and people.

- 29 For the gifts 29. For that great promise to and calling of God are Abraham, That his feed should be without repentance. the covenanted people of God, and enjoy the bleffings of the Messiah, though suspended now upon their present disobedience, God will certainly have a respect to, and see effectually fulfilled at last, if ever they will come into the conditions of it.
- 30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:
- 31 Even so have these also now not believed, that through your mercy they allo may obtain mercy.
- 32 For God hath concluded them all in unbelief, that he might have mercy upon all.

30. & 31. And as you Gentiles were once in a state of idolatry, vice, and superstition, but now enjoy the opportunity of coming into the pale of God's true church, by their casting themselves out of it; fo shall your improvement of this great advantage provoke and excite their emulation, and in due time become an occasion * of bringing them again to repentance and divine favour.

32. And thus has the Divine wisdom and justice suffered you both in your turns to revolt from him, by the wilful abuse of the light and advantages bestowed

on you; and, by a most wife and wonderful turn of providential events, has given you both the free and fair offers of pardon and falvation, in order to reduce both Jew and Gentile into one church under Jesus Christ, our common Saviour and Redeemer.

the riches both of the wifdom

33 O the depth of 33. Oh the deep abyss of Divine goodness and wisdom, that

^{*} Ver. 31. [That they also may obtain mercy], "Iva x ลับใจเ ริงะทริตัรเ ____[So as they also may yet obtain mercy.]

A. D. 57. wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out?

> 34 For who hath known the mind of the Lord, or who hath been his counfellor? much to the advantage of a finful world.

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him are all things: to ver. Amen.

Amen.

can thus order and dispose even its judgments and punishments, to the good of mankind, by ways abfolutely furprifing and unfearchable to human understanding!

34. Certainly nothing but infinite Wisdom, that stands in need of no counfellors but itfelf, could have thus disposed of events fo

36. Certainly, as the Gentiles can pretend to have had no hand themselves in these gracious methods of their happiness, so cannot the Iews prefume to fay, that God is in their debt, or any way deals hardly by them, even in this fevere punishment inflicted upon their infidelity.

36. Thus perfect are the ways and dispensations of GOD, by whose power all things were at whom be glory for e- first created, by whose providence they are governed and directed, and to whose glory and praise they all tend. To whom therefore be ascribed all glory and honour for ever.

CHAP. XII.

Yewish and Gentile Believers being now united into one Church under Christ, the Apostle exhorts them all to fuch Duties as become their feveral Stations in the Church. Warns them against undervaluing and despising one enother upon Account of Spiritual and extraordinary Endow-Excites every one to employ his own Gifts modestly and well, and to attend diligently upon their respective Offices. Exhorts them to the Love of one another, and to feek no Revenge, but do Good even to their Enemies and Persecutors.

Befeech you therefore, brethren.

Aving thus proved, that both Jews and Gentiles are

thren by the mercies of God, that ye prefent your bodies a living facrifice, holy, acceptable unto God, which is your reasonable fervice. are now capable of pardon and A. D. 57-happiness, upon the terms of faith in Christ, and obedience to the gospel; let me now entreat you all, as you value the mercies of God in this covenant, or expect any benefit by it, to en-

deavour after the practice of all its moral and reasonable duties, viz. the subduing your sinful lusts and irregular appetites; a sacrifice much better, and more acceptable to God, than that of slain beasts, and legal oblations.

- 2 And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.
- 3 For I fay, thro's the grace given unto me, to every man that is among you, not to think of himfelf more highly than he ought to think, but to think foberly, according as God hath dealt to every man the meafure of faith.
- 2. Forfaking and renouncing all the wicked customs and fashions of the world, by a change of your sentiments and principles from what they formerly were, by being fully satisfied * yourselves, and by your practices demonstrating to all others, how truly good and excellent your Christian duties and services are.
- 3. And whereas feveral, both of Jewish and Gentile converts, are now, as Christian professors, blessed with extraordinary gifts and endowments of the Holy Ghost, I, as an inspired apostle, do now forewarn and exhort such of you, neither to extol and magnity any such gifts beyond what they really are, nor to exalt themselves into a contempt of other

Christians upon account of them. But let every one look upon a spiritual gift as a trust, and a charge committed to his care and fidelity.

4 For as we have many members in one body,

44. For as in the human body, though fome members may be of more

^{*} Ver. 2. 'Eis to donind (siv, [That ye may approve], i.e. either jud e and fully discern within your selves; or prove and recommend to others.

A. D. 57. body, and all members have not the fame * See I Cor. office : zii. &c.

thers more feeble, some more honourable, others less; yet all have their proper and necessary functions for the good of the whole frame:

5 So we being many are one body in Christ, and every one members one of another ..

5. Even fo in the Christian church, while some spiritual gifts may be more eminent and remarkable than others; yet all degrees of them, even the meanest,

more apparent and visible use

than others, fome stronger *, o-

have their excellent uses and p rposes; all gifted perfons are some way needful members of this body of

Christ, and none ought to be despised,

6 Having then gifts, differing according to the grace that is given to us, whether prophefy, let us prophefy + according to the proportion of faith:

6. As therefore God has diftributed these extraordinary endowments according to his own good pleafure, and your offices and posts in the church are of different kinds, let every one exercife his own prudently, and modeftly, and to the best advantage. He that has the gift of prophecy, for instance, i. e. either of interpreting fcripture by inspiration, or of foretelling future things, let him interpret or foretel no farther + than the Spirit clearly and plainly directs him, and let him do it with the diligence and faithfulness that fuch a trust requires.

7 Or ministry, let nistring;

7. He that hath any office us wait on our mi- under any chief minister in the church,

⁺ Ver. 6. Kara the anadorian the wisens, [According to the proportion of faith], i. e. so far as he has the gift of inspiration, which was bestowed upon men in proportion to the progress they had made in the Christian faith. Or else thus: Let him interpret and fortel nothing but what is agreeable to the rule of Christian faith and doctrine. There is yet another sense of the word faith, in this and in many other passages; it is that of the judicious Dr. Clark, [According to the proportion of faith], i.e. " According " to the nature and use of the gift, or power, or trust, committed to a man's charge or fidelity." So in ver. 3. Serm. Vol. II. pag. 267.

nistring; or he that teacheth, on teaching.

8 Or he that exhorteth, on exhortation: he that giveth, let bim do it with fimplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulnets.

church, let him attend that : He A. D. 57. that is to teach others the Christian faith, to qualify them for baptism, let that be his business.

8. Whoever is endowed with a peculiar talent of exhorting, comforting, and fupporting others in their profession, let him mind that good work. Whoever is either disposed to an extraordinary act of charity, or is a distributer and steward of cha-

ritable collections, let him do it without any private ends, or finister defigns. Such as preside over others in any capacity, let them govern with diligence. He whose office it is to minister to the fick, the widow, or the stranger, let him do it heartily and cheerfully *.

Q Let love be without dissimulation. Abhor that which is evil, cleave to that which is good.

o. Let all your expressions of mutual love and kindness be fincere and unfeigned, without flattery and compliment, fcorning to do a base and + injurious turn

to any man, but always ready and defirous to do what is kind and good.

10. Be kindly affectioned one to another, with brotherly love, in honour preferring one another:

10. Love one another, not only out of a principle of common bumanity, but as Christian brethren and relations, being ready to give every one the preheminence, rather than depress or undervalue any.

II Not flothful in bufiness; fervent in fpirit; ferving the

and Saviour.

11. Be no way flothful in your duty to God or man, but zealous and earnest in every performance your station requires, as confidering it is the honourable fervice of your God 12. Let

* 1 Cor. xiii. 2. Jam. v. 15. 1 Pet. iv. 11. Ephes.iv. 7, + Τὸ πονηςον, [A malicious turn], τῶ αγαθῶ, [A kind action]. The context being about love and charity, feems to require this fense.

- hope; patient in triand eternal happiness fill your
 bulation; continuing minds with a constant joy and
 instant in prayer; fatisfaction. Be patient and refolute under all sufferings, for the sake of Christ and
 his religion, praying with earnestness, constancy, and
 submission to the divine will, for a timely deliverance
 from them.
 - 13 Distributing to 13. Give all the affistance you the necessity of saints; can to such fellow Christians as given to hospitality. are under persecution and distress, and entertain such as come to you, either as preachers of the gospel, or as exiles for the faith of it.
 - which perfecute you: injure you, and pray for their blefs, and curfe not: conversion: Let no abuses whatever provoke you to ill wishes, or angry imprecations.
 - 15 Rejoice with them that do rejoice, and weep with them that weep.

ty, and condole with them in adversity.

nother. Mind not high things, but condefeend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the fight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

- 16. Have fuch a concern and fellow-feeling in the condition of all Christian people, as to rejoice with them in their prosperimen in adversity.
- 16. Endeavour after an even, condescending, and unanimous disposition to one another. Let not prosperity set you above a concern for your inferiors, nor any spiritual endowments make you proud of your own wisdom and abilities.
- 17. &. 18. Remember no fort of injuries, fo far as to revenge them. Do every thing fo prudently, as to give no occasion or pretence of objection or scandal; endeavouring to gain the good opinion of all forts of men, by all methods that are consistent with duty, honour, and conscience.

19. I

10 Dearly beloved. avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, faith the Lord.

20 Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in fo doing thou shalt heap coals of fire on his head +.

10. I beseech you, my dear A. D. 57. brethren, especially to seek no revenge upon your perfecutors. but leave your cause to God, who. has claimed the prerogative of inflicting vengeance to himfelf. and has promised to do it, Deut. xxxii. 35.

20. Wherefore, if you should fee even any of your most cruel perfecutors in diffrefs, relieve and help him; for by fo doing, you will either melt him into repentance and a better temper by fuch generous behaviour toward him, or elfe heap the coals of

divine vengeance upon his head, for fuch brutish malice, and incurable ingratitude.

21 Be not overcome of evil, but overcome evil with

21. Let no ill usage get such a mastery over you, as to break your temper, and draw you into passionate desires of revenge; but by returning good for evil, obtain the noble victory

North that her are

over both yourselves and your enemies.

CHAP.

+ Ver. 20. [Heap coals of fire upon his head]. Note. I have given the two most usual fenses ascribed to this phrase. But it must be confessed, the latter of them is most agreeable to the expression, as used in other passages of scripture; as in Pfal. xi. 6. xviii. 8. 13. cxx. 4. cxl. 11.

CHAP. XIII.

The Jews, under pretence of being the special people of God, had an Averfion to all Governors but what were of God's special Appointment, and were of their own nation. They thought Subjection to the Roman Power, a derogation to God and his Church, and paying Taxes to Heathen Emperors, a Reproach not to be complied with. In all probability, this wicked Principle among ft the Yews was derived first from the Insurrection and Followers of Judas of Galilee, mentiond Acts v. 17. [See the note on ver. 1. This Insurrection had made the very Name of the Jews odious at Rome, whither St. Paul intended to go shortly himself. Wherefore, to prevent his coming under this general Scandal, and for fear the Yewish Christians should inherit this Prejudice, and be leavened with this Notion, the Apostle warns them against it in this Chapter, by declaring God to be equally the Author and Ordainer of Heathen Governors, as of the Jewish. That Christianity meddled not with any Civil Powers; and that Chriftians of all Sorts ought to be obedient to the Constitutions of the several Countries they lived in, out of a Principle of Duty and Conscience. Then he returns to his Exhortations to Christian Charity. and mutual Love; to Purity, Peaceableness, and Sobriety, as the essential Duties of the Gospel Religion.

A. D. 57. I LET every foul be subject unto the higher powers.

For there is no power but of God: the powers that be, are ordained of God.

Must give the Jewish converts a necessary and particular caution against a prejudice they (many of them, at least, may) labour under with respect to the civil government in which they live. They are still apt to

be possessed with the Jewish notion, * That God alone A. D. 57. is their Lord and Governor, as his peculiar people; are loath to aknowledge any heathen power, or own any prince that is not of their own nation, and of God's special appointment. But let them know, that God confines himself to no such measures, even with his own church and people. Government, or the supreme legislative power, is the ordinance of God, in every country, as well as in the sewish land; and as it was the hand of Providence that subjected you to the Roman power, neither your sewish nor Christian + privilege exempts any of you in the least from a due obedience to it.

- 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves damnation.
- 2. Heathen governments, Ifay, are as much the ordinance of God, for the peace and order of their feveral kingdoms or states, as ever the Jewish one was. The Christian religion meddles with none of their powers; and what-

ever Christian opposes the supreme authority of the country he lives in, opposes the authority of God, the fountain and original of all order and government, and must expect the punishment due to so capital a crime.

- 3 For rulers are not a terror to good 1 works, but to the evil. Wilt
 - 3. And it is very fit he should, because all civil governments whatever are intended of God for

+ Ver. 1. Πασα ψυχή, [Every foul], emphatically-

Jewish as well as Gentile convert.

^{*} Any reader that does but look on Matth. xxii. 17. or could read the Jewish Talmud, or even the innumerable passages in Josephus's history, and compares them with the main scope of the apostle in this epistle, can, I think, have no doubt remaining, that this paraphrase includes all that St. Paul intended with relation to obedience to civil government. See Josephus Antiq. Lib. XVIII cap. 1, 2. and De Bell. Jud. Lib. 11. cap. 12. XX. Antiq. cap. 6, 7. De Bell. Jud. Lib. II. cap. 23. IV. 10. 11, 16, 19, 20, 23, 24, 30, 35. and VII. 30, 34, 35, 37. Whence it is plain, the rise of this wicked principle was from Judas of Galilee, who by his infurrection had so highly provoked the Roman government.

A. D. 57. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same.

for one and the same good end, viz. defending the community in their rights and properties, and preferving the public peace, by proper laws of restraint and penalty upon offenders against it.

Do you therefore but live according to the laws of justice, and the constitution * of the country you inhabit, and you shall have so little reason to have an aversion to any kind of government, that you will see the very nature of it to tend to your encouragement and protection.

4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doth evil.

4. For all persons in whom the supreme authority is lodged, whether they be one or many, whether Jews, Gentiles, or Christians, are the ministers and vicegerents of God, for the good and peace of the communities they govern. If indeed you break the laws, and affront the authority that made them, you may well fear, and have an aversion to their power;

for their very office, and the interest of their government, require they should take off such offenders.

5. Wherefore as God is equalneeds be subject, not ly the fountain of all forts of goonly for wrath, but alvernments, and your Christian
so for conscience sake. religion leaves them all in every
part of the world as it found them, you ought all to
live peaceably under those constitutions you are at any
time subject to, not barely out of fear of present punishment (which is mere civil obedience), but from a
principle of conscience, and of Christian duty (which is
truly religious obedience).

6 For, for this cause 6. You may, perhaps, think it pay you tribute also: degrading + to God's people, to pay for taxes

† See Joseph. Antiq. Lib. XVIII. cap. 1. and of the Jewish Wars, Lib. VII. cap. 28.

6

^{*} Ver. 3. To dyador wolet, [Do that which is good,], i.e. obey the laws,—in the same sense with ayadorowras, well-doing, in I Pet. ii. 15.

for they are Gods ministers, attending conhe has the fame right to it that inually upon this veary Jewish governor can have, as he is the public preserver of our common rights, and by Divine Providence made the guardian of the empire; to the maintenance whereof, every subject ought to contribute his share, as a member of it †.

7 Render therefore to all their dues: tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.

7. Do not therefore look upon tribute as a reproach upon your nation, but pay it cheerfully as a just and legal due; honour and respect the government you live under, and pay to every magistrate, and officer employed in it,

his proper reverence and regard.

8 Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law:

8. To return now to the duties of mutual love and charity, I was before exhorting you to (chap. xii.) be just in discharging all debts and dues to each other

as far as possibly you can. Only remember, love is a debt that will last you your whole lives, a bond that will remain in force to your dying-day, as being a duty that includes all the commands of the second table of the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it

9. For those prohibitions against uncleanness, killing, stealing, defamation, and false evidence, and all precepts whatever, relating to the rights of our neighbour, are all included in that of loving, or doing to others as we would be done by.

is briefly comprehended in this faying, namely, Thou shalt love thy neighbour as thyself.

VOL. I.

U

10. Love

[†] Note, These sewish zealots also might have convinced themselves of the error of their opinion in this matter, even out of their own writings, as Prov. viii. 15. Dan. ii. 22. Eccles. xvii. 17. Deut. xxxii. 8. Wisd. vi. 1, 2, 3, 4. Isai. xliv. 28.

A. D. 57. 10 Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. our neighbour.

10. For as this duty restrains a man from every injury, and obliges him to all good offices to others, that fairly lie in his power; it is the fum total of all the laws that respect

II And that, knowing the time, that now it is high time to awake out of fleep : for now is our falvation nearer than when we believed.

II. Which are fuch effential duties of your Christian profeffion, as ought to be your first and immediate care, especially when you consider that from the time of your first conversion, every day will leffen and diminish the obstacles you meet withal, and bring you nearer to

your expected happiness and salvation.

12 The night is far fpent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

12. You Gentile converts ought particularly to reflect on yourfelves, as delivered from the dark eftate of ignorance and idolatry; brought into the happy light of true religion, and fo immediately and indispensably obliged to

renounce all your former shameful and heathenish practices, and live up to the pure and excellent rules of

your holy profession.

13 Let us walk honeftly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

13. To behave yourselves in fuch a fober, decent, and prudent manner, as that your actions may be feen by any body without offence or reproach; no longer indulging any intemperate, lewd, or wanton conversation among acquaintances, nor any strife or

your former heathen envy against any of your Christian brethren.

14 But put ye on the Lord Jesus Christ, and make not provifion for the flesh, to fulfil the lusts thereof.

14. But as men are commonly known by the garments they wear, fo do you endeavour to distinguish yourselves as the true disciples of Jesus Christ, no longer striving after the unnecessary riches and goods of the prefent life, which ferve only as fo much fuel to our bodily lufts and finful paffions.

CHAP,

CHAP. XIV.

The Reverence which the Jewish converts still retained for the Mofaical Law, made them nice and scrupulous in several Matters, in themselves indifferent, such as the Use of several Meats, and the Observation of certain Days, &c. while the Gentile Christians, who had been obliged to no such Distinctions, and knew the Christian Religion did not at all infift upon them, took their Freedoms, and openly enjoyed perfect Liberty from such Re-Arictions, not without some Contempt of the Jewish Niceties, to the great Difgust and Disturbance of that weaker Part of the Church. To prevent the Mischiefs arifing from hence, the Apostle here gives Instructions to both Parties, advifing the Jewish not to condemn and censure the Gentile Liberties, nor the Gentile to vex and prejudice the Jewish Convert, by a too open and imprudent Use of his lawful Freedoms.

HIM that is weak in the faith receive you, but not to that may be apt to arise among doubtful disputations. people that have different notions about the indifferent performances of ceremonial matters, I advise every one that perfectly understands his Christian liberty and freedom from the Mosaical ordinances, to communicate and converse freely with those Fewish converts that are not so satisfied, and not to condemn and raise disputes with them upon such needless points.

2 For one believ2. The Gentile Christian, for eth that he may eat instance, that was never bound all things: another to the laws about meats and who is weak, eateth drinks, fully believes (and that herbs.

rightly too) that Christianity allows him to use any diet without distinction; the Jewish Christian, on the contrary, that has been used U 2

- A. D. 57. to a reverence for those laws, and does not perfectly fee Christian liberty, thinks himself yet obliged, at certain times, to eat nothing but herbs.
 - 3 Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.
 - Who art thou that judgest another mans fervant? to his own mafter he standeth or falleth : Yea, he shall be holden up: for God is able to make him fland.

they offend in no greater points than these, he will hold them up from falling from their profession.

* fentiment.

- 5 One man esteem. eth one day above another: another esteemeth every day alike. Let every man be fully perfuaded in his own mind.
- 6 He that regardeth the day, regardeth it unto the Lord : and he that regardeth not the day, to the

3. Do not let the Gentile Chriftian despise or deride the Fewish one for his unnecessary nicety; nor the Yewish censure the Gentile, as if his freedom in fuch matters made him unworthy to be a member of God's church. For I tell you it does not.

4. What has any of you to do

to judge them you have no authority over? You condemn each

other, as ready to renounce their

Christianity by their freedoms or

niceties in these indifferent cases.

Leave every one to God, our

- common Lord and Master. If 5. Again, The Jewish Christian thinks fome days of the week have more holiness in them than The Gentile Christian others. thinks them all alike. For peace
- 6. He that pays this respect to particular days, does it out of conscience towards God; and he that pays none, does it out of a full persuasion that God has freed

fake, let every man enjoy his own

^{*} Ver. 5. Έκασος έν τω ίδιω νοί πληροφορείωσω. have given the true sense of this phrase, let the reader see Grotius upon the place: The London Cases against Diffenters, p. 190, 193. fol. edit. and Dr. Sanderson's excellent fermon on ver. 23. In all which passages, he will also find the paraphrase of that last verse of this chapter fully and clearly afferted.

Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks.

fuch a liberty; and you that are fo nice in your distinctions of them, do it because you think that obligation is not yet taken off, and you are thankful for

those you think are allowed you. And then where is the harm of all this?

7 For none of us liveth to himfelf, and no man dieth to him-

7. For none of you, I hope, does or omits any of thefe matters, but with some respect to God and Christ, whose servants

him from all obligation to it. A. D. 57.

You that eat all foods indifferent-

ly, do it out of the fame princi-

ple, and are thankful to God for

you are; not purely from your own humour, and of your own head; for as you hope to be happy in Christ when you die, you are now to live with a just respect to his will and commands.

- 8 For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore or die, we are the Lords.
- 8. For it is your indifpenfable duty and condition to live to his honour, as it is your privilege then to die in his favour; fo that living and dying, we Christians are his children, of his church and family.
- o For to this end Christ both lived and rose and revived, that he might be Lord both of the dead and living.

9. It being the defign of Christ's living here upon earth, to teach us to live in obedience to God; and of his death and refurrection, to be the eternal Saviour and Rewarder of all good Chriftians, as his peculiar people and fervants.

10 But why doft thou judge thy brother? or why dost thou fet at nought thy brother? for we shall all stand before the judgment feat of

Christ.

10. & 11. And if he is our Lord, and proper Master, what has any of you to do to condemn or undervalue his fellow-fervant? When to him it is that we are all one day to give an account, according

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11 For

II For it is writ-A. D. 57. ten. As I live, faith the Lord, every knee

shall bow to me, and every tongue shall confess to God.

(chap. liv. 23. *)

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a flumbling-block, or an occasion to fall in his brothers way.

12. And if we are all to be judged by him * alone, it very ill becomes any of us to take his judgment out of his hands.

cording to those words of Isaiah

13. Instead therefore of cenfuring one another, and being nice and quarrelfome about these indifferent matters, make it your endeavour to understand and practife this plain duty, viz. that no man ought to do any indifferent thing (be it never fo lawful

in itself) that he knows before-hand will be an occafion to prejudice, discourage, or mislead another man against his Christian profession.

14 I know, and am perfuaded by the Lord Jesus, that there as nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

14. I may be, and indeed am fully fatisfied the Christian religion allows me the use of all meats alike, and I use them accordingly. But a Fewish convert that is absolutely perfuaded of the contrary, must not do so; and it is unreasonable I should urge a man to act full against his own conscience.

15 But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

15. And tho' you Gentile Chriftians may lawfully enough eat what another thinks he ought to abhor; yet if you plainly fee your eating before him will shock and disturb, and bring him into an ill opinion of you, and your reli-

gion, you ought to forbear it in pure charity. You must not endanger the soul of a Christian, which you may prevent by forbearing an indifferent thing, when

you

^{*} Ver. 11. & 12. See Dr. Clark's Scripture Doct. Trin. p. 119. Note in No. 623. and his Answ. to Nelfon, No. 29.

you consider Christ had such a tenderness for that very A. D. 57. foul, as to lay down his own life for it.

your good be evil ters is indeed right and good, but spoken of.

you must not use it so imprudently, as to do mischief to your religion by it.

17 For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

17. Especially if you restect how needless it is for you to do so: For the essence of the Christian religion is no way concerned in your abstaining or not abstaining from these things; but

it is very highly concerned in the practice of piety towards God, in a peaceable and charitable temper towards your fellow Christian, and in a modest joy, and humble satisfaction in the gifts and graces of the Holy Spirit.

t8 For he that in these things serveth Christ, is acceptable to God, and approved of men. 18. Such things as these it is, that will truly recommend you to God, and to all wise and truly good men.

for follow after the things which make for peace, and things wherewith one may edify another.

19. Make it your utmost endeavour then, to order your conversation in this, and all other matters, so as to promote the peace of the *church*, and confirm one another in your common profession.

20 For meat defiroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

brother who is the workmanship of God in Christ Jesus, by urging him to act against his conscience. For though to eat or abstain from these meats, be in itself indifferent, yet to strain and injure peopingiples about them, is not so

ple's consciences and principles about them, is not so, but a very unjust thing.

21 It is good neither to eat flesh, nor

21 Much better is it for you to abstain from any indifferent U 4 and

to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of of faith, is fin.

and lawful gratification, than to endanger another man's Christian principles by it.

22. If you know your Christian liberty, and are clearly fatisfied about it, keep your perfuasion to yourself, and do not diffurb other people with it. It is a happiness, I own, for a man to be clear and satisfied in what he does.

23 But if your case were another man's, and you were as fully * persuaded you ought not to use this liberty, you could not then do it, because you would then act open violence to your

*See Note own conscience, and fin against the immediate princion ver. 5. ple of all duty and virtue *.

CHAP. XV.

He still exhorts the Gentile Christians to a prudent Condescension to the weak Scruples of the Jewish Converts,
from the example of Christ. Prays for their Unanimity
and mutual Peace. Owns himself the Apostle of the
Gentiles; glories in his Success in their Conversion in
several Countries; and professes he wrote this Epistle,
chiefly to satisfy them, they were true Members of the
Christian Church. Mentions his intended Journey to
Jerusalem, and his Hopes of seeing them shortly, for
their fuller Satisfaction in the Point he writes about.
Desires the Concurrence of their Prayers for his safe
Arrival and Success at both Places.

A.D. 57. I WE then that are strong ought

I. Have faid enough in the foregoing chapter, to prove,
That

and not to please ourfelves.

ought to bear the in- That all those Christians who A. D. 57. firmities of the weak, know and understand their religion fo perfectly, as to fee their liberties from these indifferent ce-

remonies, ought yet to bear with, and be tender to fuch as have not fuch right notions of it; and not to indulge their own humours and inclinations, to the difgust and prejudice of other fellow Christians.

- 2 Let every one of us please his neighbour, for his good to edification.
- 2. Let every one therefore, as far as he can, confult and condescend to his neighbour's infirmities, in order to maintain the unity, and promote the peace of the church.
- 3 For even Christ pleased not himself, but as it is written. The reproaches them that reproached thee, fell on me.

3. By thus doing, you will imitate Christ our great and perfect example, whose life here upon earth was fpent not in indulging himself, but in humble condefcenfion to the weaknesses and even in fuffering the reproaches of mankind, according to those words of the Pfalmift (Pfal. lxix. 9.), which were most eminently fulfilled in him, our Messiah

4 For whatfoever things were written aforehand, were written for our learning, that we through patience and comfort of the scriptures might have hope.

and Saviour.

4. Now all the remarkable examples, and great expressions of patience, humility, and condefcension that are recorded in any Scriptures of the Old Testament, are left there for our imitation; that by following the fame virtues, we might have the fure hope of the reward annexed to them.

5 Now the God of patience and confolation, grant you to be like minded one towards another, according to Christ Jefus ;

5. And may God, the giver of patience and confolation, and of every good gift, enable you to attain this unity and peaceableness of temper, agreeable to this example of CHRIST JE-SUS, and to the spirit and precepts of his religion.

6. That

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A.D. 57. 6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.

the Father of our Lord Jefus Chrift.

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.

distance, remembering into one communion and honour of God.

8 Now I fay, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.

6. That being thus free of all animolities, and joined in mutual love and affections, you may in your public affemblies of divine worship, with united hearts and voices, truly glorify God, even I Jesus Christ.

7. Be perfuaded therefore, notwithstanding some differences of opinion in these ceremonial matters, to converse with each other freely, without any shiness and that Christ has received us all and fellowship, for the service

8. You Gentile Christians ought to be thus tender to your Jewish brethren, if you consider, that Jesus Christ was the Messiah of the Jewish nation in a primary and peculiar sense, was born of them, lived and preached only a-

* Matth. mong them *, in person; according to the special proxv. 24. mises made to Abraham and the patriarchs, from whom that people are so honourably descended.

9 And that the Gentiles might glorify God for his mercy, as it is written, For this † cause will I confess to thee among the Gentiles, and sing unto thy name.

10 And again he faith, Rejoice ye Gentiles with his people.

11 And again, Praise the Lord all ye Gentiles, 9,10,11, & 12. And you fewish Christians ought by no means
to despise and undervalue the Gentile ones, as if the kingdom and
religion of Christ were appropriated wholly to your nation.
For, after you, they are taken in
too astrue members of his church;
and are to bear their part in rendering that glory and praise to
God, which is due to him for
such a great and universal salvation;

⁺ Ver. 9. For this eause will I confess to thee, &c. See the learned Mr. Peirce's Dissert. on this passage.

tiles, and laud him all

ye people.

12 And again, E-faias faith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.

gion, and enjoy the bleffings and privileges of it.

of hope fill you with all joy and peace in believing, that ye may abound in hope, thro' the power of the Holy Ghost.

ly Ghost. increase and strengthen by the gifts of the Holy Ghost conferred upon you, as the earnest and pledge of it *.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

brethren, I have written the more boldly unto you, in some † fort, as putting you in mind, because of the grace that is given to me of God.

tion; according to those words A. D. 57. of Moses, Deut. xxxii. 43. and of the Psalmist, Psal. lxvii. 4. xviii. 49. cxvii. 1. and to those of Isaiah concerning Christ, There shall be a root of Jesse, (i. e. the Messiah) and he shall rise to reign over the Gentiles; in him shall the Gentiles trust, i. e. embrace his relicitings and privileges of it.

13. And may God the Foun-

tain of all our religious hope, fill

you all with a spirit of joy and

unanimity in your Christian faith,

that your hope and prospect of

future happiness and glory, may

14. And indeed I give myfelf great hopes, that you already have, and will still more endeavour after such a true sense of your Christian profession, as will make you encourage one another in this meek and peaceable disposition.

vent fuch disputes as these, I thought it proper to express my-felf thus freely in the points I have handled in this Epistle, with a particular regard to you † Gentile Christians, to satisfy and confirm you in the right you have

to the Christian religion, and the gospel salvation, as well as the Jews; as became my apostolical office that God has bestowed upon me;

16. Whereby

† 'Tuĩn ἀπὸ μέξες.

^{*} Chap. v. 5. viii. 16, 17. and Eph. iv. 30.

A. D. 57. 16 That I should be the minister of lefus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being fanctified by the Holy Ghoft.

> than was ever offered in the temple; they being fanctified and feafoned, not with falt, nor purified by fire, but with the gifts and graces of the Holy Ghoft.

17 I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God.

18 For I will not dare to speak of any of those things, which Christ hath wrought by me, to make the Gentiles obedient by word and deed.

19 Through mighty figns and wonders, by the power of the Spirit of God; fo that from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, fo have I arived to preach the gospel, not where Christ was named, lest I should build upon another foundation:

> 21 But as it is written,

r6. Whereby I am constituted and appointed of Christ, the special minister of the Gentiles, waiting and attending the fervice of converting them to the gospel, as the priests did upon the facrifices of the altar. And by thus prefenting them to God as members of his true religion, I shall offer a much more acceptable facrifice

17. As a Christian minister therefore, I have performed a facred office, whereof I have much more reason to boast, than any Fewish priest of his external and ceremonial priefthood.

18. & 19. Not to mention my own pains, and laborious endeavours towards converting the Gentile world to the gospel religion, I only mention what I have done by virtue of the extraordinaryandmiraculousendowments of the Holy Spirit conferred on me by Christ; which enabled me to spread and propagate the faith from Jerusalem to Illyricum, i. e. through the whole tracts of Greece and the Leffer Afia.

20. & 21. Yet in this long circuit of my ministry, I went to no places that had been preached to, and converted by any other apostle, or Christian evangelist; for that might be called building upon another man's foundation. My method written, To whom he method was agreeable to the pro- A. D. 57. was not spoken of, phet's expression, Isai. lii. 15. they shall see: and they that have not heard, shall understand.

- 22 For which cause also I have been much hindered from coming to you.
- 23 But now having no more place in these parts, and having a great desire these many years to come unto you:

24 Whenfoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thither-ward by you, if first

I be fomewhat filled with your company.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor

27 It hath pleafed them verily, and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and 22. And these travels of mine from one country to another, have hitherto kept me from seeing you at Rome.

23. & 24. But having now finished my work in these parts, and intending shortly for Spain, I hope to gratify my long desire of seeing you in my way thither; and do affure myself, that the satisfaction of enjoying your conversation, will make my journey seem the shorter and more pleasant.

25. & 26. At prefent I am going for Jerusalem, to carry a charitable * collection to the poor Christians there, raised by the Christian brethren of Macedonia and Achaia for their support.

tribution for the poor faints which are at Jerusalem.

- 27. Thus bountiful are they to them, and indeed well they may, for from Jerusalem it was that these Gentiles first received the gospel; and for such a spiritual and eternal blessing, they may well, in return, supply them with the necessary things in this present life.
- 28. As foon as ever, therefore, I have discharged this charitable office,

^{*} See Acts xx. and xxi. 2 Cor. viii. 1, 2, 6, 19.

A. D. 57. and have fealed to them this fruit, I will come by you into Spain.

29 And I am fure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ +.

30 Now I befeech you, brethren, for the Lord Jesus Christs sake, and for the love of the ‡ Spirit, that yestrive together with me, in your prayers to God for me.

31 That I may be delivered from them that do not believe in Judea, and that my fervice which I have for Jerusalem, may be accepted of the saints:

32 That I may 32. This come unto you with the enjoymen joy by the will of God, and may with you be refreshed.

33 Now the God of peace be with you all. Amen.

office, and fafely * delivered the contributions to them, I will take you in my way to Spain.

29. And I am fure when I am come, I shall impart that to you, that will fully † convince you all, how gracious and happy a dispensation the gospel religion is.

30. & 31. In the mean while, I beg of you for Christ's sake, and by that love which is the genuine fruit ‡ of his Spirit, to join your prayers with me for my safe deliverance from the malice of the obstinate and unbelieving Jews || of Judea. And that our Jewish brethren at Jerusalem may duly and thankfully accept the contributions I carry to them, though they come from Gentile churches; against whom they are too apt to be unreasonably prejudiced,

32. This will greatly add to the enjoyment of your company.

33. Now the GOD of peace be with you all. Amen.

CHAP.

* Σφεωγισάμενος τον καςπον.

† Ver. 30. The love of the Spirit. Compare Rom. v. 5. 2 Cor. vi. 6. Galat. v. 22. I Tim. iv. 12. 2 Tim. i. 7.

|| See Acts xxi.

[†] Ver. 29. In the fulness of the gospel of Christ. His meaning is, either, with a full impartment of spiritual gifts to them (for which see chap. i. 11.) or else, that he should be able fully to satisfy them all, that the gospel was designed to justify and save both Jew and Gentile (which was the main design of this Epistle), as Mr. Locke ingeniously enough supposes.

CHAP. XVI.

He recommends Phebe the Bearer of the Epifle. tions to and from the Christians of his Acquaintance. In the midst of them renews his pathetical Defires of their mutual Care to avoid Divisions, and the Persons that foment and spread them. Repeats his Assurance to the Gentile Christians, that they are the true Church of Christ, without the Observance of the Yewish Law; and concludes with Praises to God for his universal Mercies to Mankind.

I T Commend unto you Phebe our fifter, which is a fervant of the church which is at Centhrea:

2 That ye receive her in the Lord, as becometh faints, and that ye affift her in whatfoever business she hath need of you: for the hath been a fuccourer of many, and of myfelf alfo.

Greet Priscilla and Aquila my helpers in Christ Jesus.

- 4 (Who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles.)
- 5 Likewise greet the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

1&2. T Commend to your care A. D. 57. Phebe our fifter in Christ. one that has been very ferviceable in entertaining the Christians at Cenchrea, a haven at Corinth. She has been kind to many, and to me in particular. Wherefore receive her with true Christian kindness, and supply her with whatever she wants.

3. & 4. Remember me kindly to Priscilla and Aquila, who ventured their own lives to fave mine; a thing that I and all the Gentile churches are beholden to

them for, for preferving their apostle.

5. & 6. Salute their whole Chriftianfamily: Asalfo Epenetus, who was one of the first Christian converts in Achaia; and Mary, who entertained me and my company with much care.

6 Greet Mary, who bestowed much labour on us. 7 Salute A. D. 57. 7 Salute Andronicus and Junia my kinfmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8Greet Amplius my beloved in the Lord.

9 Salute Urbane our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus house-hold.

my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphofa, who labour in the Lord. Salute the beloved Persis, which laboured much

in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Salute Afyncritus, Phlegon, Hermas, Patrobas, Her-

mes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his fifter, and Olympus, and all the faints which are with them.

16 Salute one another with an holy kifs. The churches of Christ falute you.

the Christian churches hereabout salute you.

you, brethren, mark them which cause divisions 7. Salute Andronicus and Junia, my fellow Jewish Christians and prisoners, that were converted before me, and had a great reputation among the other apostles.

8. & Greet my dear Christians, Amplius and Stachys; and Urbane for his kind assistance to me.

10, 11. & 12. Salute that good Christian Apelles, with the family of Aristobulus, Herodian my Jewish kinsman and convert, with the Christian family of Narcissus; as also Tryphena, Tryphosa, and Persis, that have done good service in the church.

13, 14. & 15. Salute the pious Christian Rusus, and his and my mother; with Asyncritus, Phlegon, Hermas, Patrobas, Hermes, Philologus, Julia, Nereus, Olympas, and all their families.

16. Salute each other, Jewish and Gentile Christians, without distinction, with the kifs of charity used in your affemblies. All hereabout salute you.

17 I once more earnestly befeech you, brethren, to watch and mark those persons that broach any

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visions and offences, contrary to the doctrine which ye have learned, and avoid them.

18 For they that are fuch, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you wife unto that which is good, and simple concerning evil.

of these malicious cheats and designs.

20 And the God

20. Observe my directions, and

of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote this epissle, salute you in the Lord.

23 Gaius mine host, and of the whole church, saluteth you. Vol. I. any notions among you that are A. D. 57not agreeable to, or are over and
above what you have been taught
by inspired men, on purpose to
trouble and divide you.

18. Those people have nothing but private and finister ends, and all their fair and plausible pretences, are only intended as so many delusions upon honest, ignorant, and well-meaning people.

19. You embraced the gospelreligion at first, and have kept it hitherto with great credit, which I heartily rejoice at, and should be glad to hear you have none of these contentious zealots of the Jewish party crept in among you. And I write this to prepare your minds with a resolution to hold

20. Observe my directions, and God will soon defeat these instruments of Satan that would vex and divide you. And may the love and favour of our Lord Jefus Christ be with you, and enable you to it. Amen.

veller, and Lucius, and Jason, and Sosipater, my kinsmen in Christ, salute you.

22. (So do I Tertius, St. Paul's fcribe, in this epiftle.)

23 Gaius that provides lodgings for me and most of the Christians here; Erastus the city-X cham-

chamberlain, and Quartus a Chrif-

24. The grace of our Lord

25. I conclude with my hearty

prayers to that God who is both

able and willing to fettle and efta-

blish you all in this my gospel-

doctrine *, viz. This of calling

the Gentiles as well as jews into

the church and kingdom of Christ.

(A doctrine indeed that for a long

time has been unknown to the

Jesus Christ be with you all.

tian brother do the fame.

Amen.

A. D. 57. Erastus the chamberlain of the city faluteth you, and Quartus a brother.

> 24 The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jefus Christ (according to the revelation of the * mystery, which was kept fecret fince the world began.

Gentile world, and mifunderstood and opposed by the Jewish nation, as if it had never

been revealed at all in their scriptures;

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith.

26. But is now, by us the apoftles of Christ, fully declared and demonstrated to have been the gracious defign of God, according to the innumerable expreifions of the ancient prophets in the Old Testament, all unanimously foretelling that the Gentiles were to come into the church of Christ;

as we now preach to them in every country, by the ex-

press authority of GOD.)

27 To God only wife, be glory, through Jesus Christ for ever. Amen.

Written to the Rofrom Comans rinthus, and fent by Phebe.fervantofthe church at Cenchrea.

27. To that GOD alone infinitely wife, be glory, through JE-SUS CHRIST for ever.

Written to the Romans from Corinth, and fent by Phebe, fervant of the church of Cenchrea, Anno Dom. 57. according to Bishop Pearion.

A PARA-

^{*} The Mystery. So the calling of the Gentiles is styled, Ephef. i. 9. iii. 3, 5, 9. Colof. i. 26. Philip. i. 27. ii. 2. iv. 3.

PARAPHRASE

ON THE

FIRST EPISTLE OF ST. PAUL.

TO THE

CORINTHIANS.

PREFACE.

THE following observations about the city and people of Corinth, before and after their conversion, will give the reader a tolerable taste of the spirit and design

of both these epistles.

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Corinth was an ancient, rich, and populous merchanttown, the chief city of Achaia or Greece. Its fituation
and trade made it a receptacle of great variety of people; and the quick and inquisitive genius of its inhabitants, soon turned it into a kind of university, and stocked it with orators and philosophers. That there were
great numbers of Jews there, is clear from Acts xviii. 4.
But that their obstinacy against the gospel-doctrine,
caused the greater part of the church planted there, to
consist of Gentile believers, is as evident from Acts xviii.
and 1 Cor. xii. 2.

The peculiar vice and miscarriage of these orators and philosophers, was pride and conceit in their human learning and accomplishments. That of the Jewish doctors, was a violent zeal for circumcision and their ceremonial law. And the epidemical vice of the Corinthian people, was that of lust and uncleanness. The Christian converts, gained over from each of these people, retained still too X 2

much of the prujudices and practices they had formerly been inured to.

By two years indefatigable pains, St. Paul had planted a confiderable church in this place. But, by his abfence from them for the space of about two or three years, they were over-run with great diforders, to the disparagement of the Christian religion in general, and of his apostolical authority and person in particular. Several converts of the Gentile part fet themselves up for teachers, and by mixing their philosophical speculations with the Christian doctrine, and setting that medley off with flourishes of their oratory, gained upon the people, drew them into parties, and into a contempt of St. Paul their first spiritual teacher, who had instructed them only in the plain and fundamental doctrines of Christ as a crucified Saviour. On the other hand, several converts of the Jewish part despised and undervalued him, for making the Gentile believers equally a part of the Christian church with themselves. Thus, while the philosophical teachers styled themselves the followers of Apollos, out of respect to his oratory: These ranked themfelves under Cephas, i. e. St. Peter, as the apostle of the circumcifion; both of them striving to derogate from St. Paul. And amongst these there plainly appears to have been one person most remarkable for setting himfelf up as a false apostle, the head of the opposition against St. Paul.

To vindicate himself from the aspersions of both these factions, and to support his own apostolical authority, is the purpose of the four first chapters of the first epistle. His severe censure of the scandalous act of uncleanness in one of the beads of the Gentile faction; and of their bringing that, and other cases of injustice, into heathen courts of judicature, makes up the fifth and sixth chapters.

The rest of this first epistle is taken up in answering several questions proposed to him, in a letter he had lately received, in all probability, from the more steady and sound part of this church, concerning the several undue liberties, and licentious doctrines of each kind of these new teachers, both in their public assemblies of worship, and in their private conversation. All which the apos-

tle answers with proper reflections, interspersed, upon his chief opposers. The main articles whereof, I shall, for the benefit of the common reader, regularly digest at the head of each chapter, observing those turns the apostle takes from one argument to another, according to the usage and temper of the ancient eastern writings.

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CHAP. I.

The Introduction. He congratulates their Conversion to the Christian Religion, and the Gifts conferred upon their Church, to Ver. 10. Then shows the main Design of his Epiftle to be, to cure them of the Divisions among them. fomented by new and false Teachers both of the Gentile and Tewish Part, who set themselves up for Heads and Leaders of Parties. Shows them the Absurdity and Unreasonableness of it. Clears himself of any such Proceeding. Lays down the plain Doctrine of a crucified Saviour as the chief Article of Christianity; and proves the Wilfdom, Power, and Excellency of the Dispensation, as far exceeding the Philosophy of the Gentiles, or the worldly and temporal Expectations of the Jews.

A.D. 57. 1 PAUL called to be an apostle of Jesus Christ, through the will of God, and Softhenes, our brother.

2 Unto the church of God which is at Corinth, to them that are fanctified in Christ Tesus, called to be faints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

3 Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

1. & 2. MAUL called in a fpecial * manner to be the apostle of Jesus Christ, together with Softhenes our Christian brother, writeth this epiftle to the church of Corinth, and to all the Christian people of those parts, who worship God through Jesus Christ, the Lord and Saviour of us all who embrace and profefs his true religion.

3. Praying for all divine favours and bleffings upon you, from God our Father, and the Lord Tefus Christ.

4. And

^{*} See Acts ix, Galat. i, 11, 12.

- 4 I thank my God always on your behalf, for the grace + of God which is given you by Jefus Christ;
- 5 That in every thing ye are enriched by him, in all utterance, and in all knowledge:

6 Even as the testimony of Christ was confirmed in you.

7 So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ :

- 8 Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.
- 9 God is faithful, by whom ye were called unto the fellowship of his son Jefus Christ our Lord.

10 Now I befeech you, brethren, by the! name of our Lord Jefus Christ, that ye all fpeak the same thing,

4. And expressing my hearty A. D. 57. thanks to God for the great bleffing and happiness of your conversion to the Christian * re- * Xapis. ligion.

5. & 6. A conversion fo entire. that you are now endowed with those very powers + and graces, + Xaeis both for understanding and preach- supra. ing it, by which you were at first brought to the faith of it.

- 7. And are inferior to no other Christian churches in any extraordinary endowments of the Holy Spirit, which are fo many pledges to affure you, how acceptable you shall be to God at the great day of Christ's appearance.
 - 8. Who, if you be not wanting to yourselves, will enable you fo to perfevere in his religion, as to be fully acquitted at that folemn trial, and reap the bleffings promifed in his gofpel.
 - 9. For, if you do your part, you may be confident that God. who has thus redeemed and received you as his true church in Jefus Chrift, will never fail of performing bis promifes.
 - 10. Now, the chief occasion of my writing this epiftle to you, dear brethren, is to exhort and befeech you, as you value your t Christian profession, to endeavour

I Ver. 10. Aid TE ovoplatos Kueis. By the name of our Lord Jesus Christ, emphatically set in opposition to those under whose names they ranked themselves into parties and divisions, in ver. 11, 12, &c. compared with ver. 15.

Chap. I.

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A. D. 57. and that there be no divisions among you; but that ye be perfectly joined together in the fame mind, and in the same judgment.

> IT For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

12 Now this I fay, that every one of you faith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ.

(as great admirers of his eloquence); fome of your Jewish Christians will own no teacher but Peter (because he was made the apostle of the circumcision.) While others flight us all, and pretend Christ * to be their only master.

13 Is Chrift divided? was Paul crucified for you? or were ye baptized in the name of Paul?

and others think.

13. Now, how irrational and abfurd is all this? Did Christ institute more than one religion: or preach different and contrary doctrines: As your different fects of philosophy are wont to do? Did either I, or Apollos, or Peter die for your fins, and become your Saviour? Or, were any of you baptized into a religion of our

making? Have you not all one Saviour, and one and the fome articles of religion?

14 I thank God 14, 15. & 16. To prevent any that I baptized none man from making me the head

after peaceableness and unanimi-

11. For I am certainly inform ed by fome of Chloe's family, that fince my preaching among you, you are fallen into factions, and divisions, ranking yourselves under different beads and lead-

12. Some of your Gentile converts call themselves the disciples of * Paul (because I converted them, and stand up for their freedom from the Jewish law); others of them cry up Apollos

* Ver. 12. And I of Christ, i. e. Either pretended their doctrines to have been immediately learnt from Christ bimself; or else were zealous for circumcision, alleging the example of Christ who was himself circumcifed; as Epiphanius

Original from !

ty in your religious principles, and to avoid all needless disputes, divisions and animosities, in your conversation with one another.

of you, but Crifpus and Gaius.

15 Left any should fay that I had baptized in my own name.

16 And I baptized also the household of Stephanas: besides other. of a feet, or so much as pretend-A.D. 57ing he was baptized in my particular faith, I am very glad I
personally baptized none of you but
Crispus and Gaius, unless it were
Stephanus and his family.

of Stephanas: besides I know not whether I baptized any

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. 17. And indeed my peculiar office was to preach the gospel, and persuade men into the faith of the Christian religion: having those under me to perform the office of baptizing, when they found people sit to receive it.

And my method of bringing men to embrace this faith, was not to amuse them with philosophical niceties, and fine turns of rhetoric (the thing perhaps that makes you Gentile converts admire Apollos so much.) For this would be to lose the main stress of the Christian doctrine, which lies in this one plain article: That mankind is to be saved by faith in JESUS CHRIST, as a Saviour crucified for our sins.

18 For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God.

18. This plain and clear article of a crucified Saviour, looks * indeed to obstinate unbelievers, men conceited of their philosophical speculations, and proud of their own learning, like a ridi-

culous and mean method of falvation and happiness. But to all *Christians* who have duly considered and embraced it, it appears the most effectual that can be for the honour of God, and the benefit of finful mankind.

19 For it is written, I will destroy the wisdom of the wise, God, and the proud behaviour of the philosophers and Jewish rabbins

^{*} Ver. 18. Τοῖς μὲν ἀπολλυμένοις. Το them indeed that perish. So in ver. 23. '18δαίοις μὲν σκάνδαλον. Το the Jews indeed a stumbling-block. For want of which particle μὲν, our translation drops the stress of the antithesis.

A. D. 57. and will bring to no- bins under it, is very agreeable to thing the understand- those words of Isai. xxix. 14. ing of the prudent. and xxxiii. 18. Wherein God saith, He would dispose and order things quite otherwise than the worldly-wise men of that age expected.

wife? where is the feribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

do so much pride and exalt themselves, must needs appear a weak thing; since by this one plain and intelligible doctrine of a crucified Saviour, mankind has learned infinitely more of God, and the way to true happiness, than all the philosophers in the world could ever arrive at.

22 For * the Jews require a fign, and the Greeks feek after wifdom:

23 But we preach Christ crucified, unto the 20. For just so it is now, God having, by this wonderful and unexpected method of man's falvation, demonstrated the vanity of philosophical schemes, and human speculations; and bassled the learning and traditions of the Iewish doctors.

vidence having permitted men, for a long time, to exercife this vain philosophy, which never brought them to any right and practical knowledge of God, and their duty; that human learning, I fay, wherein your new teachers exalt themselves, must needs ap-

22. & 23. For the chief notion and expectation the Jewish doctors had concerning Christthe Meffiah, was, that by signs and wonders he would declare himself a mighty * temporal prince, and con-

Ver. 22. The Jews require a fign.—Note, It is plain, from the gospel history, that our Lord wrought many figns, John xx. 30. Acts xi. 22. Yet the Jews perpetually demanded of him a fign, and a fign from heaven, Matth. xii. 38. xvi. 1. What fign would they particularly have had? Josephus clearly explains it, De Bel. Jud. Lib. II. Cap. 13. 34. and Antiq. Lib. XX. Cap. 7. § 6. "The deceivers (false Christs)

the Jews a stumbling- conqueror, for advancing the A. D. 57. block, and unto the particular grandeur of their nation; and the Gentile philosophers Greeks foolishness. look upon nothing in religion fo much as a deep speculation, and refined eloquence. Whereas, the true and faving religion of the gospel consists mainly in this plain fact, of Jefus Christ being a Savionr crucified for our fins. An article which accordingly gives great offence to the Jews, who had quite other notions of their Meffiah; and which the Gentiles discredit as a weak and ridiculous thing.

24 But unto them Christ the power of God, and the wisdom of God.

24. But all those Gentile conwhich are called, both verts, who have thoroughly con-Iews and Greeks, fidered and embraced it, find it more exceeding full of the most divine wisdom and goodness toward a loft and finful world,

than any former fystem of philosophy could ever teach them; and the Jewish believers must needs acknowledge the miraculous evidences by which it is confirmed, to exceed all that ever went before, and to be directed to a much nobler purpose than that of a temporal monarchy.

25 Because the foolishness of God is wifer than men: and the weakness of God is stronger than men. ward mankind.

25. And thus it proves, that those divine dispensations which fenfual and prejudiced men are apt to flight and undervalue, become the most remarkable and clear inftances of God's power, wisdom and mercy to-

26 For ye fee your calling brethren, how that not many wife men after the flesh, not many mighty, not many noble are called.

26. Accordingly you fee a plain reason, why the philosophical part of the Gentile world, and the doctors among the Jews, are least inclined, of all other men, to believe and embrace the gofpel

[&]quot; Jays he, perfuaded the people to follow them, promiting " them miracles, and onusia sasubsplas, figns of liberty," i. c. of deliverance from, and victory over, the Romans, to whom they were in subjection.

A. D. 57. religion *; and why God has made choice of fo few of them, to be the ministers and preachers of its doctrines, viz. it is their inveterate pride and prejudices unqualify them for it.

27 But God hath chosen the foolish things of the world, to confound the wise, and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not: to bring to nought things that are.

power to effect. Thus demonstrating that doctrine to be the best and most important, which the philosopher's accounted most ridiculous and unaccountable; and bringing the Gentile + people into the true church, whom the insulting Jews despised as absolutely unsit for any divine favours.

† 'Ince fo 29 ‡ That no flesh that. should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness. these men of the falsity of their pretended wisdom, God has shown them, that this one plain point of doctrine, viz. of a crucified Redeemer, has more in it for the divine glory, and good of mankind, than all their speculations and traditions could ever reach to. And by a few illiterate sishermen, men of no liberal education, learning, or human eloquence, has declared those truths, and confirmed them by such miracles as are above all human understanding to invent, or as demonstrating that doctrine to mportant, which the philosopher's culous and unaccountable; and

27. & 28. But now, to convince

all their further boastings in their own learning and accomplishments.

30. Such then is the excellent

29. Which is enough to filence

30. Such then is the excellent and comfortable dispensation you are now under, as the disciples of Jesus Christ: whose life and doctrine

^{*} Ver. 26. The zhnou buw, Your calling. Which may either fignify their call to the gospel religion in general; or the particular call of their ministers to their office. The former seems the much more natural sense; but I have expressed them both.

[†] Ver. 28. Ta egs Sevnuéva, ra un ova.

teousness, and fanctisi- doctrine is the most perfect A. D. 57. cation, and redemp- scheme of spiritual knowledge tion.

and wisdom; and whose death and sufferings have put you into the truest capacity of pardon and reconciliation to God, and made you his peculiar church and people.

31. So that by relying no longas it is written, He er upon human learning and ethat glorieth, let him loquence, nor Jewish traditions, glory in the Lord. but upon this principle of a crucified Saviour, you will act most agreeable to those words of the prophets, (Isai. lxv. 16. Jer. ix. 23, 24.) He that glorieth, let him glory in the Lord.

CHAP. II.

Whereas their new Teachers of the Gentile Part, undervalued the Apostle for his Want of deep Speculation and Eloquence; he tells them, the Plainness and great Importance of the Christian Doctrine of a crucified Saviour stood in no need of such Arts to recommend and set it off; but would be disparaged by the Use of them, to ver. 6. Human Philosophy being utterly unserviceable for discovering Things that are Matters of pure Revelation: Which, as they are dictated only by the Inspiration, and effected by the Wisdom and Power of God, can never be attained by the utmost Progress of mere human Reason. If therefore Men would be duly instructed in Christianity, they must apply themselves, not to Philosophy, but Scripture; not to an eloquent Orator, but an inspired Apostle.

A ND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the sestimony of God.

then being founded in this great article of a crucified Saviour, I did accordingly make that the main argument of my first preaching to you. Not endeavouring

- A. D. 57. deavouring to recommend it to you by any rhetorical flourishes, or fine speculations; but as a matter of divine evidence and revelation.
 - 2 For I determined not to know any thing among you, fave Jefus Christ, and him crucified.
 - 3. And because my external 3 And I was with qualifications of body, you in weakness, and fpeech *, were fuch as would not in fear, and in much fet off my expressions to much trembling. advantage; and your prejudices, and oppositions + were fo many; I preached this plain doctrine among you not without great concern, and fear of its having

and falvation.

4 And my speech, and my preaching was not with enticing words of mans wifdom, but in demonstration of the Spirit, and of power.

no good fuccess upon you.

4. But indeed, would men duly consider it, there is no manner of occasion for a doctrine to be dreffed out in flowers of learning and fine speeches, that is confirmed and demonstrated by the miraculous evidences of the Holy Ghoft.

2. That fort of learning was

no part of my business with you.

All I had to do was to instruct

you in this fundamental point of

Christ's dying for our redemption

- That your faith should not stand in the wifdom of men, but in the power of God.
- 5. For your faith in the Chriftian religion, is not to be grounded upon the flender and uncertain foundation of human learning, but upon the folid and infallible proofs of divine miracles.

+ Acts xviii. 6, 9.

^{*} Ver. 3. In weakness, and in much fear. These words have either a reference to those of 2 Cor. x. 10. where he fays, His bodily presence was (thought) weak, and his speech contemptible; or elfe they are meant to express St. Paul's modefly, and bumility in his conduct toward Christians; qualities directly opposite to the pride and vanity of the false teachers at Corinth; or else, lastly, they may be taken to express the hardships and persecution St. Paul lay under while at Corinth; of which we read Acts xviii. 6 .- 11. which last Dr. Mills thinks to be the true fenie.

6 Howbeit we fpeak wifdom among them that are perfect; yet not the wifdom of this world, nor of the princes of this world, that come to nought.

6. And though you philosophers A. D. 57. and Jewish doctors may be apt to despise this plain and undisguised truth; yet let me tell you, all Christians that have any clear * understanding of the nature and defign of their religion.

fee it to be a dispensation full of the highest wisdom; fuch as far exceeds their weak schemes of philosophy, and baffles, and confounds all the learning, and authority of Jewish doctors and councils.

7 But we fpeak the wifdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory.

7. Such is the article of a crucified Saviour for the redemption of mankind; a dispensation foretold indeed by the prophets, but not rightly understood by the Jewish nation, and for many ages not discovered at all to the Gentile world; but now clearly revealed to all the world, and proved to be the only means of glory and happiness to all true

8 Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. derstood it, they could

believers.

8. Even the Jewish doctors and council, I fay, who had thefe prophecies before them, but had yet quite wrong conceptions of Christ and his religion. For had they any way confidered and unnever have condemned, and crucified their own Saviour, and glorious Meffiah.

9 But as it is written, Eye hath not feen nor ear heard, neither have entered into the heart of man, the God things which hath prepared for them that love him.

9. And thus the gospel dispenfation, and their stupid ignorance of the true nature of it, prove very agreeable to those words of the prophet (Ifai. lxiv. 4.) wherein be describes the blef-Sings and privileges of the kingdom of the Messiah, as quite dif-

ferent from what the world apprehended and expected them to be. 10. Thefe

^{*} Ver. 6. Perfect. TENSIONS.

A. D. 57. 10 But God bath revealed them unto us. by his Spirit: for the Spirit fearcheth all things, yea, the deep things of God.

10. These being matters above the sphere of buman reason, God has been pleafed to reveal them to the world by inspired men; first by the predictions of his prophets. and now more clearly and expressly

by us his apostles, by the communication of that Holy Spirit, who knows and is perfectly acquainted with the

whole purpose and will of GOD.

II For what man knoweth the things of a man, fave the spirit of man which is in him? even fo the things of God knoweth no man, but the Spirit of God.

II. For as nobody can tell the inward thoughts and defigns of any man, but the man himfelf; fo is it infinitely much more beyond the reach of human art or wisdom to find out, or discover before-hand the fecret councils of God toward mankind.

It is his own Holy Spirit alone that can be acquainted with them, and declare and make them known to mankind, by his inspirations given to his apostles and mini-

ners for that purpose.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

12. Wherefore the knowledge that I, as a Christian apostle, pretend myself to have, and to instruct you in, is quite different from, and superior to, that of fecular learning. It is this inspired knowledge which God has endowed me with for the right understanding, and teaching his true and saving religion.

13 Which things also we speak, not in the words which mans wifdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with Ipiritual.

13. Which religion I preach and perfuade mankind into, without any nicety of speculation, or arts of oratory; but by the pure inspirations of this Holy Spirit; showing and demonstrating to them, how those prophecies of the Old Testament are now, by

the same Spirit under the gospel, explained, and perfeetly accomplished in CHRIST and his religion;

and by confirming those explanations by the power of A.D. 57.

14 But the natural man receiveth not the things of the Spirit of God: For they are foolishness unto him, neither can he know them, because they are spiritually discerned.

14. Now it would have been impossible for you or I to have ever understood those scripture prophecies, or to have seen the truth of the gospel-doctrines by the mere help of † natural † Ψυχικὸς reason and philosophy, or Jewish ἄνθεωπος traditions; because they are not-

ters of pure revelation, and quite wide of all methods of human fciences; much less still can a fenfual + man, a man possessed with the cares, pleasures and lusts of the present life, be supposed to have any true taste or knowledge of the doctrines and virtues of Christianity, which can be relished by none but virtuous and sincere minds.

15. Nor ought any of you, up-15 But he that is spiritual, judgeth all on those bare human principles, things, yet he himself to judge, or politively determine is judged of no man. who are the best and able ministers of the gospel religion. It must be a person endowed with true notions of that religion as a revelution, that can pass a true judgment upon either its doctrines or its preachers. And for a man that thinks and acts. nothing but upon maxims of human learning, to determine about the orthodoxy of a Christian teacher, and an inspired apostle, is to act quite out of his sphere, and to meddle with what he cannot understand.

Vol. I. Y 16. For

mean, as an Paul doos hour syment the Consider michael

Wer. 13. Comparing spiritual things with spiritual, Musuualina συμαθίνου συμαθίνου. The συμματικού, spiritual, may fignify either spiritual things, as in the paraphrase, or spiritual persons; the sense then being this, viz. Declaring or adapting these spiritual doctrines of the gospel to spiritual persons, i. e. Christians endowed with the Holy Spirit, to enable them to understand them, as Le Clerc thinks. But this latter seems to be a very forced interpretation, and not agreeable even to the word, συμματικού, which is plainly of the same gender with συμματικού, and so ought to be rendered, things, viz. the things mentioned in ver. 9, 10, 11, and 12.

A. D. 57. 16 For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

16. For how is it possible such a person can understand the revealed will of God, so as to be able to inform, and correct us* who act and preach only by the dictates and power of his Holy

Spirit? You have no reason then to prefer other teachers before me, upon account of their eloquence, or philosophy, for it is not that, but inspiration that denominates a true Christian apostle.

CHAP. III.

The new Teachers preferred themselves before St. Paul, for preaching higher and deeper Points of Christianity than he did. The Apostle tells them, their excessive Pride in human Learning, and their factious Temper was a just Reason why he taught them only the first and fundamental Points of the Christian Religion, and made their Progress so slow, to ver. 5. No Teachers ought to exalt themselves, for all are but Ministers of Christ, and not their own Masters, to ver. 10. They did but build upon the Apostle's Foundation, and it behoved them to take Heed what Dostrines they built, for they must pass a severe Examination. The Danger of false Dostrines, to ver. 18. The folly of preferring any Teachers for their mere human Accomplishments.

AND I, brethree, could prefer your new teachers
not before

Ibid. Who hath known the mind of the Lord? These words feem plainly to be quoted from Jerem. xxiii. 18. where the prophet uses them in the same manner against the faise prophets, as St Paul does here against the Grecian philosophers.

^{*} Ver. 16, 05 συμβιβασει άυτον. That he may instruct him.

'Αυτον him, is thought by some to relate to Kugus the Lord; and then the sense must be, That to pretend to know more of Christ than he has revealed, is to pretend to teach Christ himself. But the natural construction, and the scope of the apostle, seem plainly to determine it to relate to the ανευματίκος, the inspired person, as in the paraphrase.

not fpeak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. before me, is, that they teach you A. D. 57. further and deeper in the Christian religion than I did. Now, the true cause why I, at first, instruct-

ed you in none of the higher and more particular points of this faith, was, that I found you unfit for them. Your bigotry to philosophical learning, and the factious disputing temper that reigned in you, made you perfect children in the knowledge of the true gospel principles.

- 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.
- 2. And as fuch children I was forced to treat you, by fpending the greatest part of my time with you in the first and plain doctrine of the Christian faith. That of a crucified Saviour.

and could hardly bring you to a right apprehension of that. Nay, I perceive you are not yet brought to it.

3 For ye are not carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?

3. & 4. For had you made any confiderable progress in the Christian religion, and were not still wedded to your old buman notions; how could there be fuch differences and contentions, fuch ranking into leaders and parties, as I find among you?

4 For while one faith, I am of Paul and another, I am of Apollos, are ye not carnal?

5. But, pray, what is Paul, or 5 Who then is Apollos, or Peter? What are the most powerful teachers you so much boaft of, and lift yourselves under? The very best of us are no authors of the religion they

Paul, and who is Apollos, but ministers in whom ye believed, even as the Lord gave to every man?

preach; they are but Christ's commissioners, endowed with feveral forts of gifts from him; all preaching to you the same doctrines and principles by which you were at first converted.

Y 2

well ball this established like a

6 I have planted, Apollos watered: but God gave the increase.

6. & 7. For instance, I planted the gospel first among you; Apollos came afterward and instruct-

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ed you farther in it, and others

perhaps after him carried you on

still higher. But was not mine

and his and their doctrine all

from one and the fame God, and

8. Our apostolical office is all

one * and the fame, as derived

from the authority of Heaven.

And therefore those who would

o. We are all equally the mi-

nifters and fervants of God, and

the best of us are no more; and

you Christian people whom we

10. It was I that first instruct-

A.D. 57. 7 So then, neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Are we or any of you more than ministers of Christ, that you should thus value and fet up one above another, as if they were your perfect masters and Saviours?

8 Now he that planteth, and he that watereth are one: and every man shall receive his own reward, according to his own labour.

degrees of diligence and fidelity wherewith every one discharges his ministry.

9 For we are labourers together with God: ye are Gods husbandry f, ye are Gods building.

Gods building. convert are the field + or fabric we work upon; you still are equally God's workmanship, let who will of us have the hand in cultivating and building you up in his faith.

10 According to the grace of God which is given unto me, as a wife master-builder I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

ed you in this religion, and according to the tenor of my office, and the spiritual knowledge and powers bestowed on me, I did sincerely, and like a true architect, lay the foundation of your Christian faith, in this plain and solid truth of a crucified Redermer. Others came after me foundation. But let them have a

and built upon my foundation. But let them have a care what doctrines they build on it; and take you heed

^{* &}quot;Er sion, Are all one. See I John v. 7.

heed how you magnify and extol them above me your A. D. 57. first and principal teacher.

- dation can no man lay, than that is laid, which is Jesus Christ.
- man build upon this foundation, gold, filver, precious stones, wood, hay, stubble,

work shall be made manifest. For the day *shall declare it, be-

cause it shall be revealed by fire; and the fire shall try every mans work, of what fort it is.

work abide which he hath built thereupon, he shall receive a re-

15 If any mans work shall be burnt, he shall suffer loss; but he himself shall be saved; yet so +, as by fire.

first and only fure foundation of all Christian doctrines, so no doctrines can be true that are not agreeable to, and confistent with it.

12. & 13. And whatever the

doctrines be that your new teach-

ers raife, whether found and or-

thodox, or false and deceitful:

Let them know there is a * day

a coming that will as perfectly try

and diftinguish them as the fire

does the drofs from the filver.

14. Whoever teaches what is good and wholefome, and will fland the test, he shall receive a reward proportionable to his diligence and sincerity.

15. But whoever broaches and propagates any false and dangerous doctrines, they will prove then like a house of straw that cannot stand the sire, but is immediately burnt and consumed by

it. Only if the man preached them through mere ignorance, and not from any base and malicious design; though his work, i. e. his doctrine be condemned, he may himself be saved; but then he is saved just as a man is, that is pulled out † of the fire when his house is in slames about his ears, i. e. not without great hazard and difficulty.

1 3

16. Let

+ See Jude 23.

^{*} Ver. 13. 'H halea, The day. Either the time of the destruction of Jerusalem, or the day of judgment, or else both. But the latter seems principally intended.

A. D. 57. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

16. Let your new and false teachers moreover consider, that the Christian church is the temple of God, in a much higher sense than the Jewish temple ever

was; and that the fame God who formerly manifested himself among the Jewish people, and was said to dwell in their temple, does now, in a much more eminent and effectual manner, dwell in you as his Christian church, by the fuller inspirations, powers, and evidences of the Holy Spirit.

17 If any man defile the temple of God, him shall God destroy: for the temple of God is holy, which temple ye are.

17. Now to teach a false doctrine, and thereby to divide and break the peace of the Christian church, especially if it be done wilfully and knowingly, is to defile the church of GOD; a crime

much greater than profaning the courts or services of the Jewish temple. Such a man cannot escape a final and most dreadful punishment.

18 Let no man deceive himself: If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

18. Beware then, and let none of your teachers draw you or himself into so fatal a miscarriage, by their philosophy, eloquence, or vain traditions. If they pretend to wisdom above other men, let them show it, by embracing the

plain and fimple truths of Christianity, which, as mean and foolish as they are now apt to account them, will at last prove to be their highest wisdom, and their greatest interest and concern.

of this world is foolishness with God: for it is written; He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wife, that they are vain, 19 & 20. Since, by this gofpel dispensation, God has plainly demonstrated the folly and insufficiency of all buman learning and subtelty for the salvation of mankind; agreeable to those words of Job v. 13. and of Psal. xciv.

21. & 22.

21 Therefore let no man glory in men: for allthings are yours.

or Apollos, or Cephas, or the world, or life, or death, or things prefent, or things to come; all are yours;

any longer divide and diffinguish yourselves under different teachers and parties. All the true ministers of Christ, and all that concerns the salvation of mankind, belongs equally to you all. Paul and Apollos, and Peter are apostles to you all. The world * was made for you all, Gentiles as well

Jews. You were all defigned by God to live and die to the fame happy ends and purposes. The comforts and privileges, afflictions and troubles of the present life, and the future joys of the next, are the intended portion of you all alike.

23. And ye are christs; and Christs is ter of your glorying ought to be; Gods. not any new teachers, or new opinions; but this, that you are members of the church of Christ, the common author of all our blessings; and that you are all his peculiar church and people, as he is the Son of God, and by him appointed to be the Redeemer, Saviour; and Governor of mankind.

CHAP. IV.

The Apostle again declares he aims at no peculiar respect as the Head of a Party. Desires only to be esteemed as an Apostle, and faithful minister of the Gospel. Is not asraid of the Censures cast upon him; and is so far from rashly judging other Men, that he will not absolutely justify himself, though he he not conscious of any Neglect of his Of-

^{*} Ver. 22. "Esta zóopos, Or the world. Note, the Jews vainly imagined the world was created for the feed and posterity of Abraham only. Against which fancy this seems plainly to be levelled.

fice. Exhorts them to let Christ judge his own Ministers. He argues with the Heads of their Faction. Represents their Pride and Vain Glory, and his own Labours, Sufferings, and Patience. Recommends himself and his Procline to them, for their imitation and practice. Proposes to send Timothy to them, to give them still further Assurances how constant he was to himself and them. And threatens those who suggested, he dare not make his personal Appearance among them.

A.D. 57. I LET a man fo account of us, as of the ministers of Christ, and stewards of the mysteries of I. A S I discourage and discountenance all gospel ministers*, from setting up for leaders of parties, so do I fully practise this lesson myself. For I desire to be called master by no

people whatever; all I aim at is, to be effected and respected as what I really am, viz. an apostle of Christ, a steward intrusted by him, to dispense and preach the gospel doctrine.

2 Moreover, it is required in stewards that a man be found faithful. 2. And as the chief good property of a *fterward* is to be faithful in his office, that is the only character I defire to have among you.

3 But with me it is a very small thing that I should be judged of you, or of mans judgment: yea, I judge not mine own felf.

3. And though fome of your ambitious teachers would infinuate to you, as if I were not so, it gives me no great pain what they or any other people judge of me, so I be but fincere and true

in the fight of God. In the mean time, I shall be so far from imitating their practice, of rashly censuring other men, that I will not presume so much as to an absolute justification of myself.

4 For I know nothing by myself, yet am not I hereby justified: but he that judgeth me is the Lord.

4. For though I am not conficious, I have any way wilfully neglected or betrayed my trust as an apostle, yet I shall not insist upon that, to justify myself to you

^{*} Chap. iii.

you at prefent, but leave it to God to declare my fince. A. D. 57. rity at the great day of accounts.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God.

5. Do you all then follow my example herein, pass sentence neither upon me, nor any of your spiritual ministers, but wait for that solemn day of trial, in which Christ will come and lay us all open; and may perhaps show those to be innocent and faithful whom you may now esteem otherwise; and discover abundance of secret frauds and hypocritical

pretences in some persons you now so highly magnify and extol. And as he will then set an estimate upon every one according to his real deserts, it is to no purpose for you to load them with vain applauses now.

- 6 And these things, brethren, I have in a figure transferred to my self, and to Apollos, for your sakes: that ye might learn in us not to think of men, above that which is written that no one of you be pussed up for one against another.
- 6 For who maketh thee to differ from another? And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?
- 6. I have thus made use of my own name and that of Apollos*, mine and your friend, as the most proper instances in the present argument. I name no other of your heads and teachers, that I may offend and exasperate none. But I hope since we disclaim all titles of distinction among you; others may well be so modest as not thus to magnify themselves any longer.
- 7. For let me ask those mighty pretenders a little further. Suppose you really had such spiritual gifts and endowments as exceeded mine; did you not receive them from the same Holy Spirit that gave mine to me? But your insulting and proud behaviour looks as if you thought them your

own, attained by your own parts and learning, and that you were not beholden to God at all for them.

8. You

^{*} Chap. iii. 5, 6, 7, 8. i. 12, 13.

A. D. 57. 8 Now ye are full, now ye are rich, ye have reigned as kings without us, and I would to God ye did reign, that we also might reign with you.

8. You abound much in your own wisdom; you esteem your-felves rich in knowledge, you have no need (you think) of my assistance in the ministry; but seem to rule and reign in the ut-most prosperity without me. I

only wish you were truly prosperous and flourishing in the concerns of true religion, that I might come and

partake of your happiness.

9 For I think that God hath fet forth us the apostles, last, as it were appointed to death, for we are made a spectacle unto the world, and to angels, and to men. 9. But while you thus flourish and triumph; my portion is to be despised and slighted; the true apostles of Christ are the marks of the malice of evil spirits, and of evil men; to them we are exposed, like those poor criminals among the Romans that were wont

to be brought *lost* upon the theatre, either to fight with wild *beasts*, or with the *gladiators*, or else to be thrown naked and disarmed to their adversaries; and so were

fure to be destroyed by them.

10 We are fools for Christs sake, but ye are wise in Christ: we are weak, but ye are strong; ye are honourable, but we are despised.

10. I am called ignorant and illiterate for preaching the plain articles of the Christian faith; while you from your deep speculations, and traditions, glory in the titles of wife men and philosophers, I am counted a mean imperfect †

teacher, am subject to reproaches and + suffering; you are esteemed consummate and happy ones; and while

you are honoured, I am fet at nought.

11 Even unto this present hour we both hunger and thirst, and 11. You live in a rich and plentiful city, while I am forced to travel from place to place, and endure

* The giadiators, called by the Greeks imparation, men devoted to certain death upon the stage.

[†] Ver. 10. 'Ao Desves, weak 'Ao Dévea, fignifies either infirmities, or suffering, in St. Paul's epistles. It not being certain which it means here, I have expressed both senses.

are naked, and are buffeted, and have no certain dwellingplace.

12 And labour. working with our own hands: being reviled, we blefs: being perfecuted, we fuffer it.

13 Being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day.

14 I write not these things to shame you, but as my beloved fons I warn you.

15 For though you have ten thousand instructors in Christ, vet have ye not many fathers; for in Christ Jesus I have begotten you thro' the gospel.

16 Wherefore I

befeech you be ye followers of me.

you in; and particularly your new teachers, not to fet up themselves any longer against others, but to imitate me in a meek and uniform behaviour.

17 For this cause have I fent unto you Timotheus, who is my beloved fon, and faithful in the Lord, who shall bring you into remembrance of every church.

endure hardships and reproaches A. D. 57. of every kind.

12.& 13. I maintain myself by my own labour. When I am reviled, I blefs those that revile me; when perfecuted, I bear it patiently. When I am defeated and flandered, I only entreat people to have a more charitable opinion of me; and by fome I am treated as no better than the most vile and impure thing that can

15. Now, I do not mention this ill usage of yours so much to fhame and vex you, as to draw and perfuade you like children, to treat me more like a spiritual father for the future.

16 And furely I may claim a just respect from the generality of you Corinthian Christians. For had you ten thousand new teachers, never fo famous among you, you cannot deny but I was the person that taught you the gofpel, and first made you Christians.

> 16. And let me entreat you all to keep to the fame rule of faith and doctrine I at first instructed

17. To convince them of which behaviour of mine, I now fend

my beloved Timothy to you, who can fufficiently testify my doctrine and practice in every church I am concerned in.

my ways which be in Christ, as I teach every where in

the Three williams seeming of 18 Now

A. D. 57. 18 Now fome are puffed up as though I would not come to you.

19 But I will come to you shortly, if the Lord will, and will know, not the speech of them which are puffed up, but the power. 18 Some of your new teachers perhaps may boastingly pretend that I fend Timothy, because I dare not come and vindicate myself in person.

19. But let them be affured, I shall shortly be with them, by God's help; and shall not only clear myself, but take an account of them too. I shall not examine what eloquence and philosophy they are masters of, but

what spiritual gifts and qualifications they are endowed withal. Those are the things that qualify a true Chris-

tian apostle.

20 For the kingdom of God is not in is not to be understood, preached word, but in power. and propagated by the powers of human learning, but by the infpiration and miraculous endowments of the Holy Ghost.

fhall I come unto you with a rod, or in love, and in the spirit of meekness?

ing, and choose how they will be treated by me. For if they will reform and correct this proud and infolent behaviour, I shall treat

them with brotherly love and tenderness; but if not, I shall use my apostolical power, and instict such severe punishment upon them as their carriage deserves.

CHAP.

on the state of th

electric which is much bove. I have expressed

^{*} Ver. 21. 'En jássa. With a rod, most probably signifies such corporal punishments as the apostles were enabled by a miraculous power, to inslict upon obstinate offenders, as in the case of Ananias and Sapphira. See chap. v. 4, 5. 2 Cor. xiii. 10. and 1 Tim. i. 20.

CHAP. V.

One of the Faction against St. Paul had married his Motherin-Law, even while her Husband lived. Some of the Faction defend him. The Apostle severely handles him, and expostulates with them. Warning against the Sin of Uncleanness, and so much as conversing with any Christian that was notoriously guilty of it. He exhorts the Church to excommunicate and punish such Offenders.

commonly that
there is fornication among you, and fuch*
fornication as is not
fo much as named amongst the Gentiles,
that one should have
his fathers wife.

I Threatened (chap. iv. 19, A.D. 5721.) to come among you,
and take due cognizance of your
mifcarriages; and it is time for
me fo to do, for I am certainly
informed of one most fcandalous
crime committed among you at
Corinth. One of you, it feems,
has married his mother-in-law;

a thing that many heathens are ashamed of, if it be not expressly forbidden in their laws.*

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed, might be taken away from among you.

3 For I verily as absent in body, but present in spirit, have judged already, as though

2. And yet some of you, because perhaps the man is of their party (and a leading man in it,) seem to encourage and glory in him, instead of excommunicating and lamenting him as a lewd and profligate person.

3. Now, though I am not prefent with you, I give you my pofitive orders about this man, with the fame authority and direction of

^{*} Ver. 1. Fornication, ***ropesia*, uncleanness; including all the several kinds of it. That of incest here, and the rest in the following chapters, are easily distinguished by an attenutive reader. See Mr. Locke's Norr on this verse.

A. D. 57. though I were prefent, concerning him that hath fo done this deed;

> 4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ.

> > 5 To deliver fuch

an one unto Satan for the destruction of the See chap.slesh, that the spirit iv. 21. may be saved in the I Tim. i. day of the Lord Jesus.

> 6 Your glorying is not good: know ye not that a little leaven leaveneth the whole lump?

rupt and spoil the principles of your whole church.

7 Purge out therefore the old leaven
that ye may be a new
lump, as ye are unleavened. For even
Christ our passover is
facrificed for us.

to him, unless you clear and purge yourselves of such wickedness and wicked persons as this, with as much care and concern as the Jews did their houses of all leaven, before they eat their passover.

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of fincerity and truth.

of the Holy Spirit, as if I were actually among you.

4. & 5. That in a full affembly of your church, by the authority of our Lord Jefus Christ, and under my spiritual direction, you immediately expel this man from the Christian church, and deliver him to Satan, till by sufficient punishment, both of mind and body,* he is brought to a due sense of his crime, and by a true repentance may be restored to the church, and at last be faved.

6. Certainly, to defend and boast in so notorious an offender, is of dreadful consequence. Such an example thus unpunished, will in a little time, like leaven, corciples of room whole church

7. Remember you are Christians; that Christ the Son of God, the true Paschal Lamb, was slain for your redemption from sin and misery; and that it is impossible you can be his true church, or perform any acceptable service

8. No religious duties, I fay, but especially that of the holy sacrament, the solemn commemoration of his death and sufferings, can be duly performed by you, till you free yourselves and your church of such open unclean practices, and vile pretenders; and live

up to the gospel purity and fincerity. 9 & 10.

9 I wrote unto you in an epistle, not to company with fornicators.+

10 Yet not altogether with the fornicators of this world. or with the covetous. or extortioners, or with idolaters; for then must ye needs go out of the world.

9. & 10. I was intended * to A. D. 57. write to you before this, to warn you not fo much as to converse * Εγραψαwith any people given to notori- + Higging. ous * uncleanness. I do not meanSee ver. 1. that you should renounce all conversation with your beathen neigh-

bourhood (whose very religion and laws allow them in fome kinds of this vice, and) who are generally addicted to covetoufnefs, extortion, or fome fuch im-

morality, for I know ye cannot well avoid that; and I might as well bid you leave the world, as not converse with the people you live amongst.

II But now I have written unto you, not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with fuch an one, no not to eat.

11. My meaning is (and I now particularly charge you to observe it) that you utterly refuse to converse with, or take any notice of any Christian professor, be he who he will, that is known to be guilty of fuch notorious practices.

12 For what have I to do to judge them alfo that are without? do not ye judge them

that are within? I

12. As for heathens, I fay, and the crimes they are guilty of, it is not mine nor your business to call them to an account, or pass a judicial fentence upon them.

But it is your business, and your indispensible duty too, as Christians, to condemn and punish the scandalous members of your own religious fociety.

13 But them that without, God judgeth.‡ Therefore

13. Leaving the heathens therefore to the judgment of GOD, their just and proper Master, do

† Ver. 12. 13. Note, The true pointing of these two verses is, most probably, that which Theophylact observes to have been in some copies; and the reading should be this, For what? Have I any thing to do to judge them also that are without? No; judge ye them that are within; them that are without God judgeth.

lost meaters by the the second t

felves? And can you think that

be any way sow or he well war to

A. D. 57. put away from among your duty as a Christian church, vourselves that wick- and excommunicate that wicked ed person. incestuous person, till he repents and reforms. CAMB BEING BANKER WORLD BANK

CHAP. VI.

It feems by this Chapter, as if the Cafe of the incestious Per-Son had been tried in the Heathen Courts of Justice, at least some other Quarrels between the Christians of Corinth had been so, to the great Scandal of the Religion of Christ. The Apostle reprimands them for this great Imprudence; shows that Christians may and ought to decide their own Differences among themselves, and not bring them into Heathen Judicatories; exhorts them to Juffice, Purity, and Peace. Warns them again from the great Sin of Uncleanness. Uncleanness is a particular Difgrace to the body of a Christian, and on Affront to Christ, whose Members we are. Our Bodies are the Temples of the Holy Ghoft. They are dedicated to the Service of Christ, and are to partake of the future glory and Happiness.

I DARE any of you, having a matter against another, go to law before the unjust, and not before the faints?

1. TF then it be your privilege 1 and your duty as a Christian fociety, to cenfure and condemn the gross miscarriages of your own members, how imprudent and foolish is it in you to bring this

case of the incessuous person, or any other matter of injustice and quarrel among Christians, before the heathen courts of justice; and not decide it among yourselves?

2 Do ye not know that the faints shall judge the world? and if the world shall be judged by you, are

2. & 3. Have your new teachers taught you no better than this? Have they quite forgot the noble privilege foretold by the prophets, and promised by Christ organical powers of tree

ye unworthy to judge the fmallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life? to all good christians, but to us A. D. 57. his apostles in particular, of appearing and sitting with him in judgment upon the whole * world, and even upon wicked spirits themselves? And can you think that persons so highly privileged, as to

the future state, can be any way unworthy or insufficient to decide a small controversy of the present life; or to determine the cause, and punish the crime of a temporal transgressor? See and compare Matth. xix. 28. Luke xxii. 30. Dan. vii. 9, 22. Revel. xx. 4.

judgment of things pertaining to this life, fet them to judge who are least esteemed in the church.

4. Whenever therefore you have any debate about matters of right between man and man, that the parties themselves cannot settle, if you do not think sit to trust your church governors with it, refer it

to an arbitration of two or three, of even the meanest of your christian brethren, rather than bring it before heathen judges that do not belong to the church at all, but are the persecutors and destroyers of it.

fhame. Is it fo that there is not a wife man amongst you? no not one that is able to judge between his brethren?

6 But brother goeth to law with brother,

and

fhame, ask them that pretend to fo much wisdom among you; are none of your philosophical teachers wife enough, none of their orators powerful enough, none of their doctors learned enough, to decide a small case of common right between christian

VOL. I.

7

^{*} Ver. 2. Or appeared notation represent. The faints shall judge the world. I here give that sense of these words, which seems to me the most unexceptionable of any. Dr Hammond has some scripture in the Paraphrase to support it; whereas those passages of Dan vii. 18. and Isai. xlix. 23. quoted by Dr Lightfoot and Dr Whitby, to prove they signify christian magistracy, are of too general a latitude to be restrained to temporal power.

one another in heathen courts, to the scandal and dishonour of the peaceable religion of the gofpel?

7 Now therefore 7. Certainly you are much to among you, because ye go to law one with another: why do ye not rather take wrong? why do you not rather fuffer yourselves to be defrauded?

8 Nay, you do 8. But I find many of you are wrong and defraud, fo far from this christian temper and that your bre- of bearing injuries with patience, thren. that you do injustice even to your

christian brethren, without any scruple of conscience, as it is evident in the case of this incestuous person and his abettors.

o Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, noridolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind:

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

And fuch were are washed, but ye are fanctified, but ye are of the Lord Jeius, and by the spirit of our God.

agnorant.

A. D. 57 and that before the christian neighbours: But they unbelievers? must needs go to law, and expose

> there is utterly a fault blame in this proceeding. It would be much better for a christian to fubmit to any tolerable injury, than to expose his brother in the courts of infidel people. and rabnu

> > 9. & 10. Strange! that your admired teachers should fuffer you to imagine, that any unjust perfon can inherit the gofpel-bleffing! If they would keep you still in ignorance, let me affure you, no unclean person, nor idolaters, nor effeminate, nor Sodomite, nor thief, nor greedy defrauder, nor drunkard, nor uncharitable railer, nor extortioner, is fit for beaven, or can possibly enjoy the happinels

11. To fuch vices as thefe, mafome of you, but ye ny of you Corinthians were subject in your heathen state. But by becoming christians, and being bapjustified in the name tized into the faith of the golpel, and by having the endowments of the Holy Ghost conferred on you, 12 All you were cleanfed from the guilt,

pers, as he is the redeemen

die, as well as of our fouls.

and received the pardon of them all, and fo are indif. A. D. 57. penfably obliged for the future to forfake the practice one another in beather courts, to the leandal an might to

I will not be brought under the power of

12 All things are 12, And as to that particular lawful unto me, but vice of uncleanness, (as in the speciall things are not ex- al cafe of the man that married his pedient; all things mother-in-law) fuppofing it were are lawful for me, but not evidently an unlawful thing in itself, (as some of you pretend) yet it would be very imprudent, and unworthy of a christian to in-

dulge himself in a difreputable thing, and suffer himself

to be enflaved to a domineering appetite.

13 Meats for the belly and the belly for meats; but God shall destroy both it and them. Now the body is not for fornication, but for the Lord; and the Lord for the body.

13. Even in the case of the promiscuous use of meats and drinks: though meats are made on purpose for the belly, and the belly to receive them for the nourishment of the body, yet a prudent christian would never indulge himfelf at random; or be unwilling, for good reasons, to debar himself of

feveral of those gratifications that belong merely to this perishing and animal life. If we use our food with prudence, temperance and charity, God will bestow a better life upon us, wherein there will be no want of meats. nor bellies to crave them. But now in the case of our bodies, in relation to women, the argument is more conclusive; for our bodies were not made on purpose for women, (much less for barlots) but for far nobler purposes, viz. for the service and honour of Christ, to be his members, as he is the redeemer, head, and faviour of our bodies, as well as of our fouls.

14 And God hath 14. For the fame divine power both raised up the that raised up the body of Jesus Lord, and will also Christ, our head, from the grave, raise up us by his own will one day raise up the bodies of powers and to do all true christians, his members, and will make them partake of the same glories.

115 Know ye not, 1 15. & 16. Are you that prethat our bodies are, tend to fo much knowledge, yet Z 2 ignorant.

von entire A. D. 57. the members of Christ? -shall I then take the members of Christ. and make them the members of an harlot? God forbid.

> 16 What, know ye not that he which is ioined to an harlot, is one body; for two (faith he) shall be one fleth.

17 But he that is joined unto the Lord. is one spirit *.

18 Flee fornication. Every fin that a man doth, is without the body; but he that committeth fornication, finneth against his own body.

10 What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your mairied and awo

200 Forunged are bought with a price: therefore glorify God in your body, and in your fpirit which are Gods quiq man

ignorant, that the very bodies of christians, are properly faid to be the members of Christ, our glorified head? And is it fit or decent. think ve, to disparage and degrade his members, by making them the members of an barlot? God forbid! For this would be to dishonour the state of matrimony, instituted in these words, They two shall be one flesh, Gen. ii. 24.

17. In like manner, every chriftian, by his baptismal profession, is spiritually united to Christ, by the most strict and solemn obligation *.

> 18. Avoid the fin of uncleanness therefore, as you value your own bodies, and the relation they have to Christ. No other fin does such an immediate indignity to our boa dies as this. taught them subothy

> 19. Do ye not confider that the holy spirit dwells in the bodies of christian people, and that they as well as our fouls, are dedicated to the fervice of God, as his own right and property?

> 20. And his own they may well be, fince he has purchased for them a glorious refurrection by the death of his Son. You are bound therefore to ferve and honour him with the faculties and powers

See and compare Ephel. v. 22, 23, to the end.

members of Thill.

members of an harlot?

God forbid.

powers of both body and foul, to whom you entirely thall I then take

to What know VIIV en P. A. H. D. What Cod forbid!

think ye, to differ age and degrade

bit members, by making them the

For this would be to dilhonour

goined to an listlet is The Church of Corinth, confifting of Converts bred up in different principles of Gentile philosophy, or Jewish traditions, it was but too natural for them, by mixing those notions with the Christian doctrine, to disagree among themselves, while several of their ambitious Leaders, united against the Apostle. The more calm and sober part thereof fent several questions to him, desirous to be resolved, and fully bent to acquiefce in his determination. The answer of these questions makes up the remaining part of this epifle. The first whereof is about marriage, in this chapter; some Gentile converts being educated in a philosophical school, that recommended the promiscuous use * of women; others in one that taught them wholly + to abstain from them; while the [ew-. ish christians had been used to bear their doctors make it a point of conscience for all to marry by the age of twenty. The Apostle frames bis answer with a just regard to the prefent state of the church in a time of persecution, and to the feveral tempers, gifts, and abilities of particular persons; and fo gives his proper rules, both to married and fingle people; to them that actually were, had, or had not yet been in the conjugal flate. I see fince he have diw thought therefore spelly God them a clorious relative from by

TOW concern- 1. T Come now to answer the A. D 57. ing the things feveral questions proposed to whereof ye wrote un me in your letter. And first, Whether

^{*} As Plato and his followers. + So Pythagoras called them, The enemies of reason and philosophy.

D. 57. to me : It is good for Whether it be fit and convenient for christians to marry or not? I allow, a man not to touch a woman. og all sall in general, that the unmarried flate, and perfect abstinence from women is the freest and most easy state of life.

- 2 Nevertheless avoid fornication +, let every man have his own wife, and let eevery woman have her own husband brooks
- 3 Let the husband render unto the wife due benevolence : and likewise also the wife unto the husband.
- 4 The wife hath not power of her own body, but the hufband; and likewife also the husband hath not power of his own body, but the wife. it salt or sldsrel
- 5 Defraud you not one the other, except at be with confent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontioccanon, let b reconciled to him, and

inclinations, and tempt you to the violation of the marholband put away bis And the fame is incumbed spair

chough

are already married to heathens,

- 2. But then, I fay, where people have not the gift of continency, fingle perfons ought to + marry, and the married to keep to their own husbands and wives, to avoid the fin of uncleanness.
- 3. And let all married pairs perform the conjugal duty to each ofor them if they abide
- . o But if they can-4. For man and wife have a right and property in the bodies of each other, and claim the duties and offices of them.

perfecution

5. Wherefore, whoever of you are already married, do not deny the duties of the marriage-bed to one another, unless it be by mutual confent, in times fet apart for special devotion and folemn fasting; and when those devotions are over, return again to your conjugal fociety, for fear the devil should take advantage of your

6 But I speak this of 6.8 What I say, in the next by permission, and not verse, is not indeed perticularly deof commandment, vertermined by any express combramny brother hath

a wife

+ Ver. 2. Ivana-ardea extru, Let every many have his own wife. Exelu may either fignify to take, or to keep and retain still; and I have expressed both acceptations. See Heb. xii. 28.

mand of Christ; but I advise you herein as his apostle, A. D. 57. and agreeably to his holy religion, viz.

7 For I would that all men were even as I myself; but every man hath his proper gift of God, one after this manner, and another after that.

7. As to marriage in general, I could indeed wish, for several reafons, at prefent, that every chriftian among you could live fingle, or use the conjugal pleasures with the same temperance as I do. But as I know the temper and constitu-

tion of all are not alike, I must leave each of you to confider his own necessities, and manage accordingly.

8 I fay therefore to the unmarried and widows, It is good for them if they abide even as I.

o But if they cannot contain, let them marry: for it is better to marry than to burn.

8. & 9. Thus I advise fingle men and virgins, widowers and widows, to continue as they are, during these times of trouble and persecution *, because it is the freest * Ver. 16. and much less troublesome condition. But if they cannot contain, by all means let them marry; for the greatest inconveniencies of a married state, are infinitely pre-

ferable to the irregularity of impure and luftful inclina-Wherefore, whoever snoth Defraud you not

married I command, yet not I, but the Lord, Let not the wife depart from ber hulband : alord

II But and if the depart, let her remain unmarried, or be reconciled to her hufband: and let not the husband put away his wife of m val I

If any brother hath a wife

a criew, Let every many have her own

10 And unto the 10. & 11. As to married people, our Lord has left a plain command (Matth. xix. 9.) that no woman ought to be divorced from her husband but upon account of adultery. And if any woman has already left her husband upon any needless t occasion, let her endeavour to be reconciled to him, and not dare to marry any other man. And the fame is incumbent upon shufbands towards their wives.

12 But to the rest on 12. &13. Then as to those chrifspeak I, not the Lord; tians, be they men or women, that are already married to heathens, Z 4 though

¹ As the Jewish doctors taught they might. Lightfoot Exer. Heb. in Loca See Matth. xix. 3. I bus ; Itil mat

let him not put her a-

13 And the wopleased to dwell with him, let her not leave him.

14 Forthe unbelieving hufband is fanctified by the wife, and the unbelieving wife is fanctified by the hufband elfe were vourchildren unclean: but now are they hother of freed to be .vl

then; which they would not be, if the parents were both lewith law has SAT

under bondage in fuch called us to peace *.) duties of our natural

ther thou shalt save thy husband? or how knowed thou O man, whether

A. D. 57. a wife that believeth though Christ has left no express not, and the be pleased fule relating to their case, yet I to dwell with him, whis apolle, who am influenced by his spirit, (ver 40.) do most earway and advised wife, that if the heathen 13 And the wor wife or hulband will live peacehusband, that believe ably and lovingly with them, the eth not, and she be Christian spouse do not separate.

> 14. It would be a great injury to the children of fuch a couple, for the christian parent thus to leave them; for the children being instructed in the christian religion, (or at least designed to be fo) may be reckoned as members of the christian church, although one of the parents continue an hea-

(15 But if the un- of (15 But if the heathen husband believing depart, let or wife is absolutely resolved to sehim deport. A bron parate, let it be fo. A christian in ther or a fifter is not fuch a case is not enflaved and obliged to flay. Only remember cases: but God hath that christianity obliges us to do all we can to act agreeably to the and civil relation even with infidels.

irenmerson is

16 For what know- 16. And this ought to be done upeft thou, O wife, whe- on another account, viz. becausethere is a probability, that a peaceable and a loving christian may, by a pious atalitar example hone was

indeed is the better flate of the two.

^{*} Ver. 15. Note, The connection between the 15th and 16th verses, will be much clearer, if we suppose this 15th verse to be a parenthesis. The same bons of stall omel and at

whether thou shalt example, convert the heathen huf. A. D. 57. fave thy wife? di o band or wife, to the faith of the gospel, and so become the happy instrument of the let him not put her a- his fairl, (ver noitsvish s'alunq)

But as God sliver, But whatever the fuccels. hath distributed to in this respect, may be, let every every man, as the christian continue contentedly in Lord hath called e- that frate and relation he was in at walk; and so ordain that about the was in at I in all churches. blue it. And this is my rule to all

churches that I am concerned in.

18 Is any man cal-led, being circumcifed? let him not become uncircumcifed; is any called in uncireumcifion ? let him not become circumcitate the parents werehald

feed by the wife, and 18. If any one were a circumcifed Jew before he was converted, he need not be afhamed of his circumcifion. If he were an uncircumcifed gentile convert, he has no manner of need to be circumcifed, though the Jewish zealots would perfuade him he has.

10 Circumcision is nothing, and uncir-

19. The Jewish law has now nothing to do with mens falvati--cumcifion is nothing, on thro' JESUS CHRIST. All but the keeping of that a christian has to do, is to the commandments of live up to the gospel doctrine.

ob 20 Let every man 20. So again as to civil relatiabide in the same cal- ons; let every one remain in the ling + wherein he was + ftate wherein christianity found

use it rather.

21 Art thou called 21. Thus, let him that was a being a fervant? care flave to any master at the time of not for it: but if thou his conversion, be contented to remayest be made free, main so, till he can lawfully and honestly obtain his freedom, which

indeed is the better state of the two.

⁺ Ver. 20. Es on alian perion, abide in the fame callingor in the same state and capacity ! Padshassa and of all

A. D. 57. 22 For he that is 22. But let him not be disconis called being free, is Christ's servant.

called in the Lord, tented and impatient under his being a fervant, is the present servitude; for though he Lord's free man; be a flave to a man, yet let him likewife also he that chearfully consider that as he is chearfully confider, that as he is a christian, he is Christ's freeman,* in the most honourable sense of

true freedom; and the christian that is no man's flave, is yet a fervant, and owes an absolute obedience to CHRIST, our common Lord and Mafter.

- 23. Remember then that Christ 23 Ye are bought + with a price, be not with his own blood, has purchave the fervants of men. fed and made you his own fervants; fo that though every one ought to discharge the duties of his civil relation to every man, yet he ought to regard no man fo far as to violate his obligations to his divine mafter.+ m un to 190
- 24. But let me warn you a-24 Brethren, let every man, wherein he gain, dear brethren, not to make is called, therein abide your conversion to christianity an with God. argument for breaking through any natural or civil obligation. Your religion and those obligations are perfectly confisent.
- be faithful.

25 Now concern- 25. As for people that were ing virgins, † I have never yet married, Christ has in-no commandment of deed left no express command athe Lord; yet I give bout their disposal of themselves. my judgment as one And I shall now give them my mercy of the Lord to thoughts as a faithful apostle of his, and with just regard to the present state of the Christian that rejoice, as the 'charchar regie let not them thet

Direction of northing rehow one to too 126. Namely. and they that buy, as

* Ver. 22. John viii. 36.

sped, nervinelt as are' in profocaltwing too grash evalued, non the

+ Ver. 23. Ye are bought with a price; in the same sense as in chap. vi. 20. and the connexion is from the latter

clause of the foregoing verse.

† Ver. 25. Tav wae 9 svav, virgins. I express it as comprehending both fexes, the apostle's argument being equally concerned in both; and the use of the word in ver. 37. showing it to be fo intended.

chearfully coof of nem a rol boog a christian, he is Christ's freemand

26 I suppose there 19 1126. Namely, that confidering A. D. 57. fore, that this is good the perfecutions the church is for the present dif- now daily subject to, it were fatress, I fay, that it is ofer for them still to continue fingle. scalled being free, is

27 Art thou bound no 27. But fuch as are already feek not a wife.

unto a wife ? feek not married, ought by all means to to be loofed. Art thou keep to their wives, let the times loofed from a wife he what they will. I only fay, they that are fingle, if they would make the present distresses and trouble sit easier upon them, should not be forward to marry, provided they

vantes fo that though e

can live chaftely without it.

28 But and if thou 28. But if they cannot, let them finned; and if a virgin marry, she hath trouble in the flesh; but I frare you and tol

that rejoice, as tho' they rejoiced not; and they that buy, as though they possessed not.

afe this world, as not abusing it; for the fashion of this world passeth away. 32 But

price; in the lame fenle

marry, thou half not marry, (for marriage has no manner of fin in it) all I say is, that it may be a troublesome state in lefs, fuch shall have faid the T I lecution, and having faid this, I leave them to their own difcretion.

20 But this I fay, 20. And let me request of you brethren, the time is all to remember, the prefent life short. It remaineth, is but short, and all its blessings that both they that uncertain, fo that even a husband have wives, be as tho' and wife are not fuch comforts as they had none; should make us fet our hearts too von mint and work amuch upon them.

30 And they that 30. The bleffings of the preweep, as though they fent life, I fay, are of short conwept not; and they tinuance, and fo are its afflictions too: Wherefore let not them that are under affliction be discouraged, nor fuch as are in profperity be too much exalted; nor the rich and great over-rate their possessions.

And they that 31. In fine, use all the enjoyments of life with prudence and moderation, for the best of them are but fading and transitory things.

32, & 33. The

32 But I would have you without carefulness. He that is unmarried, careth for the things that belong to the Lord. how he may pleafe the Lords disil sistog

> - 133 But he that is married, careth for the things that are of the world how he may please bis wife.

- 34 There is difference also between a wife, and a virgin ! the unmarried woman careth for the things of the Lord, that the may be holy, both in body, and in spirit; but the that is married, careth for the things of the world, how the may pleafe ber husband. II 190019
- but for that which is comely, and that you may attend upon the Lord without diffraction.
- ly toward his virgin, the pais the flower

e chapter

- 32, & 33. The reason why I discourage matrimony, and give the preference to the fingle life, is wholly taken from the present state of things, viz. that you may attend to the duties of your religion with less hindrance and distraction; an advantage peculiar to that state; while the married perfon must have a great part of his time and care taken up by the regards due to his wife and family.
- 34. And, in like manner, women will find a confiderable difference in point of eafe and advantage, between the two states. A virgin has nothing to do but to attend her religious duties; both her mind and body are entirely devoted to the fervice of Christ. But the married woman will find a great deal of interruption from her care to please her husband, in the management of worldly affairs.
- And this I 35. My only aim therefore is, speak for your own your fafer conduct in this troubleprofit, not that I may fome world. I would neither cast a snare upon you, draw you into the least temptation to lust and uncleanness, by restraining you from marriage; nor. have you (if it could be helped). distracted by the cares and troubles that are likely to attend that biel nesto aved less effate. OA 40 But the is hap-
- 36 But if any man 36. If any Jewish converts think that he behave therefore think themselves bound eth himself uncome- in conscience to marry themselves, or their virgin-daughters by fuch an age, and that it is unlawful to live any longer fingle (as their HTW COCK doctors *

The reafon why of her age, and need fo require, let him do what he will, he finneth not; let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath fo decreed in his heart. that he will keep his virgin, doeth well.

38 So then, he that giveth ber in marriage doth well; but he that giveth ber not in marriage, doth better.

how the may please her care to please her madt Barib

long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord od bisco ti the cares and troil-

usely to attend that, 40 But she is hapafter my judgment:

doctors * have formerly taught A. D. 57. them) there is no harm in fuch an opinion; let them marry. for the things that

belong to the Lord, 37. But yet whoever, that is at his own disposal, hath firmly refolved to live fingle, and can innocently and with chaftity do it. having a perfect mastery over his affections, fuch a one has a great advantage above them. an I noted is differ-

38 So then all I fay is, that marriage is a lawful and good thing; but as the present circumstances of christians are, the fingle ftate is the most easy and happiest condition. But let all young per-

fons, and parents that have the disposal of them in marriage, do as reason and the circumstances of things shall

39 The wife is 39. Remember, in the mean bound by the law as time, the husband and wife are joined together for life; they are not to be separated upon light and humourfome accounts (as the Jewish converts are apt to imagine.) If either of them die, the other is indeed free to marry again; but it ought to be to a christian, not to a heathen.

40. But, as I have often faid pier, if she so abide, in this chapter, it were best and eafiest for them to remain fingle, and I think also that if they can well do it. And be barufla his virgin, or their virgin-dauginers by fuch

the pais the flower

(as their any longer in * See the contents of the chapter.

doctors

z And it any man

think that he know-

noweth nothing vet

A. D. 57. I have the Spirit of affured * (whatever your new Godwig nov exhaust affecters may think of me) my directions are given by the special guidance and affisthow your vanity. ance of the HOLY SPIRIT.

2. A christian that knows per-

feelly his liberty in fuch cases as

regard to the good or hurt he may

as he ought to know .IIIV 10 P ATHODIS example, ufes his knowledge to a

The next Quellion, Whether a Christian might be prefent at. and partake of an Idol Entertainment? The Gentile Con verts did it, but without any religious Respect to the false Deities or their Images, to which those Feasts were confecrated: Yet to the great Scandal and Difturbance of the Yewilb Converts, and with Hazard of drawing others into it. who for want of equal Understanding, might thereby commit Idolatry. The Apostle states the Question, and charges them all to act with a tender and charitable Regard to the Weaknesses and Prejudices of their Christian Brethren. Whether a christian may eat

ing things offered unto idols, we know that we wall have knowledge .--Knowledge puffeth up, but charity edifieth. non medt ni

INOW as touch- I. VOUR next question is, Concerning the justifiableness of a christian's partaking of the feafts made in honour of idols by the heathens; and eating on those occasions of what has been offered in facrifices unto them. Now, whereas fome of you Gentile

converts pretend to diftinguish in religious points fo well as to eat at those feasts, without deligning to shew any manner of reverence to the idols. Yet I must tell

leftial detties, and feveral inferior

-sed ni redteniv you,

^{*} Ver. 40. Aora thur, I think also that I have, is to be rendered I have. See Luke viii. 18. Mat. xiii. 12. and in this Epist. chap, x. 12, xi. 16. xiv. 37. Or rather thus, Surely I have. See also Luke xvii. 9. And see instances of the like fense of this word in Glassius Philog. de Verbo. Can. xviii.

you, how well foever you understand your christian li- A. D. 57. berty, yet if you take no care what offence you give to your fellow-christians, your knowledge ferves only to show your vanity. the HOLY SPIR

- 2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.
- 2. A christian that knows perfectly his liberty in fuch cases as these, and vet acts without any regard to the good or hurt he may do to others by his example, uses his knowledge to a very ill purpofe.
- 3. Your knowledge of the true 3 But if any man love God, the fame is GOD, and love of the religion known of him. taught by his Son, are then only acceptably shewn when you consult the welfare of your brethren. The man that knows God, and his duty toward him, rightly and truly, will demonstrate his love to God, by having regard in his behaviour to the edification of his fellow-christians. And such a man is known of God, i. e. owned, and approved by him, agreeably to Pfal. i. 6. Mat. vii. 23. xxv. 12. (ver. 1.)
- 4 As concerning therefore the eating of those things that are offered in facrifice unto idols, we know that an idol is nothing in the world, and there is none other God but one.

4. As to your question then, Whether a christian may eat as aforefaid, at an entertainment made in honour of an idol, having at the fame time no reverence for the idol, but doing it in a mere civil way? I fay, we know, as well as your new teachers, that the heathen dæmons or their i-

mages, have no manner of divinity in them, nor does any thing dedicated to them receive any fanctity thereby; and that there is but one true God.

5 For though there that are called gods, whether in heaven or in earth, (as there be gods many, and lords many) I and

6 But to us there is but one God, the Father, of whom are

5, & 6. For though the heathens believe there are feveral celeftial deities, and feveral inferior ones under them, as Lords, or agents, prefiding over earthly things, and mediators for us men; yet the christian religion has affured us there is but one omerque leads of this word in Glaifulla hilog. de Verbe.

CARL EVIEW

A. D. 57. all things, and we in him; and one Lord Jefus Chrift, by whom are all things, and we by him.

but one Lord and mediator, even his Son Jesus Christ, by whom he created us, and conveys all his bleffings to us; and through whom we are

to address ourselves to him.

7 Howbeit there is not in every man that knowledge: for fome with conscience of the idol unto this hour, eat it as a thing offered unto an idol; and their conscience being weak, is defiled.

7. Trusting in this true principle, many of you Gentile converts go to these entertainments, and eat of the things that have been offered to idols, as common and ordinary meats. Grant now there were, in itself, no harm in this; yet you should consider, there are feveral among you newly converted, that may not yet

fupreme God, the Father, the au-

thor of all things, to whom we

owe our being, and are ultimate-

ly to direct all our fervices. And

have shaken off all their heathen notions. They may be apt to think there may be fomething divine in these dæmons. And when by your example, they are encouraged to partake of feafts made to their honour, they may do it with fome fort of reverence to them, and fo commit an act of idolatry by your means.

- 8 But meat commendeth us not to God: for neither if we eat, are we the better; neither if we eat not, are we the worfe.
- o But take heed left by any means this liberty of yours become a stumblingblock to them that

religion.

- 8. Now, what need you give your weaker and more ignorant brethren this occasion? You have no manner of reason to go to those feasts; it does you no good to be at them, and no manner of harm to keep from them.
- 9. Be it ever fo lawful then, to go to these feasts, yet consider, that even innocent liberties in indifferent matters are not to be taken, where you fee they are like to be occasions of drawing ignorant people into any thing contrary to your holy

10. Thus

fee thee which haft knowledge, fit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols: - was submond work

11. And through thy knowledge shall the weak brother perish, for whom Christ died ?

of fin, and a foul that Christ died to fave and redeem, put into a hazard of being destroy-

Christ. of sangery of ter and Saviour.

world standeth, lest I make my brother to

to For if any man 10. Thus in the present case, A. D. 57. While you may eat of these entertainments in a mere friendly and civil way, without any honour paid to the false deity, the younger convert, not fo well able to distinguish as you are, may take you to do it in a religious manner, and by your example do fo himself, and commit idolatry.

11. And fo, by your imprudent use of your knowledge,

your ignorant brother is embol-

dened to commit a ruinous act

12 But when ye 12. Confider, your thus miffin fo against the bre- leading the consciences, and enthren, and wound dangering the estate of any Christheir weak consci- tian brother, is a very great sin ence, ye fin against against Christ himself their Mas-

13 Wherefore if 13. Wherefore it were infinitemeat make my bro- ly better for any Christian man ther to offend, I will never to indulge himself in any eat no flesh while the of these gratifications, than to hazard the principles and confcience of a fellow Christian by his offend. unwary example.

Vol. Inodi mort good of Adach

CHAP

seles montrees that

* See Rom. xiv-upon much the fame argument, especially ver. 19, 20, and mayo tear -quidenth province

different matters are not to be taken, where you fee they are like to be occations of drawing

any thing contrary to your holy olni sigosu mis

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CHAP. IX.

St. Paul, upon several prudential Considerations, would not receive Maintenance from the Corinthian Christians, but lived either upon his own Labour, or Contributions from other Churches. The Heads of the Faction raise Resections upon this, to the Disparagement of the Apostle; nay, insinuated it to be a tacit Confession, he was indeed no true Apostle at all. The well-affected Part of the Church seem plainly to have desired some Account of his Conduct in this matter. The Apostle's Answer. He claims a Right to a Maintenance from them as much as ony other Apostle could do; and proves it. Gives his Reasons why he did not make Use of that Right in the Corinthian Church. His great Condescension to the Weakness and Prejudices of all Sorts of Christian People; illustrated by a familiar Comparison, and recommended to their Imitation.

A. D. 57. I AM I not an apostle *? am
I not free? have not
I feen Jesus Christ
our Lord? are not
you my work in the
Lord?

I. YOU defire in the next place to be refolved, Why I refused to take my maintainance from your church while I preached among you? Which instance of my conduct, among others, some of your factious tearhers would

infinuate to be a kind of confession, that I am not indeed a true apostle, and would persuade you not to own me as such. Say they so? Is not the miraculous vision of Jesus Christ* in person, receiving my commission actually from him; nay, is not your conversion to Christianity by my miracles and doctrine, a sufficient evidence of a true apostleship? And if it be, why am not I at liberty to manage my own way of maintenance; as well as any other apostle.

2. What_

^{*} Ver. 1. Acts ix. and xxii. and xxyi. Gal. i. 12. 1 Cor-

⁺ Ibid ["Oux eint cheudsgos; Am I not free?] i. e. To

apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine

me, is this,

4 Have we not power to eat and to drink?

5 Have we not power to lead about a fifter, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas.

James the Lord's brother +, or any apostle has, and the same right to have them maintained along with us

too.

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth 2. Whatever other churches A. D. 57-may fay of me, you, I am fure, have feen and had that of me that must be a sufficient testimony of my apostical commission.

3. & 4. But to answer your inquiry. Let them that raise these malicious infinuations from this part of my conduct know *, that I claim the same right to be maintained by the people I preach to, as the other apostles do.

5. And that I and my fellow-traveller Barnabas have the fame privilege of carrying along with us any necessary Christian attendants, be they men or women, wife or servants, that Peter or

6. Unless you can suppose us two to be particularly excluded from the privileges of the rest of Christ's apostles. Which you have no manner of ground for.

7. For to deny us this right, would be as unreasonable as for a prince to deny his soldier his pay;

A a 2 a planter

† Ver. 5. [The Lord's brethren,] or ἀδελφὸι τε κυρίκ, the Lord's kinsmen. So James is called, Gal. i. 19. and be is here pointed at. And so, perhaps, ἀδελφὸν γυνῶικα may here

fignify, any Christian relation or kinswoman.

^{*} Ver. 4- [Have we not power, &c.] Note, It was one branch of the eastern style to assert things for truths, by way of interrogation of their contraries. Which in English, are best answered by assertions. Which I accordingly do in several passages of this chapter, and in the rest of the epistolary writings.

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A. D. 57. planteth a vineyard, and eateth not of the fruit thereof; or who feedeth a flock, and

8 Say I these things as a man *? or faith not the law the same also?

9 For it is written in the law of Moses, Thoushalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

the privilege of a beaft. The law has a further meaning therefore, viz. That if a just regard ought to be had to the very beasts for their labours, how much more to men, especially when employed in the services of reli-

gion.

10 Or faith he it altogether for our fakes? for our fakes, no doubt, this is written: that he that ploweth should plow in hope: and that he that thresheth in hope, should be partaker of his hope.

a planter to taste of his own fruit, or a shepherd to eat of the milk of his own slock.

eateth not of the milk of his flock?

8. Nay I need not appeal only to common reason; the very law of Moses will confute those * Jewish zealots that question this

in terms plain enough.

9. It is there commanded (Deut. xxv. 4) That the very on that labours in treading the corn, should be suffered to eat of the corn while he was at that labour. Now, it is abfurd to suppose a divine law should be made on purpose for The last has a further mean.

10. So that the application of it to all that are Christian apostles and ministers, is most natural, to prove that every one in that sacred office must have a right to be maintained by the people he preaches to, as the husbandman has to be from the fruits that he sows, and reaps, and threshes.

II. Nor

^{*} Ver. 8. [Or faith not the law the same?] Note, This passage shows the apostle's answer to be directed both to the Gentile and Jewish part of the Corinthian faction. And the prudence of his apology consists in this, viz. the Jewish zealots being of opinion, that no Christian apostle ought to receive maintenance from uncircumcised converts, and the Gentile Christians taking it ill that he did not; to satisfy the former, he wrought for his maintenance; but to content the latter, he claimed it as his due; though he did actually make use of it.

unto you spiritual men thin things, is it a great with necessary thing if we shall reap your carnal things? him by p city of eternal life and happiness.

12 If others be partakers of this power over you, are not we rather? Nevertheless, we have not used this power, but suffer all things, lest we should hinder the gospel of Christ. men think much to supply us with necessaries for the present life, for the kindness we do him by putting him into a capahappiness.

12. If therefore any other apostle may insist upon maintenance from his own converts, I that first converted you, cannot be debarred it. But, however, to cut off all objections from some of you, and to show myself clear of all private interest among you all, I have not made use of my privi-

lege, and had rather be in want of some necessaries, than infift upon it.

13 Do ye not know that they which minifler about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? 13. But did I infift upon, and make use of it too, the fewish converts could make no objection to it, if they would but duly consider how agreeable it is to their own law, by which you know the priests and Levites that attended the service and sacrifices

of the temple, were expressly appointed to be maintained out of those facrifices and oblations of the people.

the Lord also ordained, that they which preach the gospel, should live of the gospel.

15 But I have used none of these things, neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should

14. In like manner in the gofpel dispensation, our Lord Christ has as early given to his apostles and ministers this privilege, when he says, The labourer is worthy of his hire, Matth. x. 10. Luke x. 7.

15. But though I have thus proved my right to it, yet I have not made use of it; nor do I now allege it with any intent to use it whenever I come among you again. Nay, I had almost rather die for want of necessaries, than lose the opportunity of doing A a 3 what

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A. D. 57. should make my glorying void.

> 16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel.

17 For if I do this thing willingly, I have a feward: but if against my will, a difpensation of the gospel is committed unto me.

for the better promotion of the gospel, I * freely choose to wave a privilege I have a right to, I expect a special reward for so free a service.

18 What is my reward then? verily that when I preach the gospel, I may take the gospel of Christ without charge, that I abuse not my power in the gospel.

18. And this is my aim in not using + my gospel privilege of maintenance among you, but excufing you of all charges by my own labour for my livelihood.

what I may really value myfelf

upon, and glory in, viz. preach-

bare preaching the gospel, as o-

thers do, is nothing but my in-

dispensible duty, which I cannot

and dare not but perform: And

there is no boafting in doing what

form and execute my bare com-

mission, I shall as furely be re-

warded for it, as I shall be pu-

nished for neglecting it. But if,

17. Indeed * if I cheerfully per-

a man is absolutely obliged to.

16. Glory in, I fay. For my

ing the gospel of free-cost.

19 For though I be free from all men, yet

19. For in feveral cases, where: in I am not strictly obliged, I make

* Ver. 17. ['E. yae inav Tile wedora, For if I do this thing willingly.] The velo, this thing, may refer either to his preaching the gospel in general, or to his preaching it of free-cost; and so may axw, unwillingly, be applied to either. I think the latter fense is most agreeable to the tenor of the apostle's words. But I have expressed them both.

† Ver. 18. Eis to un natangenoudas in Egeoia us. So as Thus the word is not to use (not abuse) my privilege. fometimes taken in the same sense with the simple verb, χεώομαι. As in Plato, Epit. 8. [έκ δεθώς κατακέχεντακ δωgre, he did not use the gift rightly.] Or if the word must fignify abuse, then the phrase itsoia, must mean the power he had over himself, not over those he preached to, as in chap. vii. 37.

yet I have made myfelf fervant unto all, that I might gain the

20 And unto the Tews, I became as a Tew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;

make it my bufinefs, upon this A. D. 57. view, to condescend and comply, as much as ever I can, with all forts of people, the better to win and gain them over to the gospel religion.

> 20. Thus, to filence the clamours of the unconverted, and to fix the minds of the converted Tews, I conform to the Mofaical law as far as is possibly consistent with the gospel religion, to gain their good opinion of me and my doctrine. Thus I circumcifed Timothy for their fakes, Acts xvi. 3.

and purified myself in the temple to avoid their prejudices, Acts xx. 21---26.

21 To them that are without law, as without law (being not without law to God. but under the law to Christ), that I might gain them that are without law.

21. On the other fide, with the unbelieving * Gentiles, I argue in their own way from principles of reason + owned by them. And for the converted Gentiles, who were never under any obligation to the Mofaical ceremonies, I strenuously maintain, against the

Tews, that they are under none still, but bound only to the faith and practice of the gospel religion; that so by vindicating them from that load of ceremonies, I may

keep them steady to their Christian profession:

22 To the weak became I as weak. that I might gain the weak: I am made all things to all men, that I might by all means fave some.

22. For the fake of fuch Christians as are weak in understanding, or in danger to be prejudiced and misled, in the cases of indifferent things, I voluntarily refrain the use of fuch things. for fear of vexing their confci-

Aa4 ences.

* See Acts xvii. 22. to the end.

⁺ Ver. 21. [Tois avopous, To them that are without law.] Avones, may here fignify either an unconverted Gentile living without the belief of any true revelation; or a converted one that lived without the Jewish law. I thought it requisite to expreis both lenies.

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tic

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A. D. 57. ences, or discouraging them in their main principles.

Thus by a prudent and just compliance with all, I strive to gain upon as many as I possibly can.

23 And this I do
for the gospels sake, better promotion of the gospel
that I might be parreligion, in hopes, and for a more
taker thereof with you. absolute affurance of enjoying the
great and special promises of its future rewards.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run that ye may obtain.

24. In which practice I endeavour to imitate the racers in the Grecian games celebrated among you. For they, you know, run with the utmost vigour, every one hoping to come first at the e. Follow you my example, and thristian duty, as if but one of you

goal, and win the prize. Follow you my example, and be as earnest in your Christian duty, as if but one of you could obtain the promised reward; though you are all fure of it, upon your sincere endeavours.

25 And every man that striveth for the mastery, is temperate in all things: now, they do it to obtain a corruptible crown, but we an incorruptible *. 25. In those games, you know also, the wrestlers and cuffers prepare their bodies beforehand for the combat, by strict diet and discipline, and at last get nothing but a crown of bays or olive, with popular applauses, for their pains should Christians exercise all pru-

How much more then should Christians exercise all prudent self-denial and mortification, upon the motive of an eternal crown of glory and happiness *?

26. This

^{*} Ver. 25. Seneca has a famous passage very much like this of St. Paul. "Athletæ quantum plagarum ore, quantum toto corpore excipiunt? Ferunt tamen omne tormentum gloriæ cupiditate: Nec tantum quia pugnant, ista patiuntur, sed ut pugnent. Exercitatio ipsa tormentum est. Nos quoque evincamus omnia, quorum præmium non corona, nec palma est, nec tubicen prædicationi nominis nostri, silentium faciens; sed virtus, & sirmitas animi, & pax in cæterum parta, si semel in aliquo certamine debellata sortuna est." Epist. 78. Edit. Lipsii.

26 I therefore fo run, not as uncertainly: fo fight I, not as one that beateth the air :

26. This is my practice: I run A. D. 57. the course of my apostleship with the fame caution and earnestness as your racers keep their line, and stretch toward the prize. Thus

I fight against all opposition, not in jest, as your combatants are wont to do beforehand for mere trial and exercife : but I am always in earnest.

27 But I keep under my body, and bring it into fubjection: left that by any means when I have preached to others, I myself should be a cast-away *.

27. Striving to mafter all adversaries, and get the entire conquest over myself, that while I teach others the way to true happiness, I may be the more absolutely fure myself not to come short of it.

CHAP X.

The Apostle returns to the Question of Chap. viii. about the partaking of Idol Entertainments. Answers the Plea of such as frequented them, showing the Danger of it from the Example of divine Punishments upon the Yewish Church for the like Practices; and the Inconsistency of paying any Respect to Idols, with the Sacrament and Worship of the Christian Religion. Meats consecrated to Idols were often feasted on at private Entertainments, and even sold in the Markets. Some Yewish Converts made great Scruples of eating such Meats. The Apostle solves those Doubts, and gives them Rules of Behaviour in fuch Cafes.

MOreover, brethren, I would not that ye should be

1. BUT to return to the queor fitness of Christians being preignorant, how that all fent at idol entertainments. perceive

^{*} Ver. 27. [A cast-away-adexius, not proof,] not agreeable to the measure or standard I am to be proved by.

der the cloud, and all paffed through the fea;

A. D. 57, our fathers were un- perceive somewould persuade you. that as you are Christians, and are now the true church and peculiar people of God, God will dif-

2. For that miracle of the

pense with you for it, and you need not fear his displeafure. Whereas you ought to conclude the quite contrary. from the very case of the ancient Israelites, who were once the true church, owned and declared by GOD to be fo. by their deliverance from Egypt under the cover of his cloud of glory, and their miraculous paffage through the Red Sea.

2 And were all baptized unto Moses cloud and the sea, as it was a in the cloud, and in token of God's receiving that the fea;

people into his peculiar fervice and protection, and an occasion of their believing in. and professing bim as their God and Saviour; was the fame thing then to them, as our baptism now is to us.

3 And did all eat the fame * spiritual meat :

4 And did all drink the fame fpiritual drink: (For they drank of that spiritual rock + that followed them : and that rock was Christ.)

3. & 4. In like manner, the water that came out of the rock. and the manna that descended from heaven, may be faid to be * figures of Christ; that is, they faved the Ifraelites from the perils of hunger and thirst, and miraculously confirmed and affured them of their being God's chosen people: As, on the other

fide, we Christians, by embracing the doctrine and religion of Christ, are faid to partake of the true manna, the bread of life, and to drink of the living water, John

vi. 33, 35, 48, 51. 5 But with many of them God was not

5. And notwithstanding they were thus the covenanted people of God

* See the note on ver. 11.

⁺ See John vi. where the fense in which Christ calls himself the bread of life, &c. is most rightly paraphrased by Dr. Clarke, according to the explications of the judicious Dr. Jackson, and the excellent Dr. Claget, who have sufficiently demonstrated, that these kind of expressions cannot be taken in a Sacramental sense, but are intended to fignify in general, the religion of Christ, and mens faith in it.

God (and in some degree of A. D. 57. well pleafed: for they Christ too); yet had they no difwere overthrown in the wilderness. penfation to fin. For the very persons thus received into the divine covenant, were, for their transgressions, destroyed in the wilderness, and

never faw the promised land.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lufted.

7 Neither be ye idolaters, as were fome of them; as it is written, The people fat down to eat and drink, and rose up to play.

and then rifing up * another.

8 Neither let us commit fornication, as fome of them committed, and fell in one day three and twenty thousand.

6. A plain warning to us Chriflians, that if they were fo feverely punished for their finful and ungoverned inclinations, we can never expect to be indulged in a-

ny fuch irregularities.

7. Have a care then of showing the least religious respect to heathen idols, or of drawing others into it: remember how the Ifraelites were ferved for eating of the feaft of the golden calf, and dancing to the honour of it, (Exod. xxii.) and committing fornication among one

> 8. And take heed, left by your forward and unwary compliance, you be not drawn into those unclean practices that accompany thefe-heathen feafts. Remember what befel the Ifraelites for their

lewdness at the facrifices of Baal-Peor, (Numb. xxv. 3. 9. 18.) when a thousand of them were flain by the judges +, and twenty-three thousand more by the revenging hand of GOD.

† Ver. 8. Note, The paraphrase reconciles this verse with that of Numb. xxv. 9. agreeably to the opinion of all the most judicious interpreter. See my paraphrase upon that

place.

^{*} Ver 7. [Tai Zur-And rose up to play,] i. e. to dance to it; feasting and dancing being the ancient usages in idolatrous worship. But the word also directly fignifies fornication, which was fo much practifed in idolatrous worfhip.

A. D. 57. o Neither let us tempt Christ as some of them also tempted, and were destroyed of ferpents.

> 10 Neither murmur ye, as fome of them also murmured, and were destroyed of the destroyer.

were many of them

(Numb. xiv.)

II Now all these things happened unto them for ensamples : and they are written for our admonition. upon whom * the ends of the world are come.

12 Wherefore let him that thinketh he flandeth, take heed

left he fall.

crimes without due care, and then he is fure of the punishment due to them, for all this privilege. 13 There hath no temptation taken you, be hard prest, and ill treated, to

o. Do not therefore provoke CHRIST, as they provoked the Lord, and were abundance of them destroyed by serpents. (Numb. xxi. 5. 6.)

10. Nor murmur against the true apostles of CHRIST, for debarring you from these needless gratifications, as they murmured against Moses and Aaron, and cut off by the destroying angel

11. These are sufficient examples from God's dealings with his former church of the Jews, to warn us his church now under the last * and great dispensation of the gospel from any the like miscarriages.

12. Wherefore let no Christian prefume, that his being of the true church, and in covenant with God, will fecure him from the punishment of these sins. He may fall into these

13. & 14. And though you may

^{*} Ver. 11. [Tà τέλη τῶν ἀιώνων, The ends of the world,] i. e. the end of the ages, the last age and dispensation; or else the completion of the types and figures of fomer ages. The first feems the most natural fense. For though the things here spoken of, are said to be TUTOL, types, yet they are not fo in the same sense as the ceremonials of the law, or many other transactions recorded in the Old Testament, are understood to be. They are here meant only as bearing some resemblance in some certain determinate point, viz. " That " disobedient Christians under the gospel, will as surely " be punished, as were the disobedient Israelites under the " law.

but fuch as is common to man: but God is faithful who will not fuffer you to be tempted above what ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wife men: judge ye what I fay.

to wisdom and reason. reasoners, let them weigh the following argument against

them, viz.

16 The of cup bleffing, which bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?

ration of which we thus eat and drink.

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

we perform this duty.

18 Behold Ifrael after the flesh: are of the altar?

make you comply with these hea- A. D. 57then customs, yet consider it is no more than what is natural for you to expect from people bigotted to contrary principles, and fupported by a powerful majority. But stand to your profession, and keep a good confcience, and God will enable you to go through all those difficulties. Stand out then courageously against their temptations to fo vile a fin.

encourage you to these dangerous practices, make great pretences If then they be indeed good 16. You all allow, that the

15. Those new teachers that

reception of the bread and wine in the Christian facrament is a token and profession of our faith in, and communion with Jefus Christ, as our Lord and Saviour, whose body was broken, and his blood shed for our redemption and falvation; and in commemo-

17. And that by our eating all of one loaf of bread; and drinking all of the fame facred cup, we own and acknowledge ourfelves members of his church,

united into one Christian society, the body whereof he is the head, in memorial of whom, and to whose honour,

18. In like manner, under the Yewish church, the priests and not they which eat of those people that eat of the peacethe facrifices partakers offerings that were first confecrated to God at the altar, did thereby

pightized by Google

God, as his church and worshippers, whose altar it was.

By the same reason therefore, your partaking of an idol feast, supposes or will be supposed, and interpreted by others, that you hold a communion with the false god, and with those that worship him,

that the idol is any thing, or that which is offered in facrifice to idols is any thing?

20 But I fay, that the things which the Gentiles facrifice, they facrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

god. And I would not for the world have you hold communion with demons or wicked fpirits, nor give occa-fion to others to think that you do fo.

- 21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.
- 22 Do we provoke the Lord to jealoufy? are we stronger than he?
- 23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

- 19. & 20. Not that any of those heathen deities have the least divinity in them; for it is certain they have none, being only imaginary demons, or the delusions of evil spirits; nor can any thing consecrated to them be, in itself, of any virtue to benefit their worshippers, or defile you. I only say, that all kind of feasting upon sacrifices, supposes a fellowship and communion with him they are consecrated to, be it a true or false
- 21. So that it is impossible you can be worthy communicants in the Christian facrament, and partake of facrifices offered to heathen demons at the fame time. For the very design of Christianity was to abolish and destroy all demonant and idolatrous worship.
- 22. Take heed how you provoke God, who is jealous of his honour, and irrefiftible in his power.
- 23. And as to that plea, that if you have no religious respect at all to the heathen idol, there can then be no harm in it; confider that though, with such a circumstance, it had no absolute evil

evil in it to yourselves, yet in respect to others, it may be A.D. 57-very inconvenient and dangerous; it may embolden the more ignorant Gentile converts to keep their remains of veneration to idols; and it may vex and prejudice the Jewish Christians against you, and the Christian religion for your sakes, and so do mischief to the whole church.

24 Let so man feek 24. No Christians, in things his own: but every never so indifferent, ought to conman anothers wealth. sult barely their own humour and gratification, but to be tender toward the weakness, and consult the good of their fellow Christians.

25 Whatfoever is fold in the shambles, that eat, asking no question for conscience sake.

26 For the earth is the Lords, and the fulness thereof.

as they cannot know these from any other meats, they are not bound to ask scrupulous questions about them, but may buy and eat them as the ordinary food that Providence has provided for mankind.

27 If any of them that believe not, bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for confcience sake.

28 But if any man fay unto you, This is offered in facrifice unto idols, eat not, for his fake that showed it, and for conscience fake. The earth is the Lords, and the fulness thereof.

27. And whenever a heathen neighbour invites you to an entertainment at his house, never inquire, out of conscience, whether any part of his entertainment had been dedicated to an idol, but eat like others, without any scruple.

25. & 25. Farther, it is usual, I

know, for fome of the meats that

are confecrated in heathen tem-

ples, to be afterward fold in the

markets. And the Jewish Christi-

ans may be very fcrupulous about

buying or eating them. Now,

gives you notice beforehand, that fuch or fuch a dish has been confecrated to an idol, and so expects, that if you eat of it, you in some measure own the false god, and countenance his worship; then you must not by any means touch it; your conscience

A. D. 57 is concerned to show him your utter aversion to all heathen worship. Nor need you eat of it, since Providence has furnished out sufficient to satisfy your appetite without it.

> 20 Conscience, I fay, not thine own. but of the others: for why is my liberty judged of another mans conscience?

> 30 For, if I by grace be a partaker, why am I evil spoken of for that, for which I give thanks?

20. & 30. When I fay your conscience is concerned, I do not mean it fo much of your own, as that of the person that invited you, and of your fellow Christians, who may be either prefent with you at the table, or may hear of your behaviour there. For I may allow, if it were not for prejudicing and offending them, the thing itself might

have no evil in it. For if you thankfully fed upon it, only like other common food provided by Providence for us, there is no true reason you should be censured and

condemned for it *.

31 Whether therefore ye eat or drink, or whatfoever ye do, do all to the glory of God.

31. But as the case is, it is your duty to use your liberties in these, and all other matters. fo prudently and tenderly, as to show you have the common interest and credit of your Christian religion always and

most at heart.

32 Give none offence, neither to the Tews, nor to the Gentiles, nor to the church of God.

32. Endeavour not any way to vex and prejudice the Tewish Christians, who you know have fo utter an aversion to any thing that can be possibly construed into

idol worship; and give not the least encouragement to the young Gentile converts to retain any regard to heathen idols; nor, finally, do any thing whatever, that may be a means to pervert or discourage any member of the church from their Christian profession.

33. But

^{*} Ver. 3c. I take this to be the intended fense and connexion of these two verses, though interpreters generally give it another turn, viz. [For why should I use my liberty in eating so imprudently, as to be liable to the censure and prejudice of others?] Let the critical reader take his choice.

33 Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved.

33. But imitate my example, A. D. 57. who, as far as ever I can, restrain my own humour, and conform myself to all persons, to
keep them the steadier to their religion.

CHAP. XI.

The next Question proposed to the Apostle, viz. About the decent and modest Behaviour of Women that were at any Time inspired to pray, or fing divine Hymns in the public Affemblies of Worship. It seems they took the Freedom at such Times to appear uncovered, by laying afide their Veils, which in those Countries were worn as a Token of the Modesty and Subjection of that Sex. The Apostle confirms the natural Superiority of the one, and the Subjection of the other Sex; and the Fitness and Decency of preserving the external Signs and Tokens of both; but especially in the public Assemblies. This Chapter also contains a severe Reproof of their partial and irreverent Manner of celebrating their Love Feasts at the Holy-Sacrament; by which they despised the Poor, scandalized the Church, and prophaned the holy Ordinance. He hows them the End and Design of its original Institution, and the Danger of so irreverent and unworthy a manner of communicating in it.

BE ye followers of me, even as I also am of Christ. weaknesses of your fellow Christians; wherein I imitate no less pattern than that of Jesus Christ himself.

VOL. I.

Bb

2. I

^{*} Chap. x. 33. And note, that this verse plainly belongs to that last verse of the foregoing chapter, and ought by no means to be separated from it.

A.D. 57. 2 Now I praise you, brethren, that you, remember me in all things, and keep the ordinances, as I delivered them to you.

2. I am always ready to commend and praise you, dear brethren, for every instance in which you observe the rules and directions I give you, relating to your conduct in the public assemblies for divine worship.

3 But I would have you know, that the head of every man is Christ: and the head of the woman is the man, and the head of Christ is God. 3. And as to your question about the behaviour of women that are sometimes inspired to pray, or sing divine hymns in your assemblies, Whether they ought to keep their veil on at those, as well as other times, as a token of their sub-

mission to the better sex: let me observe to you, that as Christ himself acts in subordination to God the Father, and all mankind is subject to Christ as their Head and immediate Governor; so was it the original design of God, that women should be subject to men, and own them as their heads and superiors.

4 Every man praying or prophelying, having his head covered, dishonoureth his head.

4. Now, you know, the man's going with his head open and unveiled, and the woman's wearing a veil, is an external fign of the subordination of the one to r a man to perform any sacred

the other. So that for a man to perform any facred office in public, in a garb that betokens fubjection, would be a dishonour to CHRIST his head, by whose authority he is made the chief creature and lord of this lower world.

5 But every woman that prayeth or prophefieth with her head uncovered, difhonoureth her head: for that is even all one as if she were flaven. woman to perform any thing in public, with her head unveiled, is a kind of difrespect to man, her proper head and lord under Christ, by throwing off the tokens of her subjection. And she might as well cut off her hair, or wear

it short, which you know is the proper dress of the superior fex in your country.

4.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover his head; forafmuch as he is the image and glory of God: but the woman is the glory of the man.

representative, from whom she was at first derived *.

8 For the man is not of the woman: but the woman of the

o Neither was the man created for the woman: but the woman for the man.

10 For this cause ought the woman to have power on her head +, because of the angels.

6. And as it would be a ridicu- A. D. 57. lous and immodest thing to do that at this, as well as any other juncture; for the fame reason she ought to confider her lex, and be veiled.

7. Whereas for a man to be open-faced at a public performance, is needful, as a fign of his being the honourable image and reprefentative of God, in his dominion over this lower world; and has the female fex put under him, as his image and

8. & o. For man was not taken from the rib of the woman, but the from his rib. Nor was he made for a help-meet for her, but the for him; and fo was intended of God to be in subjection to him.

10. And beside the argument drawn from the original creation of both fexes, if you know and allow that the angels, good and bad, are invisibly present in your

Christian affemblies of worship; and therefore women ought carefully to preserve every part of a modest and humble behaviour there, out of reverence to the one, and for fear of the wicked fuggestions and temptations of the other +. Moreover, the presence of the

* Ver. 7. [Aoza avdeos, The glory of the man, i. e. his image, whereof man is the original. The same as doza no exer, in the preceding words.

⁺ Ver. 10. [Δ: αγγέλες - Because of the angels.] Whether of the two, viz. the good or wicked angels the apostle means in this passage; or whether indeed he meant angels, properly fo called, as prefent at Christian affemblies, at all,

A. D. 57. bishops and pastors in the congregation ought to cause the women to be veiled, out of reverence to them; for they are called the angels of the churches, Revel. ii. 1, 8, 12, 18.

and iii. 1, 7, 14.

11 Nevertheles. neither is the man without the woman. neither the woman without the man in the Lord.

12 For as the woman is of the man, even fo is the man alfo by the woman: but all things of God.

11. & 12. But what I have faid about the natural reasons for subjection of women to men, I would not have interpreted into any right of an imperious dominion of the one, or any flavish or base subjection of the other. No, by the wife appointment of God, they were both made for a mutual comfort, love, and bleffing; as women was first taken out of

man, fo man was ever after propagated by woman. GOD has rendered them reciprocal instruments of each others production; and they ought to pay their recipro-

cal duties and affections cheerfully and kindly.

13. To return then to the 13 Judge in yourfelves: is it comely main argument. Confider with yourselves, whether it be any that a woman pray unto God uncovered? way decent for a woman, because God may sometimes please to inspire her to pray or fing in public, to take upon her to throw off her veil, and as it were to disown her subjection to mankind.

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

14. Is there not fomething in the constant custom of all nations, agreeable to the very defign of nature; for men to dress in a distinct manner from women? And for them to do otherwise, is it not an effemi-

nate and shameful thing?

15 But if a woman have long hair, it is a glory to her: for

15. As this therefore would be unmanly in the one fex, fo for women to appear in the garb of men,

is a most difficult point absolutely to determine. I have therefore given the two fenses which are most commonly reseived by the best interpreters, and so leave it.

her hair is given her for a covering.

men, would be bold and affuming. A. D. 57. Her bair and her veil are the tokens of her modesty and subjection;

nature and custom require the distinction, and you ought by no means to fuffer the breach of any natural decency in your religious affemblies especially.

16 But if any man feem to be contentious, we have no fuch custom, neither the churches of God.

16. And if any of your new teachers are refolved to be contentious, and defend these practices, all I shall further fay to them at prefent is, that they encourage what is contrary to the practice of all the Christian churches that I have feen or heard of.

17 Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worfe.

17. To come therefore to another point, in which I am forry to fay, I cannot commend, but must highly blame you, for a very gross irregularity; I mean in your love-feasts at the holy sacrament,

18 For first of all. when ye come together in the church, I hear that there be divisions among you; and I partly believe

18. I am informed, that at your affemblies, even for this most facred and folemn celebration, you fall into parties and distinctions.

10 For there must be also herefies among you, that they which are approved, may be made manifest among

19. It is true, indeed, GOD is pleafed for wife and good reafons to * fuffer these effects of wicked, and defigning, and factious men in his church: and there is this advantage * from it

among others, that they ferve as a foil to make the B b 3 virtues

^{*} Ver. 19. [Δεῖ γὰς ίνα οι δόκιμοι - For there must be herefies, that they, &c.] That dei vag eivas, ought to be rendered there will be, is clear from abundant passages, Matth. xxiv. 6. xxvi. 54. Mark viii. 3. Acts i. 16. and eliewhere. And then wa must not be rendered cafually but eventually-[And so by them, they that are approved will be made more manifest.]

A. D. 57. virtues of all truly pious and peaceable Christians to shine the brighter and more diftinguishing.

> 20 When ye come together therefore into one place, this is not to eat the Lord's fupper.

> 21 For in eating every one taketh before other his own fupper: and one is hungry, and another is drunken.

20. But you ought all to confider, how contrary fuch a temper and practice is to the defign and end of this holy institution.

21. For whereas it is a custom among you, for every one according to his abilities, to bring provisions along with him for a common entertainment; I find now the richer and better fort of you

are wont to get those of their own party together, and fall upon their provisions, feasting even to excess, while the mean and poorer fort are neglected, and return home hungry and thirsty as they came; directly contrary to the very defign of your feaft, which was chiefly to feed the poor; and to the very nature of the Christian facrament, which is to promote Christian communion, love, and unity.

22 What, have ye not houses to eat and to drink in? or defpife ye the church of God, and shame them that have not? What shall I fay to you? shall I praise you in this? I praise you not.

Christian church, and a profanation of its holy facrament; and which I am bound most severely to reprove.

23 For I have received of the Lord, that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread;

24 And

22. If feafting be your bufiness, your private houses are the proper places for it. And to pretend to meet in public, at a feaft of religious love and charity, and then to cabal, fall upon your own provisions, and neglect the poor, that have an equal right with yourselves, is a dishonour to the

23, 24. & 25. And if you remember the account I gave you of our Saviour's own institution of this facrament, and compare it at the least with your present practice, you will foon be convinced how difagreeable the one is to the other. I told you, that

24 And when he had given thanks, he brake it, and faid, Take, eat; This is my body, which is broken for you: this do in remembrance of

25 After the same manner also he took the cup, when he had fupped, faying, This cup is the new testament in my blood :

26 For as often as ye eat this bread, and drink this cup, ye do thow the Lord's death till he come.

* commemorate your deliverance from fin and death, by the death and fufferings of CHRIST, and profess * your folemn belief and confidence in it; which is to continue a constant institution of his church, till his last appearance to the future judgment.

27 Wherefore, whofoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and fo let him eat of that bread, and drink of that cup.

he took bread and wine, and in A. D. 57. a most folemn manner confecrated them into the fymbols and reprefentations of his own body and blood that redeemed us, and were the feals and tokens of his new and gracious covenant with mankind; distributing them to each of his apostles, and appointing this as a franding institution in his church, for a religious memorial of his death and fufferings for us.

this do ye, as oft as ye drink it, in remembrance of me.

26. For as the paschal lamb was eaten by the Jews as a memorial and representation of their deliverance from Egyptian bondage: So by eating this bread, and drinking of this cup, you Christians do devoutly

27. And therefore whoever of you thus uses it to purposes of feafting and faction, abuses the very defign, and is guilty of profaning fo facred and folemn an institution.

28. Let every man therefore duly confider the true purposes it was intended for, and compare them with his own temper and beha-B b 4

^{*} Ver. 26. Kala [yeahels, Ye do show forth, or represent and declare the Lord's death.

A. D. 57 behaviour, before he prefumes to attend fo religious a

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

go For this cause many are weak and fickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, * that we should not be condemned with the world.

mation to prevent their final * condemnation with obstinate unbelievers at the day of judgment.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

29. For whoever uses it otherwise, deserves a severe punishment, as a contemptuous profaner of the Lord's body and blood, by handling the holy symbols of it as common and ordinary meats.

30. And indeed God has already shown he will punish such profaners; for some of you are already struck with sickness for it, of which several have died.

31. And if any fof you, that are not yet punished in so remarkable a manner, would avoid the stroke, let them timely consider, and reform their practice.

32. And let those that lie under their present punishment, remember that God lays it on them for a fatherly and merciful correction, to bring them to a sense of their duty, and by their reformal * condemnation with obliders.

33. Let what I have faid then, perfuade you all to eat this folemn feast, in a fober, unanimous, and charitable manner.

34. Eat for hunger, or for mere pleasure, at home, but do not do thus in the church-affemblies, for fear of a just judgment upon you. As to your other questions

^{*} Ver. 32. [Iva un xalangi Saper, That we should not be condemned with the world.] This is a demonstration that the word resum, in the 29th verse, does not signify eternal and certain damnation.

questions about this matter, I will decide them when I A. fee you.

CHAP. XII.

The next Thing the Corinthians defired to be refolved in, was the Case of spiritual Gifts, and of Persons extraordinarily endowed with them. The Jewish Zealots, retaining still too great a Veneration for the Mosaical Law, concluded no Gifts of the Holy Spirit were ever conferred upon any Gentile Christian, so long as he continued uncircumcifed. On the other Hand, the Gentile as well as fewish Converts were too apt to magnify their own Gifts, and despise those of others. The Apostle corrects these Mistakes. Lays it down as a Rule, that whatever extraordinary Gift was exercifed, or Miracle wrought, for a Testimony of the true Christian Religion, and for promoting, and advancing its beavenly Doctrines, was a true Miracle, and a truly divine Gift, be the Christian that exercised it, Jewish or Gentile. On the coutrary, whatever, was wrought or faid to invalidate the Christian Faith, could be no better than a falfe and diabolical Delufion. He flows all spiritual Gifts to be derived from one and the same Holy Spirit, directed all to one and the fame End, viz. the Good of the Christian Church; all spiritual Persons being useful and beneficial in their several Kinds, and therefore none are to be undervalued or despised. This Argument is illustrated from an apt Comparison taken from the human Body, and its Members.

ing spiritual sifts, brethren, I fpiritual gifts, and the due behavould not have you ignorant.

because I find there are great debates among your fewish

A.D. 57. Fewish and Gentile converts, I shall lay down some

rules for your right information in that point.

2 Ye know that ye away unto these dumb idols, even as ye were

2. That the Gentile Christians. were Gentiles carried then, may have a just and modest esteem of the gifts they are qualified withal, they ought to remember themselves but just reco-

vered from the state of heathen ignorance and idolatry, newly made the people of God, and so ought by no means to undervalue the Fewish Christians, who have all along

been his peculiar church.

3 Wherefore I give you to understand. that no man speaking by the Spirit of God, calleth Jesus accursed: and that no man can fay that Jesus is the Lord, but by the Holy Ghoft.

3. And whereas the Fewifts zealots are wont to affume all spiritual gifts to themselves, and would conclude, no Christian, while he remains uncircumcifed. to be worthy of any fuch endowment, I now affure you, that whatever Jew denies Christ to be the true Messiah, and would de-

nounce him a false prophet, let him pretend to what gifts and miracles he will, they are no better than diabolical delufions * and conjurations. And whatever Gentile convert, truly embraces the Christian faith, and confirms it by miracles, those miracles could never be wrought but by the Spirit of God, whose true religion it is; it being absolutely inconsistent to imagine the devil would lend his power toward confirming a religion fo opposite to his own kingdom +.

4 Now there are 4. Then, as to the prudent and diversities of gifts, but modest behaviour of all gifted the fame Spirit. persons, for preventing all diforder and divisions, let them consider, that though some endowments may be greater than others, yet they are all equally derived from the fame original, viz. the Holy Spirit. 5. And

^{*} He speaks of the exorcists or conjurers among the Jews, of which fee Acts xix. 11. and Dr. Lightfoot Heb. & Talmud. Exerc. on this place.

⁺ See Matth. xii. 25, 26. See also and compare 1 John V. 1, 2, 3.

5 And there are differences of administrations, but the same Lord.

5. And though there be a va- A. D. 57. riety of offices in the church, whereof some are superior to others, yet all officers act under one and the fame Lord Jesus Christ, and receive their commissions

equally from him only.

- 6 And there are diversities of operations, but it is the same God, which worketh all in all.
- 6. And fo again, all the feveral degrees of endowments that qualify them for their feveral functions, are owing to the same God, for whose fervice they are beflowed.
- 7 But the manifestation of the Spirit is given to every man to profit withal.
- 7. For none of these extraordinary gifts are conferred upon any of you for his own private advantage, honour, or applaute, but for the good and benefit of the whole church.

For to one is given by the Spirit, the word of wisdom; to another the word of knowledge by the fame Spirit;

9 To another faith by the fame Spirit; to another the gifts of healing by the same

Spirit:

10 To another the working of miracles; to another prophecy; to another difcerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues.

8. 9. & 10. Thus for instance, fome are endowed with an exact understanding of the true nature and defign of the Christian religion * in general; others with the true fense of several particular prophecies of the Old Testament, for explaining that religion. Some are bleft with a very high degree of faith, as a qualification for performing feveral extraordinary things at particular junctures, or fuch a full and firm perfuation of mind, as to the truth of what they preached, as to enable them to deliver it with authority, and without hefitation; others with the special power of miraculously curing diseases. Some are enabled to work miracles of feveral kinds; others are in-

^{*} As the apostles especially were, ver. 28, 29. and are therefore placed in the first order of spiritual officers.

- A. D. 57. spired to foretel future * things, to explain scripture * doctrines, and fing divine * hymns. Some are empowered to discern the very hearts of other men, and to distinguish between true and false prophets; others to speak languages they never learned; and others to interpret those languages to the people, as fast, and as readily as they fpeak them.
 - II But all these 11. And thus these various enworketh that one and dowments come all from the fame the felf-same Spirit," Holy Spirit, given to fuch perdividing to every man fons, and in fuch measures as he feverally as he will. fees them best capable to improve to the churches benefit; and therefore are not to be used as arguments of pride, and felf-esteem, by either Fewilb. or Gentile Christians.
 - 12 For as the body is one, and hath many, members, and all the members of that one body, being many, are one body: fo also is Christ.

12 For the church of Christ. like the body natural, is composed of divers members, all useful and necessary in their kinds

13 For by one Spirit are we all baptized into one body, whether we be lews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

13. And as the feveral members of the body natural, are all actuated by one and the fame foul, which makes up the man, fo by our baptismal profession we are all united into one Christian church; and, whoever of us have any extraordinary gifts and gra-

ces, are endowed and actuated by one and the fame divine Spirit, as waters flow from a fountain; nourished by the same doctrine; and both Jews and Gentiles, mafter and fervant, all ranks and degrees of Chriftians, made into one spiritual body under Christ our com-

mon Head.

14 For the body is not one member, but many.

15 If

14. 15. & 16. For some of us therefore to distinguish themselves, and despife and undervalue their otherwise

^{*} Which are the three feveral notions of the word pras phecy in the scripture writings.

It If the foot shall fay, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall fay, Because I am not the eye, I am not of the body; is it therefore not of the body ?

17 If the whole body were an eye, where were the hearing? if the whole were hearing, where were the fmelling?

18 But now hath God fet the members, every one of them in the body, as it hath pleased him.

provided, by fuch a proper and perfect variety of his fpiritual endowments.

10 And if they were all one member, where were the body?

20 But now are they many members, yet but one body.

21 And the eye cannot fay unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of

otherwise gifted brethren, looks A. D. 57. as if they thought there was but one member (at least but one valuable one) in the church's body. And it is abfurd, as if because the band cannot walk, nor the ear fee, that therefore neither hand nor ear had their uses and functions as good and necessary to the body of man, as either the foot or the eye.

17. & 18. As therefore the natural body would have been very defective, had it but one of the senses instead of the five; so were there no other spiritual gifts, but those particular ones upon which fome of your teachers fo magnify and extol themselves, the Christian church would be a very lame and imperfect fociety. Against which God has now most wifely

19. & 20. So that it is variety that completes the human body, and fo it does the Christian church: one member can claim its usefulness and due respect as well as another, because there is

none but what would be defective without it.

21. And as there is no one member of the human body, but what receives benefit and support from every one of the rest; fo none of your teachers, with their particular gifts, could ever keep up and promote the Christian church, without others to act in confort with them.

22. And,

- A. D. 57. 22 Nay, much more those members of the body which feem to be more feeble, are necessary.
 - 23 And those members of the body, which we think to be less honourable. upon these we bestow more abundant honour, and our uncomely parts have more abundant comeliness.
 - 24 For our comely parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked:
 - 25 That there should be no schism in the body; but that the members should have the same care one for another.
 - 26 And whether one member fuffer, all the members fuffer with it: or one member be honoured, all the members rejoice with it.
 - 27 Now ye are the body of Christ, and members in particular.

one another. 28 And God hath let some in the church, first apostles,

fecondarily prophets, thirdly

- 22. And, to make the parallel perfectly complete; as in the bus man body there is not the least vein, mufcle, veffel, or ligament, but is in its proper place as ufeful as the biggest limb we have.
- 23. Nay, though some of its parts be called less honourable, as not being fit to be exposed, as the refe are, to common view; yet even that is abundantly fupplied by the care we take to cover them; and fo indeed they may be faid to have more regard and respect paid them than any others.
- 24. & 25. [Nature and Providence having thus provided for them all with an equal care, by a just supply given to some, of what others have no want, fo as to leave no difagreement or partiality between them.]
- 26. Then again, as no member of our bodies can be afflicted with pain, but the whole is out of order, the harm or dishonour of the one affecting the whole frame:
- 27. So in like manner is it with you and your feveral gifts and graces. You all make up one church, the mystical body of CHRIST; you grow or decay, prosper or suffer with

28. This body Chrift has composed of variety of members, officers, and ministers, as apoftles, prophets, teachers, workers

thirdly teachers, after that miracles, then gifts of healing, helps, governments, diverfities of tongues.

guages. (See ver. 8, 9, 10.) 29 Are all apostles? are all prophets? are all teachers? are all

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

workers of miracles?

and for any to neglect or despise another, is to act against the interest and constitution of this body of Christ.

31 But covet earand yet show I unto you a more excellent

of miracles, healers of diseases, A. D. 57. governors of feveral kinds, with assistants under them, for distribution of charities to the poor, or for helping them in the work of the gospel by any special gifts or peculiar talents for which they are remarkable, and speakers of divers lan-

> 20. & 30. Now, it would be no way proper to the nature of fuch a body, for all these to exercife the same functions; some are fitted for one, some for another; fome to govern, others to be governed; and thefe are all excellent and useful in their way;

31. Wherefore although you neftly the best gifts: may * endeavour each of you to be qualified for the highest degrees of these spiritual gifts and offices of the church; yet remem-

way. ber the only true way of improving them to their most worthy and proper purposes, is not to value yourfelves upon them, but to use them to the benefit and advantage of your fellow Christians; as I shall now further fhow you.

CHAP.

^{*} Ver. 31. Znasle de, But covet earnestly, or ye do covet, or affect zealoufly.

CHAP. XIII.

Charity recommended. Its excellent Acts and Properties. which render it the true End and Life of all spiritual endownents, and shows it to be, in itself, preferable to them and even to excel the Graces of Faith and Hope.

A.D. 57.1 THOUGH I fpeak with the tongues of men and dowments good and valuable, is of angels, and have not charity, I am become as founding brafs, or a tinkling cymbal.

and the good of your fellow-Christians, and the benefit of the church. For if, for instance, I could speak all the languages of the earth, nay, could fpeak like an angel, and yet had no regard to God, and to the good of others in these improvements, they would be nothing but empty noise and oftentation.

2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, lo that I could remove mountains, and have no charity, I am nothing.

2. And if I had never fo clear a knowledge in the fcriptureprophecies, and in the doctrines of the Christian religion, and could work never fo many miracles + to confirm the truth of them; yet if I improve these to my own private applause, without a main eye to the church's benefit, and the good of others,

I. THE true way * then to

to use them with charity, i. e.

with a constant and fincere re-

gard to God the giver of them.

render your spiritual en-

purfuant to the ends for which God bestowed his power upon me; I become an infignificant person.

3 And though I bestow all my goods.

3. Nay, though I should perform never fo many external acts

† Matth. vii. 22, 23.

Chap. xii. 31.

to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing.

of charity to the poor, and even A D. 57. become a martyr for my religion, yet if thefe be done out of vanity and oftentation, and not from a pure principle of the love

of GOD and of mankind, I shall receive no advantage from them.

- 4 Charity fuffereth long, and is kind: charity envieth not: charity vanteth not itself, is not puffed
- 4. This Christian charity is a most comprehensive and fruitful principle. It takes in all our duty towards men, founded in a conscientious regard to God, whose image man is. It obliges

us to be gentle and benign, without all emulation or uneafiness at one another's advantages and perfections; without pride, or ambition of dignity and pre-eminence.

- 5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked; thinketh no evil.
- 5. It fuffers us not to infult, or be sharp upon the weaknesses of our brethren, or to feek our own credit at the expence of another man's; keeps us from difgust and

at ill usage, and from putting the violent refentments worst construction upon words or actions.

- 6 Rejoiceth not in iniquity, but rejoiceth in the truth. fincere behaviour.
- 6. It permits us not to take pleafure in the flips and failings, the vices and frauds of neighbours; but makes us rejoice in all their good and
- 7 Beareth all things, believeth all things hopeth all things, endureth all things.
- 7. It teacheth us to bear injuries, to cover rather than expose failings; to believe and hope the best of every one, as long as there is any room left for a favourable opinion.
- 8 Charity never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whe-
- 8. And as this virtue thus gives life and efficacy to all your spiritual gifts, so consider how much it excels them in point of duration. Your inspired knowledge of the scriptures, your talents of fpeaking

VOL. I.

A. D. 57 ther there be know- fpeaking unlearned languages, and ledge, it shall vanish such like present endowments, away. will one day be laid aside and cease, as no further useful. But the love of doing good will be a grace that will adorn you to all eternity.

9 For we know in part, and we prophethe Spirit, are only fuited and acy in part.

dapted to the present impersect state of the church, and of mankind. Our best knowledge and abilities are but short and temporary.

which is perfect is come, then that which is in part shall be done away.

child, I fpake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

12 For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known.

13 And now abideth faith, hope, charity; these three; but the greatest of these is charity.

of happiness and perfection, there will be an end of these more imperfect ways of information, and gradual means of knowledge.

11. And there is as much difference between the prefent and future accomplishments of the mind, as there is between the notions and behaviour of a child and a man.

ind gifts here, being but a narrow and cloudy apprehension of things: But that of the heavenly state will be direct, clear, and full, like that of the angels and blessed spirits.

13. Nay, and when those two admirable graces of faith and hope (which are indeed needful for us while we continue in this imperfect state), shall then cease;

the one being turned into perfect vision, the other into eajoyment; this love of GOD, and of our fellow faints, being, indeed, the furn and substance of all real virtue, of essential obligation, and of eternal usefulness, will continue for ever even in beaven itself.

CHAP.

CHAP XIV.

The Apossile continues his Advice to the gisted persons in their Church, particularly with respect to their inspired performances in the public Assemblies of divine Worship. He instances in such as prayed, sung, or prophesied in strange Languages. Orders all parts of public Worship or Teaching, to be performed in a language known to the Congregation, or else interpreted to them. Shows the Vanity of speaking a strange Language for mere Osentation. Gives Rules for the more edifying and orderly Management of their public Performances. Forbids Women to teach in the public Assemblies, and exhorts them all to observe his Directions.

rity, and defire fpiritual gifts, but rather that ye may prophecy.

be not forward to use them in your public assemblies of worship, but in such a manner as the people may understand and profit by them.

2 For he that fpeaketh in an unknown tongue, speaketh not unto men, but unto God: for no man understandeth him; howbeit, in the spirit he speaketh mysteries.

2. I shall instance particularly in the gift of speaking strange language, which some of your new teachers are apt to do for mere oftentation, and without any good effect. For though such people may speak very good and great things, yet it is all be-

1. T ET the good and edifica. A. D. 57.

be your chief aim in the exer-'Chap. xiii,

tion of the church then*

tween God and themselves; for the people, that do not understand them, are not a whit the better for it.

3 But he that prophefieth, speaketh unto men to edification and exhortation, and comfort.

> 4 He that speaketh

3. & 4. Whereas to fpeak or pray in a known language, is to do some good toward the further instruction of some, and the confirmation and comfort of others:

But to speak in an unknown Cc2 tongue,

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tongue, is to instruct nobody A. D. 57. eth. in an unknown but yourself. tongue, edifieth himfelf: but he that prophefieth, edifieth the church.

> r I would that ye all spake with tongues, but rather that ye prophefied: for greater is he that prophefieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you, fpeaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophefying, or by doctrine?

understand me?

7 And even things without life giving found, whether pipe or harp, except they give a distinction in the founds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain found, who shall

prepare himself to the battle ?

o So likewise you, except yeutter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall fpeak into the air.

c. To be able to fpeak divers languages, is a gift very defireable and useful to the church, for fpreading the gospel doctrine the farther and wider. But in a particular congregation, the most useful speaker is be that speaks so as to be understood by the people.

6. For suppose I myself, or any other teacher whatever, were to come among you, to declare fomething to you that God had specially revealed to me, or to explain any prophesies of the Old Testament relating to the Christian religion, or to teach any doctrine of faith and manners, would it do you any service, unless I delivered it so as you could

> 7. &t 8. Certainly it would fignify no more to you, than a confused noise of a musical instrument would direct a dancer, or the trumpet a foldier, when it founded no point of war.

> 9. And thus, if your teachers, that are gifted with divers languages, take not care that the people they fpeak amongst, understand what they say, their prayers or discourses are nothing but empty air and found to them.

10. & II.

no There are, it may be, so many kinds of voices in the world, and none of them are without fignification.

II Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a Barbarian, and he that speaketh shall be a Barbarian unto me.

forasmuch as ye are zealous of spiritual gifts, seek that ye may excel, to the edi-

fying of the church.

13 Wherefore let him that fpeaketh in an unknown tongue, pray that he may interpret.

14 For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

I will pray with the fpirit, and I will pray with the understanding also: I will fing with the spirit, and I will fing with the spirit, and I will fing with the understanding also.

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of thanks, seegreat variety of languages in the world, and each of them have their proper fignification. But for any two strangers to converse together, and know nothing of one another's meaning, is to talk gibberish to no purpose.

- of you affect to show and display his gifts with any other design but to inform the understandings of the people. Desire not to excel, but in endeavours after the church's benefit.
- 13. Let none pray in a strange language, unless he be sure what he says will be interpreted to the assembly.

14. For to pray unintelligibly to others, may indeed be to exercise your gift, and perform your own devotion, but nobody else can be the better for it.

15. The fum is this then. All public prayers, preaching, and divine hymns, composed by inspiration, ought to be performed in a language known or interpreted to the congregation;

16. & 17. Because otherwise, whatever petitions or thanksgivings any inspired man may offer up to God, the people that know nothing of the language he speaks in, can never join with him in

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A, D, 57 ing he understandeth not what thou fayeft?

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I fpeak with tongues more than

you all:

Yet in the 19 church I had rather fpeak five words with my understanding; that by my voice I might teach others alfo, than ten thousand words in an unknown tongue.

20 Brethren, be not children in understanding: howbeit, in malice be ye children, but in understanding be men.

21 In the law it is written, with men of other tongues and other lips, will I fpeak unto this people : and vet for all that, will they not hear me, faith the Lord.

Wherefore tongues are for a fign not to them that believe, but to them that believe not: but prophefying ferveth not for them that believe not, but for them that believe.

them. The man may pray very well as to himself, but the auditory is nothing the better for fuch prayers.

18. & 10. I blefs GOD I have the gift of language beyond any of your teachers; but I am fo. far from valuing myfelf upon mere talking, and showing my talent, that I think it much more credit and advantage, to fpeak five words that are intelligible and useful, than to make a thoufand fine discourses that nobody understands but myself.

20. Brethren, be not like children, affected with novelties, and valuing things that appear great, but are worth little. Act like men of understanding, and imitate children in nothing but their innocent, undefigning, and harmless disposition.

> 21. You remember those prophetic words of the Old Teftament (Ifa. xxviii. II, I2.) Foretelling the Jewish nation, That God would one day fend prophets to them, inspired with variety of languages for their conviction and reformation, but all to little purpose.

22. Where you cannot but obferve, that the natural defign of God's bestowing the gift of languoges upon any person, is to be a miraculous evidence for converting unbelievers: but those that are already Christians, are to be instructed and edified in languages they do understand.

23. And

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not fay that ye are mad ?

23. And verily, you ought to A. D. 57. be cautious how you exercise these gifts in public, for your own and the church's credit. suppose a heathen stranger should come into any of your congregations, and hear you teaching and praying, what neither he nor your own people understand a word of; would not the man take

you to be mad, and think your religion ridiculous and enthufiaftical?

24 But if all prophecy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all.

25 And thus are the fecrets of his heart made manifest; and

port that God is in you of a truth.

26 How is it then, brethren? when ye come together, every one of you hath a pfalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying.

27 If any man fpeak in an unknown tongue, let it be by two, or at the most by three, and that by courfe; and let one interpret.

c author to routing o

24. & 25. Whereas if you took care to have all fuch inspired. discourses understood or interpreted, the man might be fo affected and ftruck by the power and prevalency of them, as to be converted, and own and declare your religion to be undoubtedly true.

fo falling down on bis face, he will worship God, and re-

26. In fine, therefore, to prevent all inconveniences, and to attain the true ends of your spiritual endowments, I advise you, that when you affemble together, one prepared with one kind of gift, another with another, you do not exercise them in a confused or vain-glorious manner; but observe the particular rules I now give you, viz.

27. Let not above two or three perfons speak in an unknown language at one meeting; them fpeak each in his turn, and each have an interpreter to explain his meaning to the congregation.

C c 4 28. And

A. D. 57. 28 But if there be mointerpreter, let him keep filence in the church; and let him fpeak to himfelf, and to God.

> 29 Let the prophets speak two or three, and let the other judge.

the rest that are so inspired, fit to judge and examine what they fay.

30 If any thing be revealed to another

that fitteth by, let the first hold his peace. let him ftay* till the other has finished his discourse.

31 For ye may all prophecy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are fubject to the prophets.

heathen priefts, raging, but calm and fober, and capable of a regular restraint by fuch as are actuated by them.

33 For God is not the author of confufion, but of peace, as in all churches of the

28. And he that has nobody present able to interpret his language for him, ought to be filent for that time; let him utter himfelf privately between God and himfelf.

29. Of fuch as are inspired to expound any prophetical passages, let not above two or three expound at one meeting; and let

30. And if any of them be inspired with a still more full and

complete fense of the passage the

preacher is fpeaking upon; yet

31 And thus you may all regularly take your turns, and the church will lofe none of your instructions and exhortations.

32. A method you may eafily

conform to; for the inspirations of the Holy Ghost are not like those diabolical possessions of the enthufiaftic, and ungovernable;

33. (For the spirit that inspires

you, is the Spirit of that God who

is the God of peace and order,

but never the author of confu-

fion) and that you may exercise his gifts in this orderly manner, is plain from the like ex-

^{*} Ver. 30. ['O πρώτος σιγάτω, Let the first hold his peace, i. e. Let him finish before the new prophet begin, which feems a much more agreeable sense than what our translation feems to fuggest to the reader. And the following verse confirms it.

ercise of them in all other* Christian churches, as I A. D. 57. have accordingly appointed them to do.

- 34 Let your women keep filence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.
- 34. Let your women be permitted only to + fing inspired bymns, or utter inspired prayers in the affemblies of worship, and not preach or dispute with any body there by way of instruction; for that is not agreeable to their state of subjection by the law of I God and Nature.
- 35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.
- 35. And if they have a mind ! Gen. iii, to argue upon any thing that is fpoken in public, for their further information, let them do it with their husbands or teachers at home, for it is very indecent for a woman to usurp the office

of men in the public congregation.

36 What? came the word of God out from you? or came it unto you only?

36. And I would have those among you that practife contrary to these my injunctions, and to the methods of other churches,

remember they are no flandards to the rest of the Christian world; the rest of the churches were not beholden to Corinthian teachers for their Christianity, but they to fome of them, viz. to the churches of Judea.

phet,

37 If any manthink 37. Let all your teachers therehimself to be a pro- fore that pretend to spiritual gifts,

+ Ver. 34. See chap. xi. 5, 13. which is reconciled to

this place by the Paraphraie.

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^{*} Ver. 33. [' ns in muous rais innancius, As in all churches of the faints,] i. e. as may be feen (viz. That God is the God of order) in all churches --- or elfe, Thus I appoint in all other churches.] I choose the second rather than the first; but I choose to express both in the Paraphrase. And if the former be the fense, it is most natural to refer it to the 32d verse, and include the first branch of this verse in a parenthesis.

A. D. 57. phet, or spiritual, let him acknowledge that the things that I write unto you, are the commandments of the

> 38 But if any man be ignorant, let him be ignorant.

30 Wherefore, brethren, covet to prophecy, and forbid not to speak with tongues.

people.

in order.

and would prefer themselves to others, be tried by this rule, Whether or no they will own my advice to be the true will of Christ.

38. He that will not, I have no more to fay to him; let him take the effects of his obstinate and wilful ignorance.

39. To conclude my argument, then, Remember that though I value all fpiritual gifts very much, and this of speaking divers languages among the rest; yet, I say, the only way to make it useful is, to explain and interpret your discourses to the

40 Let all things 40. Take my advice, and perbe done decently, and form all your public offices with decency, order, and regularity.

CHAP. XV.

The next Query, concerning the absolute Certainty of the future State, and of the Resurrection of the Body. Some Jewish Converts were perplexed with Objections against the former by their Teachers, that had been of the Sadducaical Part. The Gentile Converts were attacked with Difficulties about the latter, by the Speculations of their philosophical Teachers. The Apostle establishes the Truth of both these Points upon the Fact of Christ's Refurrection, laying down the Evidences that prove it. The Difbelief of a future State, utterly inconfiftent with the Belief of Christ's Refurrection, and with the Nature and Defign of our Baptismal Profession; and disannuls the Faith, and frustrates all the Sufferings of Christian People. This against the Sadducaical Christians, to verse 35. Then be an wers

answers the philosophical Objections against the resurrection of the Body, to verse 45. where he returns to the Jewish Objectors again, showing the Necessity of believing this Point, from the Analogy between the first and second Adam, to verse 51. Then declares the glorious Change the Bodies of good Christians shall undergo at the Resurrection, in order to qualify them for the heavenly and immortal State.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also you have received, and wherein ye stand;

converted, and must yet rely upon for falvation.

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless * ye have believed in vain.

3 For I delivered unto you first † of all, that which I also received, how that Christ died for our fins according to the scriptures:

4 And that he was buried, and that he rose again the third day according to

the scriptures:

5 And that he was feen of Cephas, then of the twelve.

6 After

of the future state, and the refurrection of the body, I must defire you to recollect and consider the main points of Christianity I first instructed you in, on the proof whereof you were at first

2. Which if you have forgotten, or now difbelieve, you have loft the chief foundation of your

Christian faith.

3. & 4. Now those chief † articles were those of the death of Christ for our redemption from fin and death; his burial and refurrection according to the scripture prophecies concerning the MESSIAH ‡.

5. & 6. For demonstration of which last article, I appealed to those eye-witnesses that saw him

afte

* Ver. 2. [Unless ye have believed in vain. 'Exlos el un-But if not, ye have believed in vain.]

+ ['Ev wewross, First of all, or as the chief and principal

t Ver. 4. [The third day according to the scriptures.] See Bishop Chandler's Defence of Christianity, &c. p. 370.

A. D. 57. 6 After that, he was feen of above five hundred brethren at once: of whom the greater part remain unto this present, but fome are fallen afleep.

7 After that, he was feen of James. then of all the apo-

fion into heaven at the Mount of Olives.

8 And last of all he was feen of me alfo, as of one born out of due time.

9 For I am the least of the apostles, that am not meet to be called an apostle. because 1 persecuted the church of God.

of the apostles, and scarce worthy of that honourable name.

10 But by the grace of God I am what I am: and his grace which was bestowed upon me, was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me.

after his refurrection. First Peter (Luke xxiv. 34.) then the whole college of apostles (John xx. 19, 26.) and then the five hundred disciples in a body, in Galilee, before his afcention (Matth. xxvi. 32.) of whom the major part are ftill alive to testify it, though fome of them be dead.

> 7. That moreover he was feen by James (the Lord's brother, called James the Just) and by all his disciples again, at his ascen-

> 8. & 9. And laftly, That about two * years after his afcention, (and feveral times after that) he appeared in a miraculous manner to me also; a person by the fury of my former prejudices and paffions, not fit for an earlier difcovery of him; and like an abortive, am, in + that respect, below the dimensions of the rest

10. But by the divine I favour I am called to this great office; and as I was the least worthy of it, of all the other apostles, so I have strived to make up that defect by uncommon labour and diligence in the execution of it; the fuccels whereof I do no way ascribe to myself, but all to the gifts of his Holy Spirit bestowed on me for that purpose.

II Now

+ Ib. See 2 Cor. ii. 5. which is reconciled to this verse by the Paraphrase.

‡ Ver. 10. See Rom. xv. 17, 18, 19.

^{*} Ver. 8. Acts ix. and afterwards in Acts xxii. which was about five years after the afcention.

11. Now whether * you were A. D. 57.

converted by me or Peter, or any

other apostle whatever, the doc-

12. But I find fome of your

new teachers have endeavoured to

11 Therefore whether it were I or they, fo we preach, and fo ve believed.

trine taught you, and on which you are to depend for falvation, is the fame, viz. that of a crucified and a rifen Saviour.

12 Now if Christ be preached that he rose from the dead, how fay fome among you, that there is no refurrection of the

perfuade you, that a future state, and a + refurrection of the body. are weak and abfurd notions. But if their fuggestions be of any weight, what becomes of that fundamental article of your Christian faith, viz. the re-

Surrection of Christ?

dead ?

13 But if there be no refurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vain 1, and your faith is also vain.

lieved it without any ground and foundation :

15 Yea, and we are found falle witnesses of God; because we have testified

13. For, to fay there can be no resurrection, and yet to hold that Christ is actually rifen, is a contradiction.

14. And, on the other fide. to deny that Christ is actually rifen, is to destroy the main t evidence of our Christian religion; so I have preached, and you have be-

15. Nay, we his apostles in particular, who pretend to give a divine evidence, and appeal to the truth of God, that he did raife

* Ver 11. [Whether it were I or they]-i. e. who converted you: Or elfe, whether I or they laboured most.

+ Ver. 12. [No refurrection of the dead.] Though the word 'Avasnous does indeed in the New Testament mostly fignify the future flate, yet by attending to the method and turns of this chapter, the judicious reader will find the apostle here uses it in both its acceptations, viz. that of the future flate in general, against the Sadducaical objectors and that of the refurrection of the body against the Gentile philosophers. See the contents of this chapter.

1 Ver. 14. See Acts i. 22. Rom. i. 3. iv. 25. Acts xvii.

31. 1 Pet. iii. 21. Rom. vii. 4.

A. D. 57. of God that he raised wup Christ: whom he raifed not up, if fo be that the dead rife not.

> 16 For if the dead tife not, then is not Christ raised :

17 And if Christ be not raifed, your faith is vain; ye are yet in your fins.

raife up Jesus from the dead. must be guilty of the most impious forgery and falfehood.

16. & 17. Confider therefore the wretched confequences of fuch an opinion; it destroys the possibility of Christ's refurrection, which is the main proof of the truth of your whole religion; it difannuls all the benefits

of his death and fufferings, by virtue of which alone a Christian can hope for the pardon of his fins. For if he be dead for evet himself, it is impossible his death can avail any thing to our pardon and future happiness. (See Rom. iv. 21.)

18 Then they also which are fallen afleep in Christ, are perished.

10 If in this life

only we have hope in Christ, we are of all men most miserable.

20 But now is Christ

risen from the dead, and become the firstfruits of them that-

21 For fince by man came death, by man came also the refurrection of the dead.

18 So that all that have died in the Christian faith, are lost, and disappointed of all their hopes and promifes.

19. For, if all our prospect of happiness were terminated in the present life, a Christian, and especially an apostle of Christ, who is thus exposed to fufferings and persecution, would have the worst and hardest condition of all mankind.

> 20. But be not milled with fpeculative and vain notions. The fact is certain and a colute, that Christ our Saviour is rifen! and our refurrection is as certain

a consequence of our bleffed Master's, as the whole fewish barvest was of being accepted and blessed by the offering of the first-fruits.

> 21. & 22. Nor can your Fewifb objectors, viz. of the Sadducaical party, deny this great truth without destroying all that analogy

22 For as in Adam between the first and * second A. D. 57. all die, even fo in Adam, which themselves allow Christ shall all be from their own scriptures. For made alive. if all true believers are not reflored to life by the Messiah, the second Adam, as all * mankind were made subject to death by the fin of the first Adam, the main instance of the analogy is lost. Whereas, by supposing this contrary truth, the agreement is kept whole and entire.

23 But every man in his own order: Christ the first-fruits, afterwards they that are Christs, at his coming.

23. And thus Christ's refurrection is an affurance and pledge of the refurrection of all good and fincere Christians at the last day + of his appearance to judgment.

24 Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power.

24. At that day, I fay, which shall put an end to the mediatorial kingdom and government of Christ, and finish the whole difpenfation of God with mankind? in this world; when Christ shall have gained a complete conquest over fin and death, wicked angels

and wicked men, and shall refign the government of all things to God the Father.

25 For he must reign till he hath put all enemies under his feet I.

25. For the dispensation and government of mankind in this world, must continue immediately under Chrift the Messiah, till all the enemies of GOD and his church be subdued.

26 The last enemy that shall be destroyed

is death.

26. Now death being one and the last of those enemies, it is abfolutely

+ Ver. 23. 1 Theff. iv. 16. The dead in Christ (i. e. good Christians) shall rife first.

1 Ver. 25. [Till he hath put.] See note on Rom. v. 13.

^{*} Ver. 21, 22. See Rom. v. where the apostle uses the fame argument to another purpose, and both there and here uses it as an argument ad hominem against the Jewish notions, viz. of the Sadducees. Without supposal thereof, neither of the passages seem to carry any reason in them.

A. D. 57. absolutely necessary for completing this divine and glorious conquest, to have that also destroyed, which can never be but by a resurrection to a future life.

> 27 For he hath put all things under his feet. But when he faith all things are put under bim, it is manifest that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him. that God may be all in all.

27. When I fay, Christ has the government and fuperiority over all things given to him, you must naturally suppose I except God the Father, who committed this government to him.

28. And thus even when Christ shall have subdued all the enemies of God, and finished the whole dispensation with mankind upon earth, and his mediatorial government shall cease, he shall refign himfelf, his church, and all its members, to God the Father; who shall then either himself be

for ever the immediate Governor, Lord, and Disposer of all things; or else will continue Christ, his Son, the glorious, and triumphant Lord over the church he has fo graciously redeemed; though still in subordination to himself the supreme Father, who first committed all power unto bim. [Compare Dan. vii 14, 27.]

20 Else what shall if the dead rife not at all? why are they then baptized for the dead +?

29. But to return to the main they do which are * argument. The denial of the baptized for the dead, future state and resurrection disannuls all the purposes and effects of your Christian baptism. the belief of the resurrection you are baptized into; and to fay that

Christians die and live no more, is to make your bapti/mal

29 * Main argument, which was left off at ver. 23. not at the 20th, as Mr. Locke, and others, by a plain mistake, suppole.

[†] Ver. 29. ['Trie ran veneau-Baptized for the dead ?] i. e. who would be so weak as to be baptized in the faith of a refurrection that give themselves up for eternally dead after this life? I have given the undoubted fense and design of the phrase, but how the Greek of it is precisely to be construed, must still be left to the critics. See Dr. Mills upon this place.

tismal profession an infignificant and fruitless thing; a A. D. 57. thing that involves them in prefent miseries and inconveniencies, without the least prospect of recompence or advantage.

we in jeopardy every

30 And why stand 30. And then, what a weak thing is it for Christian people to expose themselves to such dangers and perfecutions, in defence

of a religion that leaves them at last without all hopes of any future recompence!

- 31 * I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. of death for the fake of it.
- 31. Especially I* that am an *'Eyd, I, apostle of this religion, must then emphatibe still more foolish and unaccountable; for I may fafely protest by all that joyous hope which you and I have in our Christian profession, that I hardly pais a day but in danger

32 If after the manner of men + I have fought with beasts at Ephefus, what advantageth me. if the dead rife not? let us eat and drink. for to morrow we die.

32. And should not I have acted a wife part, think you +, in exposing myself to the wild beasts upon the theatre at Ephefus, if it be true, that death makes a final end of us? Verily, if it be fo, the Epicureans are in the right, whose maxim is, Life is fort, let

us take as much of the pleasures of it as ever we can.

33 Be not deceived: evil communications corrupt good manners.

33. Take heed then of being milled by fuch infinuations as these, that tend to the corruption of all Christian morals and practices.

4 Ib. See Marth+xxii, 29.

Vol. I.

Dd

34, Rouse

+ Ver. 32. ['Engualynou-I have fought with heafts at Ephefus.] A latitude of the tenfe fo natural to the Hebrew and Hellenistic languages; and making the construction if I had fought, faves the critics all their needless pains of recurring to another fight and miraculous deliverance of St. Paul at Ephelus, grounded only on uncertain traditions; and Thows this passage plainly to refer to Acts xix. 30, 31. See abundant instances of this change of tenfes in Glassius, Lib. 3. Tract 3. de Verbo, page 642, &c. Total ser of not latter rende ing of the whole period.

A. D 57. 34 Awake to righteoufnefs, and fin not; for fome have not the knowledge of God: I fpeak this to your fhame.

34. Rouse up your faculties to a more just and exact way * of reason and confideration, and avoid fuch principles as tend only to a fenfual and debauched life. For I must tell these your new

teachers, to their shame, they argue as if they knew nothing of God + and religion.

will fay, How are the dead raifed up? and with what body do they come?

35 But some man 35. Your philosophical teachers, I know, have been used to think the refurrection of the body an abfurd, needless, and imposfible thing; and are apt to ask,

how a corrupted, perished, and scattered mass of matter, can ever be raifed into a body fine and beauteous enough for a glorified foul? Or what fort of bodies (fay they) is it that we can expect at the refurrection?

which thou fowest is not quickened, except

36 Thou fool, that 36. Thou fool of a philosopher that canst argue thus! Is this so abfurd and incomprehenfible a thing, which the very appear-

ances of nature are able to account for? The grain you fow in the earth is rotten, and putrified foon after it comes there, and yet it afterwards springs up into perfect corn.

37 And that which thou fowest, thou fowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain.

38 But God giv-

37. & 38. You throw in nothing but naked grain, suppose wheat or barley. But out of that very corrupted little mafs, doth the divine Power produce a fullgrown corn, with ftalk, and ear, and feeds; and fo from every other

* Ver. 34. [Awake to righteousness, and fin not:] Atmains here is very hardly to be construed to righteousness; and though un apravers may be rendered fin not, that is but the fecondary fense of that word, Awake to right reason, and do not so grossly mistake; feems to be the natural construction. And as the 33d verse countenances our translation, fo the latter part of this verse seems to favour this latter rendering of the whole period.

Th. See Matth. xxii. 29. 2.1 - x - 2 10 14

hath pleased him, and to every feed his own body.

39 All flesh is not the fame flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and a nother of birds.

40 There are also celestial bodies, and bodies terrestial: but the glorify of the celestial is one, and the glory of the terrestrial is another.

41 There is one glory of the fun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory.

kind as can be, yet out of the fame original matter did God compose them all.

42 So also is the refurrection of the dead. It is fown in corruption, it is raised in incorruption;

43 It is fown in dishonour, it is raised in glory: it is sown weakness, it is raised in power:

eth it a body as it ther feed, a plant in its proper A. D. 57. fize and figure. Though you are no more able to know how. than how God can raise the dead.

> 30. Look into the make and contexture of animals; that of men, fishes, beafts, and birds, what a vast variety there is in them; and yet they all proceed from one and the same original matter*.

> 40. Look and compare the heavenly and earthly bodies with each other. There is as much difference between a clod of earth, and the glorious bodies of the fun and stars, as there can be between the corruptible and the glorified bodies of men.

> 41. Nay, there is as much difference in some of the beavenly bodies from one another, the fun and moon, planets, and fixed stars; some whereof shine by a borrowed and reflexed light, others by an innate light of their own; and are of as different a

> 42. & 43 Now, apply this to the resurrection, and see if the fame divine Power that could thus bring flesh, fish, plants, fun, earth, planets, and fixed stars, out of one and the fame mass, and all originally out of nothing, cannot be able to raife an incorruptible out of a corruptible bo-Dd 2

* See Gen. i. 2.

A. D. 57. dv. and turn a weak and decaying one into one that shall be glorious and powerful*.

44 It is fown a ed a spiritual body. There is a natural body, and there is a fpiritual body.

44. The bodies indeed we now natural body, it is raif- live in, and that die here, are mere animal bodies, fubject to decays, fickness, and death; and this makes your philosophical teachers conclude, that when we have

thrown them off, and once got rid of them, we shall never be joined to bodies more. But this conclusion proceeds from their ignorance of this great truth, that the God who has invested us at present with these animal bodies, will one day clothe us with spiritual and heavenly ones.

45 And fo it is Adam was made a living foul, the last Adam was made a quickening spirit,

45. + And as we read (Gen. ii. written, The first man 7.), That Adam the first man, from whom we all received our weak and animal bodies, was made a living foul; fo is it as true that Christ the fecond Adam, has

not only life, but life in himself, and a power to raise others to life. (See John i. 4. and verse 21, 26.)

46 Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.

46. As therefore the first man Adam was made before CHRIST was fent to be our Saviour, fo must we, in order of time, be clothed with our animal and mortal bodies derived from the one. before we can be invested with our spiritual and immor-

tal ones from the other.

47 The first man is of the earth, earthy: the fecond man is the Lord from heaven.

48 As is the earthy, fuch are they also that are earthy: and as is the heavenly, fuch are

47, 48, & 49. Weak and mortal we must needs be here, being extracted from one that was himfelf fo. But when we shall be begotten again from the dead by Christ, the fecond Adam, our heavenly Saviour, our bodies shall alfo

^{*} See Philip. iii. 21. + Ver. 45. See ver. 21. 22, &c.

they also that are heavenly.

49 And as we have born the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I fav. brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

with us; for a corruptible body can no way fuit with an incorruptible state.

51 Behold, I show you a mystery; We shall not all sleep, but we shall all be changed.

52 In a moment, in the twinkling of an eye, at the last trump shall found) and the dead shall be raised incorruptible, and we shall be changed.

(for the last trumpet the fame brightness and immortality.

53 For this corruptible must put on incorruption, and this mortal must put on immortality. STATE STREET

also partake of the heavenly and A. D. 57. immortal qualities of bis and live eternally without fickness, decay, or death.

50. To those then who fcoffingly demand what fort of bodies good Christians shall have at the refurrection? the fum of my answer is, that I allow they cannot be fuch mortal and crazy carcafes as we now carry about

51 But the bodies of all true Christians, whether of fuch as are alive at CHRIST's coming to judgment (as fome will be) or of fuch as are dead before it. shall undergo, at that time, a glorious change; which is a thing you feem to have had yet no notion at all of.

52 A change, I fay, at this grand fummons, that will be as fudden and quick, as it will be great and happy; when the dead bodies of the faints shall be raised up to a glorious and immortal constitution; and those that are then alive, shall be transformed into

53. For, as I before observed. it is absolutely necessary, that thefe * corruptible and mortal bodies should be changed for in-Dd 3 corruptible

^{*} Ver. 53. [This corruptible must put on incorruption. Tò Ф9agiòn จราง, &c. And fo Justin Martyr in Epist. 2. § 10. Καὶ μὴ λεγέτω τὸς ὑμῶν ὅτι αθτή σὰςς ἐ κρίνεται, ἐδὲ ἀνίταται—ὄν τρόπον γαρ ἐν ซาก ชลอุณา อันภิท์มิทาโอ, น่ อัง ซากิ ชลอุณา อันอัยชอชมิย—มีของ หู่ ทับอาร อัง ชลอ์ชาก ซากิ ชลอุณา ลังชอorocam cor acanopas

A. D. 57. corruptible and immortal ones, before they can be fit to be joined again to our glorified and happy fouls.

> 54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the faying that is written, Death is swallowed up in victory.

54. And thus by our attainment to this happy and immortal state, will those prophetical words be fulfilled in the most eminent acceptation, death shall be swallowed up of life, and conquered for ever, (Ifai. xxxv. 8.)

55 O death, where is thy fting? O grave where is thy victory?

55. Then may every good Christian fing the triumph over death in the language of another prophet (Hof. xxiii. 10.) O death where is thy fting to burt us! O grave, where is thy victory over us!

56 The sting of death is fin; and the strength of fin is the law.

56. Sin was the first and baneful cause, and is the only terror of death; and the malignancy of fin is from this, that it is the tranfgression of a just and righteous law of God.

57 But thanks be to God, which giveth us the victory, thro'

57. But, bleffed be GOD! our Christian religion fets us eternally free from them both.

our Lord Jesus Christ. 58 Therefore, my beloved brethren, be ve stedfast, unmoveable, always abounding in the work of the Lord, forafmuch as ve know that your labour is not in vain in the Lord. 0

58. Wherefore, dear brethren, be stedfast in this grand article; strive to excel in your faith in it; and live fo as to enjoy the bleffings of it; remembering what a glorious recompence it will be for all your Christian labours and endeavours.*

design the design and for Justin Maintyr to Figure as § 15.

and quistone; no say how oldinaries sid I de me

^{*} Ver. 58. [Always abounding - reprovisorles always excelling

CHAP. XVI.

Their last Inquiry about collecting Contributions for the poor Christians of Judea. He gives directions bow to do it. Promifes again to come and fee them. Recommends Timothy to them. Repeats his Exhortations to Unity and Peaceableness. Recommends Stephanus, Fortunatus, Achaicus, to them. Concludes with Salutations.

NOW concerning the collection for the faints, as I have given order to the churches of Galatia, even so do ye.

AS to your last inquiry a- A. D. 57. bout the collection defired of you for the poor Christians of Judea, I would have you observe the same method I prefcribe to the Galatian churches, viz.

2 Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.

2. That every Sunday, each of you put what he can spare into a common * flock, that fo * Onears when I come I may find it altoeigwy. gether.

3 And when I come, whomsoever you shall approve by your letters, them will I fend to bring your liberality unto Jeruialem.

3. & 4. And when I am with you, I shall send such persons with it as you shall recommend, and will write letters by them to Jerusalem; and, if it be requifite, I will go with them myfelf, to make your liberality the more acceptable.

4 And if it be meet that I go also, they shall go with me.

5. In the meanwhile, affure yourselves, I shall certainly see you, when I am arrived at Macedonia, which place I must take in my way.

5 Now I will come unto you, when I shall pass through Macedonia; (for I do país through Macedonia.)

D d 4 6. And

- A. D. 57. 6 And it may be that I will abide, yea, and winter with you. that ye may bring me on my journey, whitherfoever I go.
 - 7 For I will not fee you now by the way, but I trust to tarry a while with you, if the Lord permit.
 - 8 But I will tarry at Ephelus until Pentecoft.
 - o For a great door and effectual is opened unto me, and there are many adverfaries. very numerous.
 - 10 Now if Timotheus come, fee that he may be with you without fear: for he worketh the work of the Lord, as I also do.
 - fr Let no man therefore despise him: 7 Tim. but conduct him forth IV. 12. in peace, that he may

6. And it is very probable I. may not only just call upon you, but flay out the winter with you, and accept of provisions and affistance from you for my further travels.

7. & 8. Intending you therefore a good long vifit, I would not have you to think me tedious. if I stay here at Ephefus till Pentecost, i. e. Whitsuntide.

- o. For I find I am likely to have a good large (and I hope a fuccefsful) work * of preaching. and converting here, though my adversaries (especially those of the Jewish party,) are
 - 10. If Timothy comes to you beforehand, pray treat him refpectfully, and make him eafy. Let him have no disturbance from your factions; for he comes upon the same work, and with the fame authority as myfelf.
 - of your II. Let none teachers despise him for his + youth; but be thou all ready to supply him with necessaries for his

* Ver: 9. Ouea aveory, & avlastiusvoi πολλοί, [A door opened, and many adversaries.]

He feems plainly to allude to the Oftia Circus Maximi; from whence the race horses and chariots were wont to be flarted. And this is very much countenanced by the phrase difficultives, those adversaries answering to the antagonists in the races, against whom the apostle was to run, as it were, and strive to outdo.

This it not taken notice of by Faber or Dr. Hammond, but is handsomely explained by Jacobus Lydius, in his Agonifica Sacra, cap. 30.

look for him with the brethren.

12 As touching our brother Apollos, I greatly defired him to come unto you with the brethren: but his will was not at all to come at this time; but

strong.

yourselves with manly courage and resolution.

charity.

brethren, and the church's peace.

15 I beseech you, brethren (ye know the house of Stephanus, that it is the first fruits of Achaia, and that they have addicted themselves to the ministry of the faints,)

come unto me: for I his return back to me: for I, and A. D. 57. all my * company, shall earnestly expect him, and those that are to come with him hither.

> 12. We would fain have had brother Apollos come with this letter to you, but he excused himfelf at this juncture, and promifes to fee you at a more proper feafon.

he will come when he shall have convenient time.

13 Watch ye, stand 13. And now to conclude my fast in the faith, quit advices to you: Be upon your you like men, be guard against all the designing heads of your factions; stand firm. to the doctrines at first delivered to you, and behave

14 Let all your 14. Let all your behaviour, both things be done with in your public affemblies, and in private conversation, be with a constant eye to the good of your

> 15. I defire you to pay a particular + regard to Stephanus and his family. They were (you know) the first t converts I made in Greece, and have ever fince been industrious in instructing | and managing your church, and in fupporting and maintaining its ministers.

> > 16. Where-

+ Ver. 15. "Oldars, Ye know, or rather [know,] i. e. refpect the house of Stephanus.

I Chap. i. 15.

^{*} Ver. II. Endexouas aulor usla των αθελφων, or, I and the brethren expect him. So in ver. 12.

Il ['Eis dianoviav rois agiois, To the ministry of the faints.] I should choose to interpret this of teaching and governing, rather than in any other sense of ministring, because the following

yourselves unto such, and to every one that helpeth with us, and laboureth.

17 I am glad of the coming of Stephanus, and Fortunatus, and Achaicus: for that which was lacking on your part, they have fupplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.

of Afia falute you. Aquila and Priscilla falute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

of me Paul with mine own hand. be guided by them; and instead of new teachers, let them, and all my fellow-preachers, be your Christian leaders.

fent him, and Fortunatus, and Achaicus, with your letter of inquiries to me; for they have given me a much fuller account of the state and disposition of your church, than I should otherwise have had; and prevented a great many jealousies and suspicions between you and me, to the satisfaction of us both: Respect and value such men therefore as give so favourable a character of you.

19. The churches of the Leffer Afia falute you; fo does Aquila, his wife, and Christian family, with all good Christian wishes.

20. All the Christians here falute you. Salute each other, for my fake, with the kifs of love in your assemblies.

21. I here falute you with my own hand-writing.*

22. Whoever

lowing words feem plainly to favour it, verse 16. But indeed diamovia rois ayious, is properly supplying the saints by way of charity, as diamovia rois ayiou, is doing it by way of teaching. However I thought it not inconvenient to express both senses.

* Ver. 21. [With my own hand]—The rest of the epissele being written by his amanuensis. See Rom. xvi.

26. 2 Theff. iii. 17.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. 22. Whoever among you ma-A. D. 57. liciously and obstinately breaks the peace and credit of the Christian church, by wicked factions, or scandalous vices, let him be ex-

communicated, and left to the terrible judgment of God*, till he repents and reforms. (See chap. v. 5. and 2 Cor. ii. 6, 7, 8.)

23 The grace of our Lord Jesus Christ be with you.

24 My love be with

23. & 24. May the love and favour of our Lord Jefus Christ be ever with you. My own hearty love and Christian good wishes to you all. Amen.

you all in Christ Jefus. Amen.

The first epistle to the Corinthians was written from Philippi, by Stephanus, and Fortunatus, and Achaicus, and Timotheus.

The sound in the later argument with the force of the confidence of the performance of the confidence of the performance of the per

were duly ordered by the and howest stready grouple and a to the appearance of the appearance of the commences the section of the commences the commence

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^{*} Ver. 22. Maranatha is a Syriac phrase, and signifies as much as The Lord cometh, to punish him.

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

TO THE

CORINTHIANS.

PREFACE.

HIS epifle was written upon the same occasion. and follows the same argument with the former. A confiderable part of it refers to the fuccess his first epiftle had in the Corinthian church; which appears to be different according to the tempers of the perfons concerned in it. The more found and well affected were duly moved by it, and showed a ready compliance to the apostle's directions, which he here glories in and commends them for; while feveral both of the Gentile and Jewish faction remained stiff in their opposition to him, both in doctrines and practices. With these latter the apostle renews his argument, most prudently mixed up of calm reasonings, kind persuasions, and threatnings of feverity toward the perverse and incurable. Whatever incidental arguments or exhortations are interfperfed with these, the reader shall be methodically advertifed of at the entrance of the feveral chapters.

CHAP.

CHAP. I.

The Apostle presents himself to them as a despised and suffering Apostle. He blesseth God for his support under, and Deliverance from his Afflictions, as being of great Benefit both to himself and them. Comforts himself under the divine Protection, and his own Sincerity. Returns upon their factious Teachers for misinterpreting his not coming to Corinth so soon as he proposed. Shows himself consistent in what he said and taught, and gives the true Reason of his not seeing them at the time appointed.

of Jefus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Bleffed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort:

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any

trouble, by the comfort wherewith we ourselves are comforted of God.

1. & 2. PAUL an aposse of Je-written fus Christ, called to A. D. 57. that great office by an express the latter and * particular revelation of year.

God; and Timothy my Christian brother; to the Corinthian church, * Acts ix. and to all the Christians of Acha- and xxvi. ia; wishing you all divine favours and blessings from God our Father, and Jesus Christ our Lord and Saviour.

3. & 4. First expressing my hearty thanks to God the Father of our Lord Jesus Christ, the supreme Author of all our mercies and comforts, for so affisting and supporting me under all my sufferings and distresses, that I am enabled to make others partake of the comforts he bestows on me.

and to white our day

Original from

A. D. 57. 5 For as the fufferings of Christ abound in us, fo our confolation also aboundeth by Christ.

4

bleffing to fweeten and countervail.

- 6 And whether we be afflicted it is for your confolation and falvation, which is effectual in the enduring of the same fufferings which we also suffer : or whether we be comforted, it is for your confolation and falvation.
- 7 And our hope of you is stedfast, knowing that as you are partakers of the fufferings, so shall ye be also of the consolation.
- 8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were prefied out of measure, above firength, infomuch that we despaired even of life :
- o But we had the fentence of death in ourselves, that we fhould

- 5. For I must thankfully acknowledge that Christ has never laid any fufferings upon me for the fake of his religion, but what has given fome proportionable
- 6 Whereof your church is a very fatisfactory instance: for my fufferings and afflictions have had this good effect upon you, to encourage you to fuffer patiently after my example; and my bleffings and comforts are fo many arguments to you to depend steadily and joyfully upon the fame infinite Power and Wisdom as I do.
- 7. Being fully affured, that as you partake with me in the fufferings for your religion, you shall not fail of a proportionable share in its present and future bleffings.
- 8. My own fufferings I speak of, are those I lately underwent in the leffer * Afia, where I was fo fore and fo hardly used, that I had fearce any expectation to outlive them.
- Q. But I make use of the defperate condition I was then in, as an argument for an entire con-

^{*} Ver. 8. & 10. [Ev Ti 'Asía, in Afia, and in Thinists Savars, From fo great a death.] See Acts xiv. the xvi. and xix. chapters. To which of these conflicts the apostle particularly refers, is not certain; most probably he respects them all, for feveral good Greek and Latin copies read it, in snainfrom Saπάτων, and έπ τηλιώντεν πινδύνων, a tantis periculis. From fuch and fo many deaths or dangers.

should not trust in ourfelves, but in God which raiseth the dead.

no Who delivered us from fo great a death, and doth deliver: in whom we trust that he will yet deliver us.

together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with sleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-wards.

confidence in God, without whom A. D. 57. no human strength can avail any thing; but by whose power even the dead shall be raised to life again.

that the same good Providence that has already delivered me from such and so many distresses, will not fail to protect me in the suture course of my ministry in his service.

trust shall still have, the concurrence of your prayers with my own; and then as you all contribute toward my safety and protection, you may all have the pleasure of rejoicing and giving thanks for it along with me.

the dispensations of Providence toward me, or the ill opinion some men may have of me, be, this inward comfort I always enjoy, and will glory in, that I have performed my Christian ministry in every place, agreeably to the abilities God has bestowed on me, preaching the gospeldoctrine + free of any finister or private designs; and exercising

my spiritual ‡ gifts without any mixture of ostentation

+ Ver. 12. [In simplicity, not with slessly wisdom, &c.] He plainly strikes at the cunning infinuations of their philosophical and rhetorical teachers. 'Our in παπεργία, έδε πονηρια, έδε δεινότητε λόγωη, ή εν συμπλοκή σόφισμάτων. Chrysoft.

‡ Ib. [But by the grace of God,] i. e. by exercifing his spiritual gifts. 'AAR' by volk on where & request of xéque nous. Theophy-

lact.

A.D. 57. or human artifices to fet them off. And especially among you Corinthians.

> 13 For we write none other things unto you, than what you read or acknowledge, and I trust you shall acknowledge even to the end.

14 Asalfo you have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jefus.

trine and ministry.

15 And in this confidence I was minded to come unto you before, that you might have a fecond benefit:

* Acts xx. time, for your further instruction and confirmation in the Christian religion.

17 And to pass by + See I Cor. + you into Macedonia, Evi. 6, 7. and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

> 17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the fiesh,

13. And this fincerity of mine, is what you have always read in my writings, and heard from me in my preaching; you were all very fensible of, and free to acknowledge it when I was with you; and I hope you are fo still, and always will be.

14. A great many of you, I can fafely and gladly fay, have owned and gloried in me as your true apostle and teacher; and I will accordingly glory and rejoice in them at the great day of Christ's judgment, as disciples converted and saved by my doc-

> 15. And with this full confidence and fatisfaction in fuch of you as do thus respect and esteem me, was I fully intended to come * and vifit your church a fecond

16. Defigning not + to call upon you in my way to Macedonia, but to come to you from thence, and to take provisions of you for my voyage * to Jerufalem.

17. And what if I did not actually come according to my first purpose? Have any of your new factions any reason from thence to fay I am an uncertain, fickle, and deceitful man t, acted purely

Ver. 17. In the Hebrew and Hellenistic languages yea is as much as to affirm, nay to deny. For a man to have his yea, that with me there should be yea, yea, and nay, nay?

18 But as God is true, our word toward you was not yea and nav.

my conduct, and confistent with myself.

19 For the Son of God, Jefus Christ who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea.

20 For all the promifes of God in him are yea, and in him amen, unto the glory of God by us.

and a rifen Saviour.

21 Now he which stablisheth us with you in Christ, and hath anointed us, is God:

22 Who hath alfo fealed us, and given the earnest of the spirit in our hearts.

VOL. I.

by felf-interest, and have no re- A. D 67. gard to my word?

18. GOD can testify my preaching and conversation among you has shown me to be guite another fort of person, always uniform in

19. As to the christian doctrine delivered to you by myfelf and by Timothy *, and Silvanus under me (especially that principal point of CHRIST's being a crucified + Acts xviii, and rifen Saviour) you know it was5. one and the fame from us all.

20. For I founded the certainty of all the gracious promifes in the dispensation of the gospel preached by us the apostles of Christ. on his being * a crucified redeemer.

21. The truth of which Christian doctrine God has fufficiently demonstrated both to you and me, and confirmed us in the belief of it, by the miraculous gifts of his holy Spirit.

22. Which gifts are as perfect a ratification of his promifes in Christ, as the feat fet to a deed or covenant; and are a pledge of our future enjoyment of them, if we perform the conditions annexed to them. It is very unjust therefore, for a per-

yea, and his nay, nay, is to be true and faithful; but to be yea and nay at the same time, is to be falle and contradictious. Wherefore the Rev. Dr Mill has well observed the true reading of this place to be roval & ros, yea and nay, according to the antient copy of Beza. For to double the phrases, makes the lende directly contrary to the scope of the apostle.

* Ver. 19, 20. See 1 Cor. i. 23. ii. 2. v. 1, 2, &c.

A. D. 57 fon thus qualified with all the marks of a true apostle. and so constant and consistent in his doctrine as I am, to be accounted an inconstant and a selfish man.

> call God for a record * upon my foul, that to spare you I came not as yet unto Corinth.

23 Moreover, I 23. But to tell you the true reason of my not coming at the time appointed, I call God to witness, it was neither out of difregard to my friends, nor fear of my enemies, but purely out of tender-

ness to the obstinate and offending part of you; to suspend for a while the punishment I threatened, in a charitable hope of their amendment.

24. Not for that we have dominion over your faith, but

are helpers of your lov: For by faith ve fland +.

A. When I wrotesto you fuck

24. When I speak of threatening and sparing offenders I would not be understood to challenge any absolute power over you or your religious principles; no, I am only your affiftant in christianity; it

4 For out of much

is Jesus Christ not I, in whom you believe as your Lord and Master.

afficient and anguillite The Arthur ablinate arendered to heart, I wrote an realist your ablinate arendered.

with many HOY OF form I was forten from having a He proceeds to shew the reason of his not coming to Corinth so foon as be intended, to be his clemency towards the scandalous offenders. Expresseth bis tenderness toward them all. Defires that even the incestuous person should be received into the church again upon his repentance. Declares his own fincerity, and the difficult charge of the apostolical office: With a reflection upon their new teachers that opposed him.

BUT I determin-UT I determin- 1. THE love I have for you, ed this with myfelf.

^{*} Ver. 23. Upon my foul-woxiv-Upon my life-As much as to fay, May I die if it be not true.

⁺ Ver. 24. Th vae wien ishale. - For ye have flood in the faith, i, e. of Jesus Christ not of mer ward Daniel De 199

felf, that I would not I came not to Corinth at the ap. A. D. 57.

come again to you in pointed time, when I found my. presence would be a matter of grief to your church on account of the feverities I should have been obliged to exercife. Tear proper a not bod flas

2 For if I make 2. And had I done it, what you forry, who is he comfort could I have had among then that maketh me a people I fo much love, and yet glad, but the same am forced to punish some in so sewhich is made forry by vere a degree? Nothing but their me? inside a me begin repentance could have alleviated my grief and ment red to agod

3 And I wrote this fame unto you, lest when I came, I should have forrow from them of whom I ought to rejoice, having confidence in you all, that my joy is the joy of you all.

3. I have therefore written to you and told you my mind beforehand, that by a timely reformation of the diforders in your church, I might not have the vexation of punishing instead of the pleasure of congratulating, when I come to visit you. And I hope you have a regard to my peace and fa-

tisfaction, as if it were your own.

4 For out of much affliction and anguith of heart, I wrote unto you with many tears; not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

4. When I wrote to you fuch fevere orders for the excommunicating * your obstinate transgreffors, I was fo far from having any delight in punishing; that on the contrary, that direction came from me with the deepest forrow, and arose from the necessary regard I have to the good of your whole church, by procuring their reformation.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you

5. If the incestuous person in particular, has, by his crime and punishment, become a scandal and an occasion of grief, you have your share in it as well as I. I will not take it to myfelf in particular,

ishedre tor we bave If See I Cor: v: 4-5. and xvi. 22i A. D. 67 lar, because I am unwilling any way to bear too hard upon you or him.

> 6 Sufficient to fuch a man is this punishment, which was inflicted of many.

no further aggravate

7 So that contrarywife, ye ought rather to forgive bim, and comfort bim, left perhaps fuch a one should be fwallowed up with over much forrow.

8 Wherefore I befeech you, that ye would confirm your love towards him.

o For to this end

alfo did I write, that I might know the proof of you, whether ye be obedient in all things.

the main purpose of my first epistle.

10 To whom ye forgive any thing, I forgive also; for if I forgave any thing, to whom I forgave it, for your fakes forgave I it in the person of Christ;

Left Satan should get an advantage of us; for we are not ignorant of

his devices.

am well aware, that it is one of his devices for the ruin of mankind. It was he that hurried Judas into despair. after having first tempted him to be treacherous and difhonest.

6. And fince I find you have purfuant to my direction, unanimouflyexcommunicated him, that's enough; if he will repent, we will either his fin or punishment.

7. On the contrary, upon his giving figns of true reformation; I advise you to be tender to him, and restore him again to the communion of the church, left by excluding him too long, you canfe him to despair.

8. Wherefore I earnestly defire of you to show him, that the punishment of him proceeded from a hatred of his crime, not of his perfon, and was only intended for his benefit.

> o. And then when I shall have reformed and restored the offender to the church, and at the fame time proved your obedient temper toward me, I shall have attained

> 10. & 11. Be affured therefore that whatever notorious offender you shall, upon his repentance, unanimously receive again into communion, he has my pardon, which I give him by my apostolical authority derived from Jefus Christ, and out of a tender regard to you; left the devil should take occasion from the severity wherewith fuch a one hath been treated, to drive him to despair. For I

12. & 13. And See a Cor. v. a. co. and zyi. 22.

when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

the utmost uneasiness, left the place, a ately into Macedonia in search of him.

14 Now thanks be unto God, which always caufeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 For we are unto God a fweet favour of Christ, in them that are faved, and in them that perish.

cy, while others embraced it and are faved; yet are my fincere endeavours acceptable to God in respect to all.

are the favour of death unto death; and to the other the favour of life unto life; and who is sufficient for these things? further instance of the real concern I have for you, to shew you that my not coming to you at the time prefixed was not the effect of any disrespect: I tell you, that as soon as I came to Troas, in my way to you, and found there sufficient work to detain me, and Titus not being there to give me an account of the success of my last letter, and of your welfare, I was under left the place, and went immediations.

14. At which place I found him, and received of him a very comfortable account of your church in general; wherefore I bless God for the success he is pleased to bestow on my labours, in propagating the comfortable knowledge of the christian religion.

15. And, indeed, whatever the fuccess of my ministry be, though some (nay the greater part of) men refuse to hearken to the evidence offered for the truth of the gospel, and perish by their obstina-

of ingenuous and well-difposed minds, capable of being easily led into the true faith and means of salvation; while the majority are so obstinate and corrupt, that our utmost endeavours, and the clear-

est evidences we can lay before them, will not prevail with them to love truth, or keep them from destruction. The gospel ministry is therefore a difficult and laborious

E e 3 some out thattombo charge

upout Chap, iv, 2.

A. D. 57. charge; take heed what leaders you follow, for it is not every pretender that is equal to fo great a work *.

> God: but as of fincerity, but as of God, in the fight of God speak we in Christ.

erfion to the christ

17 For + we are not 17 But rely upon me and my as many, which cor- fellow apostles, who do not, like + rupt the word of your new teachers, adulterate and pervert the gospel-doctrines to make ourselves heads of parties, regarding private t gain and applause; but preach them in the

get themielves recommended to you.

fame plainness and purity, in which CHRIST himself delivered them to us; always remembering, that God's all-feeing eye is upon all our ways; and that to him we must give an account of our behaviour in our christian ministry were aboy to smal bad

C H A P. III. to best bas word

What the apostle says of himself and his own fincerity, is to be only taken as a vindication from the aspersion of their false teachers, and not as any needful recommendation of himfelf to theirs, or any other churches. Their conversion to christianity by his preaching and miracles, was a sufficient recommendation. Plain and undisguised preaching best bemonthration of a divine band comes

Note, The word word is used with the article but four or five times in the New Testament, and is then very emphatical, alway denoting, the many, the major part, or all mankind.

I Kannhewooles, Mixing, Selling, bartering for gain. See note upon Chap. iv. 2.

^{*} Ver. 16. And who is sufficient for these things? Beside the paraphrase, which I take to be most agreeable to the main scope of the apostle, there is another way of supplying the sense of this clause, viz. None can answer all the ends and defired effects of his preaching; but still our fincerity of endeavours renders us acceptable to God, as if we had attained them with all men alike.

⁺ Ver. 17. For we are not as many. as of modes the many, the generality, the major part. Which shows that the principles of these factions St Paul wrote against, had spread themselves to a very formidable degree.

comes the gospel dispensation; shewn from a comparison be- A. D. 57. tween it and the Jewish law, in respect of the obscurity and figurative nature of the one, and the plainness and perspicuity of the other. The gospel ministry more bonourable than that of the law. bervent the golocl-doctrines to

tion from you?

1 DO we begin a- 1. BY thus infifting upon my gain to com- own fincerity (Ch. ii. 17.) mend ourselves? or I would not have any of you ineed we, as some or magine I wanted any recommenthers, epistles of com- dations to your church, or needed mendation to you, or your good word to set me off to letters of commenda- any other christian churches; as I find fome of your new teachers

2. My own mind fatisfies me,

and I appeal to the world, whe-

get themselves recommended to you.

2 Ye are our epistle written in our hearts. know and read of all

ther your conversion to the christian religion, by my doctrine and miracles, be not a fufficient recommendation of me as a

true apostle.

3 For as much as ye are manifestly declared to be the epiftle of Christ, ministered by us, written not with ink, but with the fpirit of the living God; not * in tables of stone, but in fleshly tables of the heart.

3. Those evidences, by which you were fully convinced of the truth of Christ's religion, are beyond the applause of any tongue or pen; and are as clear a demonstration of a divine hand, as that of the Ten Commandments written upon the tables of stone * (Exod. xxxi. 18.) And the efficacy of the gospel is as much greater

than that of the law, as can be expressed by comparing that which is written in a book, with that which is imprinted inwardly in the very heart and foul itself.

4. And

* Ver. 3. Not in tables of flone. By the comparison here made use of between the legal and gospel dispensation, it appears that the apostle's argument for vindicating his apostolical ministry in this chapter, was levelled at their teachers of the Judaizing faction, and is continued on through the ivth and vth chapters.

the elevated the reary,

A. D. 57. A And fuch truft 4. And I am affared from have we thro' Christ thence, that God will not only to God-ward :

ministry.

5 Not that we are fufficient of ourfelves to think any thing as of ourselves; but our fufficiency is of God.

6 Who also hath made us able ministers of the new testament, not of the letter but of the fpirit : for the letter killeth; but the fpirit giveth life.

of the ceremonial law, leave us ftill finners, and obnoxious to death and punishment, the spritual and powerful religion of the golbel reftores us to divine favour, life, and THERE THE STATE

happiness.

Bat if, si de and if.

7 But tif the miniftration of death written and engraven in stones, was glorious, fo that the children of Ifrael could not stedfastly behold the face of Moles, for the glory of his countenance, which glory was to be done away.

8 How shall not the ministration of the fpirit be rather glori-

tends Christ and his apostles to be esteemed, who deliver a dispensation effentially good, pure, and spiritual?

justify my fincerity, but will conflantly affift me, and flill give fuccess to my christian

> s. It is upon him, and the power of his spirit, and the doctrines of his revelation, that I rely; not upon any fufficiency of my orun reasoning and abilities, for converting mankind to the belief of the golpel religion.

> 6. His help vouchfafed to me, not my own qualifications, enables me to propagate the doctrines of the new covenant with fuccess; a covenant far exceeding the Mofaic in its doctrines and privileges. For while our breaches of the moralt, and the natural infufficiency

7. & 8. 1 And as the dispensation itself is more excellent, fo the christian ministry is proportionably more honourable than the mofaical priesthood. For if God was pleased to shew a testimony of respect to Mofes, the minister of an imperfect and temporary difpensation, by giving a supernatural brightness to his face, at its first delivery at Mount Sinai; (which brightnefs, like the law he gave, lafted but for a while) how much more honourable do you think God in-

⁺ See Jer. xxxi. 31, &c. Heb. viii. Rom. vi. 4, 15,

stration of condemnation be glory, much more doth the * ministration of righteoufness exceed in glory.

o For if the mini- o. If, I fay, fuch tokens of di- A. D. 57. vine regard attended that lawwhich was defective, and but preparatory to a future and perfect method of falvation; much more honourably must the christian re-

ligion and its ministry be esteemed, which supplies all the defects of the other, and gives full pardon, life,* and happiness, to all true believers; while the lewish law left all that were subject to it under guilt, and liable to punishment.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

II For if that which is done away was glorious, much

more that which remaineth is glorious. 12 Seeing then that we have fuch hope, we use great plain-

ness of speech.

10. & 11. Indeed the difference is so great as to admit of no comparison between a religion and a ministry that is short and temporary, and one that carries fuch internal excellency, as to make it constant and unchangeable to the end of the world.

12. Now this superior excellency of the gospel religion, and affurance I have of fuccessfully preaching it, by the divine affif-

tance, is sufficient to justify that plainness and unaffected freedom of fpeech, with which I deliver its doctrines, and vindicate the honour of its true ministers. And you ought, upon this account, to be fo far from undervaluing, as to respect me the more.

fes, which put a veil over his face, that * the children of Ifrael could not fledfaftly look to the end of that which is aboliflied. El par egod. PURE PART NEW PROPERTY

The Book Shall how t

13 And not as Mo- 13. For we christian apostles, have no occasion to cover the fense of our doctrines, as Mofes did his face. His covering his face, the full lustre whereof the Israelites could not bear, fignified the obscure and typical nature of the law he was about to deliver; the

* Ver. 9. The ministration of righteousness, The directions, of justification, as opposed to condemnation.

A. D. 57. ultimate defign and meaning of which, was not underflood by that people. * roreifer hauntigh end agaband to

> 14 But their minds 14, & 15. Nor indeed do their were blinded: ofor until this day remaineth the fame vail untaken away in the reading of the old teftament; which vail is done away Christ.

15 But even unto this day, when Mofes is read, the vail is upon their heart.

posterity yet understand those types and prophecies of the old testament, which are no way perfectly to be apprehended and fulfilled, but as they relate to Jefus Christ. And by their obstinate disbelief in him as their Messiah, the vail is, as it were, still upon their minds; and they can no more understand the true intent of their law and of the books of the prophets, that are read every

Sabbath-day to them, than they could fee the face of Moses, when he gave them the law.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

16. But as when Moses upon the Mount turned his face from the people towards God, he then took off his veil: So whenever

the Jewish nation shall be converted to the christian faith, by duly and impartially comparing their law and prophecies with Christ and his religion, they will then perfectly fee and understand the true intent and spiritual meaning of them.

17 Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.+

he divine Forces of

17. For Jesus Christ is that Meffiah described and foretold by the Jewish prophets, and his religion and doctrine the full spiritual accomplishment, and ultimate

the reader for the clearest and best explication of this whole chapter. See also his Comment, on 40 Texts, No. 40.

t Ver. 18. Radares and hope mounts [As by the Spirit

tending ut, as preac known tagement to the Apollile's contains

^{*} Ver. 13. [That the children of Ifrael could not ftedfastly look unto, &c. Teos to un arevious, &c. For that (or to denote that) the children of Ifrael did not attend to, or understand, the ultimate defign of the law, that was defigned to be, and is now, abolished.] The expression is plainly intended to denote the effect itself, not the cause of their ignorance. Moles was veiled to denote their ignorance; not that they were made ignorant by his putting on the vail.

fignification of the ceremonial law. From which voke A. D. 57. of bondage this spiritual religion of Christ has set us free: giving us also liberty or deliverance from the sla. very of fin; from the rigour and terror of the law (the ministration of condemnation, and of death, ver. 7, 9.) And withdrawing that vail of ignorance which has covered the hearts of the Jewish nation for fo long a time. Well therefore may fuch a + religion fet its ministers above the vain flourishes of Gentile orators, and the obfoure traditions of Jewish doctors, and make them preach it with a noble freedom and undifguifed plainreis of fpeeching senior ried to the and was side

18 But we all with 18. And thus by a clear underopen face, beholding flanding of the religion of the as in a glass the glory gospel, we preach it to the world of the Lord, are chan- with plainness and simplicity; and ged into the same i- in so doing, we are the true reglory, even as by the presentatives of Christ, our glo-Spirit of the Lord. Fious master, by whose Spirit we and and directed, and are more and more like him who is

light and truth himself. And we, and all good christians, guided by the plain revelation of God's Spirit, and living up to Christ's commands, shall gradually become like to him here in true virtue, and more like him hereafter in glory and happiness. meaning of them.

where the Spirit of the lewish prophets, and his relithe Lord in there .VI gio An H. O me the full iprite

17 Now the Lord 17. For lefus Circift is that

aplilament, and ultimate The Dignity of the Gospel Ministry, and the divine Power attending it, a great Encouragement to the Apostle's conscien-

Ver. 12. 4 That the children of lirael could not fied.

† Ver. 17. [There is liberty.] This liberty [ελευθερια] is either the same with [παξέρησια, ver. 12.] freedom and plainness of speech; or else freedom from the Jewish ceremonies. The latter is the sense of the judicious Dr. Clarke, (Serm. vol. iii. and both fenfes in vol. v. Serm. 17.) To which excellent Sermon upon this text, I may fafely refer the reader for the clearest and best explication of this whole chapter. See also his Comment. on 40 Texts, No. 40.

t Ver. 18. Καθάπερ ἀπὸ Κυριε πνεύμα]ος. __ [As by the Spirit



tious Discharge of it, notwithstanding the Reproaches of his Adversaries; with a Reflection on their false Teachers. Sufferings for Religion, and divine Deliverances from those Sufferings, a plain Proof of a true Apostle. The future Prospect, a Support under Christian Sufferings.

A.D. 57. Y THEREFORE this ministry, as we have received mercy. we faint not:

all the reproaches of my adversaries.

2 But have remounced the hidden things of dishonesty. not walking in craftenefs, nor handling the word of God deceitfully, but manifelration of the truth, commending Elves to every mans confcience in the fight of God.

3 But if our gofpel be hid, it is hid to them that are loft:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glovious gospel of Christ, who is the image of God, should thine unto them.

5 For we preach not ourselves, + but Christ

I. HE due fense then I have of the honourableness of the christian * ministry, and the divine affiftance accompanying me in my fincere discharge of it. is what gives me life and spirit to go through it, under

2. In the performance of which office. I fcorn to make use of those private and unwarrantable practices that fome of your new teachers have recourse to, in order to exalt themselves, and depress me. I defire to recommend myfelf by nothing but the plainness and purity of my doctrine, which will be approved both of God, and of all well-difposed men.

3. & 4. Nor can what I have preached and written to you, be denied to be the pure and fincere gospel, unless by such fensual and profligate men, whose affections are fo wedded to their temporal advantages, that they have no relish of the wife and glorious purposes of the religion of Jesus Christ the Son of God, the image of the Father, and the revealer of his will to mankind.

5. For I have not given the least occasion to any to suspect

of the Lord :] Or by the Lord (viz. CHRIST, who I faid, ver. 17. was) the Spirit. The fense either way is, [That as Christ and his religion is the true spiritual meaning and fulfilling of the Mofaical law, fo his apostles and ministers are in their preaching and office more clear and illustrious, in proportion to the excellency and clearness of Jesus C rift and his doctrine.

* See chap. iii.

+ See note on ver. 3. ib.



fake.I

Christ Jesus the Lord; that I set up myself for a head of A. D. 57and ourselves your of a party, for any private advanservants for Jesus tage, but preach Jesus Christ as the common Lord t and head of

all christians; pretending myself to be, like the other apostles, nothing more than a minister under him, and ready to any kind of service for your edification in his

religion.

6 For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

ly to understand, and preach to the world.

7 But we have this treasure in earthen veffels, that the excellency of the power may be of God, and not of us.

6. His minister, I say, whom, God the Father and Creator of all things, who by his word produced light from darkness, has declared to be the true Messiah, the last and most glorious revealer of his will to mankind; which, by the illumination of the holy Spirit, he has enabled us his apostles tru-

7. These endowments of the Spirit conferred upon us weak and mortal men, fully prove, that the miracles we work, for the confirmation of the true religion. are effects of the divine power,

and have no mixture of human | wildom, or contrivance.

8 We are troubled on every fide, yet not distressed; weare perplexed, but not in de-Spair;

9 Perfecuted, but not forfaken; cast down, but not de-

ftroyed;

8, & 9. And this is further confirmed by that wonderful Providence that attended us under all the disiculties of our ministry, not fuffering us to despair under the hardest calamities; delivering us even when there feems no hope of an escape, and raising us up from the very jaws of death.

10; & 11. And

and his doctine.

| Ver. 7. See 1 Cor. ii. 4, 5.

Ver. 5. [We preach not ourselves,] i. e. not ourselves as Lords, Alla Keuser Inor Kupus, but Christ Jeius as the Lord. I Ibid Aid '1908v, for Jefus fake, or by or through Jefus, i. e. by his commission.

A. D. 57. 10 Always bearing about in the body the dying of the Lord Jefus, that the life alfo of Jesus might be made manifest in our that the body.

II For we which live, are alway delivered unto death for Jefus fake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

furance of eternal life and happinefs.

13 We having the fame spirit of faith, according as it is written, I believed, and therefore have I fpoken;* we also believe, and therefore fpeak;

God in the land of the living; and makes us also to continue to preach the true religion in the midst of the utmost opposition and distress.

14 Knowing that he which raifed up the Lord Jesus, shall raife us up also by Tefus, and shall prefent us with you.

10, & 11. And thus, as the continual fufferings we undergo for his religion, are a conftant refemblance of his death and fufferings for us, and a manifestation of our faith in them: fo the marvellous protection and deliverance we have from them, are a refemblance of his resurrection, and a clear proof, that that faviour who can thus raise us from dangers and death, is himself risen to an endless life and power.

12. So that, while preaching the gospel procures us, the apostles of Christ, persecution even unto death; it gives you that embrace it, a full af-13. For our courage and con-

> flancy under these sufferings is founded upon the fame principle with that of the Pfalmift; * (Pfal. cxvi. 10.) Faith in the truth and power of God, that in the midst of the forrows of death made him declare, he yet hoped to walk before

14. Being perfectly affured, that the God who raifed up the Lord Jesus from the grave, will, one day, in reward of all our fufferings for his fake, raife up us

hope, and courage

^{*} Ver. 13. I believed, and therefore have I spoken .- Note, I will not undertake to determine, whether these words were spoken by David, or by him in the person of Christ. For the latter fentiment, let the reader fee Mr. Pierce's Differtation on this paffage.

and all true christians from death, by the power of the A. D. 57. fame Jefus, who will then prefent us to God his Father, as proper subjects of eternal happiness.

are for your fakes, grace might, through the thankfgiving of many, redound to the glory of God.

16 For which cause we faint not, but though our outward man perish, yet the inward man is * renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

18 While we look not at the things which are feen, but at the things which are not feen: for the things which are feen, are temporal; but the things which are not feen, are eternal.

Try For all things and ry. For your fakes then, as well as my own, I patiently undergo that the abundant these hardships; that the more I convert and bring to the means of falvation, the greater glory and praise may redound to God.

> 16. And upon these accounts, I profecute my ministry with undaunted zeal; and while my body labours under persecution, my mind is fortified with patience and refolution.*

16. Being fully affured, that the fhort afflictions of this life, will be recompensed by a vast reward that bears no proportion to them.

18. And having little or no regard to the fatisfactions of the present visible world, or concern about either its pleasures or inconveniences, its comforts or afflictions, my aim is fixed upon the invifible joys of another; the one being fhort and momentary, the other perfect and eternal.

bot out tent gu bale C HA P.

Wings undertake, to determine, whether their words were thoken by thield, or by him, in the person of Lenning For the latter beniment her the reader fee Mr. Plerce

clus, hall Lord telus from the grave, will

believed and therefore have I foren Wite

^{*} Ver. 16. Is renewed, i. e. The wish, on the mid, on mooduum, with faith, hope, and courage. Chryfostom.

CHAP. V.

The same Argument continued. The Prospect of suture Happiness, and the full Assurance of it by the Gifts of the Holy Spirit animates the Apostle in his Sufferings for the Gospel; and makes him earnestly (though not impatiently) wish to be freed from the Troubles of the present Life. Justifies his Behaviour against the Judaizing Faction. Answers their Prejudices against him, for embracing the Gentile Converts as equally a Part of the Christian Church with themselves; and proves the Reosonableness of his so doing.

A.D. 57. I FOR we know, that if our earthChap. v. ly house of this ta36, 17, 18. bernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2 For in ‡ this we groan earnessly, desiring to be cloathed upon with our house, which is from heaven:

3 If so be that being cloathed, we shall not be found naked.

1. THUS, (I fay *) I patiently endure all bodily afflictions, being affured, that after I have laid down this frail and earthy body, God will invest and adorn me with one that is heavenly and immortal.

2, & 3. In this bodily state I labour under so many pressures and difficulties, as cannot but make me wish, though not impatiently) after that heavenly tabernacle. Especially upon the affurance, that when I leave † this I shall not fail of the other.

4. Indeed,

‡ Ver. 2. In this we groan—Ev reco, i. e. in this (bodily) tabernacle, if it agrees with orders in the first verse; or else to reco may signify now, in the mean while, at this time. So is ois signifies, Luke xii. 1. Acts xxiv. 18. See Noldius in Heb. Partic. [Bezoth.]

+ Ver. 3. Elye, If so be, or since that, evolution, being cloathed (several copies read it endurance, being unclothed.

4 For we that are in this tahernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be fwallowed up of life.

4. Indeed the bodily uneafi- A. D. 57. nesses are such, that if it could be helped, I could wish to be translated to my heavenly and happy manfion, without undergoing the pains of dying, and be releafed from this painful life. A defire which is but natural to one in a mortal and troublesome state

and that is fure of attaining, one day, to a condition of

perfect ease and happiness.

5 Now he that hath wrought us for the felf fame thing, is God, who also hath given unto us the earnest of the Spirit.

5. Nor can we but have our eyes and thoughts fixed upon that happy condition, fince God, who has given us the promife of it, has already given us a perfect earnest and pledge of our future

enjoyment, by the gifts and graces of his Holy Spirit

now conferred upon us.

6 Therefore we 6. This promise and pledge fills are always confident, us with life and spirit under the knowing that whilft hardships attending our ministry, we are at home in the makes us look on this body as a body, we are absent tent only for present reception, and this world as a foreign coun-

try to us, and take heaven for our lasting and proper home.

7 (For we walk by faith, not by fight.)

7. (For thus the prefent flate is a state of expectation, not of enjoyment)

8 We are confident, I fay, and willing rather to be abfent from the body, and to be prefent with the Lord.

8. And while these hopes render me patient and zealous in my Christian ministry, yet they cannot but, at the fame time, fill me with earnest defires, that the journey of life were over, and I were

with Christ in a bleffed and eternal abode.

VOL. I.

g. In.

clothed, i. e. of this body,) "We shall not remain naked, but shall have a heavenly one in its room." Which indeed is the much clearer confiruction, it feeming plainly to be opposed to the incodicada, in the 2d verse,

A. D. 57. o Wherefore we -labour, that whether present or absent, we may be accepted of him.

> to For we must all appear before the judgment feat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

II Knowing therefore the terror of the Lord, we perfuade men: but we are made manifest unto God. and I trust also are made manifest in your consciences.

* Ch. iii. I. 12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that you may have fomewhat to answer them which glory in appearance, and not in heart.

> + it is to God: or whe-

o In the mean while, my utmost endeavours are spent in so discharging my office here, as not to fail as an acceptance with him hereafter.

10 A matter this of infinite confideration to us all: for a day is coming, when every part of our behaviour in these bodies of flesh, must be tried at the great and impartial tribunal of Christ, and receive a reward or a punishment proportionable to the good or chen were silventis evil of it.

11. A due fense of which ters rible and just judgment, renders me the more earnest in perfuading men to embrace the gospel religion, and to believe me sincere in preaching it. How truly I am fo, is perfectly known to God; and I hope I have given you fuch testimonies as may have inwardly convinced you of it

> 12. Nor do I repeat * theie affurances of it, as if I wanted recommendation, or fuspected the good opinion of the found and fober part of your church, but only to stop the mouths of those boasting teachers that would undervalue me, while they have really nothing valuable in themfelves.

13 For whether we 13. Those Jewish zealots are be besides ourselves, so prejudiced at my embracing the Gentile converts as equally

We the regularya, in the id to

⁺ Ver. 13. [Θεῶ, It is to God--- υμῖν, for your cause.] The context in the following verses seems plainly to determine the justness of my paraphrase of this verse.]

whether we be fober, members of the church of Christ A.D. 57. it is for your cause. with themselves, that they reprefent my defence of myfelf in that point, as a piece of perfect madness and distraction. Whether it be so or no, God is the best judge, in whose cause I act. But if this part of my conduct be upon just and good grounds. you Gentile Christians have the happy advantage of it, while they shall be condemned for their rash and uncharitable censures.

that if one died for all, then were all dead:

14 For the love of 14. For the death of Christ ex-Christ constrainethus, tending to the merciful and grabecause we thus judge, cious pardon of all true believers among all mankind, naturally fuppofes that the whole world. Iews

as well as Gentiles, were equally in a state of fin and death, and confequently ought to make us and them conclude the one to be as capable * of the benefits of his fufferings as the other, and obliges us to preach the gof-

pel to them all without distinction.

which live, should not henceforth live unto themselves, but unto him which died for them, and rose again.

15 And that he died 15. And this universal redempfor all, that they tion of Christ ought to disengage all that embrace his religion from all felfish and worldly interests; from all notions of engroffing the mercies of God, and the privileges of his religion to themselves;

(as the Tewish Christians are apt to do); and to promote the propagation of it among all nations, to the honour of that Saviour who died for the expiation of their fins, and has given them a full affurance of pardon and

future happiness by his resurrection.

yet now henceforth know we bim no more.

16 Wherefore hence- 16. For this reason therefore, forth know we no man I look upon no man as the better after the flesh: yea, Christian, upon account of his tho' we have known birth, country, or extraction, or Christafter+ the flesh, for his being circumcifed or not. It is true, indeed, even we the

Ff 2

^{*} Ver. 14. [Then were all dead.] For the particular stress of the apostle's argument here against the Jewish Christians, See my paraphrase on Rom. v. from verse 6, to the end.

⁺ Ver. 16. [Christ after the flesh.] See Rom. ix. 5.

A. D. 57. apostles had once a notion of Christ as of a temporal monarch, a Messiah born and circumcised a Jew, to reign for the glory and spleador of our particular nation. But we have now quite other apprehensions of him

and his religion.

17 Therefore if any man be in Christ, be is a new creature: old things are past away, behold all things are become new.

the case, but a new faith, and a new life.

18 And all things are of God, who hath reconciled us to himfelf by Jefus Chrift, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himfelf, not imputing their trespasses

conciliation.

20 Now then we are ambassadors for Christ, as though God did befeech you by us: we pray you in Christ's stead, be ye reconciled to God.*

21 For he hath made him to be fin for as, who knew no fin; that we might be made the righteousness of God in him.

17. The main thing therefore that makes a true Christian, is the reformation of his mind and practices according to the rules of the gospel. The old notion of being the feed of Abraham, is not

18. &t 19. This is the condition God has now appointed for our obtaining the benefits of his fufferings for the fins of the whole world, Gentiles as well as Jews. Thus extensive is the gofpel covenant, and God has ordained us his apostles thus to declare and preach it to all mankind.

unto them; and hath committed unto us the word of re-

20. All that we pretend to therefore is, to be Christ's ambaffadors and representatives, to exhort and perfuade men in the name of God, and of Jefus Christ, to come in and embrace these gracious terms of pardon and reconciliation to him.

21. Gracious indeed beyond all expression! Since God has given up the innocent and unfpotted Son of his bosom to be a facrifice for our fins; by the atonement whereof we are put into a perfect

capacity of eternal pardon and falvation.

CHAP.

^{*} Ver. 20. [Be ye reconciled to God. Karallays]: Ta 9:3-Make your peace with God.] See Matth. v. 28.

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CHAP. VI.

By the Warnings given in the 14th Verse, &c. the Apostle plainly seems to address himself to the Gentile Converts of the Corinthian Church in this Chapter. Wherein (having before owned and proved them to be true Members of the Christian Church as well as the Jewish ones, Chap. v.) he now exhorts them to live worthy of their Profession; proposing to them the Example of his own Purity, Constancy, and Patience. Expresses his Love and Regard toward their whole Church. Warns them to forbear the Freedoms they took in partaking of idolatrous Entertainments, from the Danger and Inconsistency of such Practices with the Christian Faith and Worship: And from some Passages of the Old Testament.

workers together with him, befeech you also, that ye receive not the grace of God in vain.

care to live worthy of fo holy a profession.

2 (For he faith, I have heard thee in a time accepted, and in the day of falvation have I succoured thee; behold, now is the accepted time; behold, now is the day of falvation.)

3 Giving no offence in any thing, that the ministry be not blamed.

be prejudiced against it, or lose the good effects of it.

a minister under him, I earnestly exhort you Gentile converts, since you have obtained the favour of being the true members of his church, to take all

2. (Remember those words of the prophet (Isai. xlix. 8.), Wherein God the Father declares his acceptance of the Gentile world, as his church, in Christ the Messiah; and that his promise is now fulfilled by our preaching and converting you to the Christian faith. Now is the time for your acceptance with him.)

3. Which office I endeavour to perform with the utmost care and caution, so as not to give the least occasion to any persons to

Ff 3 4. & 5.

- A. D. 57. 4 But in all things approving ourfelves as the ministers of God, in much patience, in afflictions, in necessities. treffes.
- 4. & 5 But striving to recommend myfelf and my doctrine, as a worthy minister of God, by patiently fuffering the worst calamities that can befal me, and with the exercise of the severest mortification and felf-denial.
- 5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings,
- 6 By pureness, by knowledge, by longfuffering, by kindness by the Holy Ghoft, by love unfeigned.

diligent and proper

- 7 By the word of truth, by the power of God, by the armour of righteoufness on the right hand and on the left;
- 8 By honour and dishonour, by evil report and good report: as deceivers, and yet true:

esteemed a deceiver by some, while I conscientiously dispense the word of truth to all.

and not killed;

6. By purity of conversation, by the due improvement of my knowledge of divine mysteries, by long-fuffering and forgiveness of all provocations; by the use of the various gifts of the Holy Spirit, for the real good and benefit of mankind.

> 7. By preaching the pure word of God, and confirming it with miracles; arming myself, like a true foldier, with innocence and righteousness, as a sure guard from affaults on either * fide whether of prosperity or adversity.

> 8. By bearing, with an equal mind, the vile reproaches of defigning and profane, as well as the commendations of fober and confiderate men. Patient to be

9 As unknown, and 9. Contented to be called a yet well + known; as mean obscure person by the undying, and behold we thinking pretenders to wifdom, live; as chastened, while I perform those works that

+ Ver. 9. [Yet well known.] Едизимоноция, celebrated, remarkable.

^{*} Ver. 7. [On the right-hand and on the left;] Alluding perhaps to that perfection of foldiery which confifted in a managing the sword equally with right and left hand. Such a one was called augodizio and wieldizio among the Greeks.

prove me to be divinely inspired. Being daily in the A. D. 57. very fight of death by my fufferings and perfecutions, and vet as often miraculously or providentially delivered from it.

vet alway rejoicing; many rich; as having nothing, and yet poffeffing all things.

10 As forrowful, 10. By living a condition fad and forrowful to outward appearas poor, yet making ance, but full of the comforts of a good conscience, and the joyous hope of a future happiness. Being poor and streight as to the

goods of the present life, while I bestow upon others the truest riches. Seeming, to the lovers of this world, to have nothing, while I am in a fure way of possessing all that is durable and eternally valuable.

- II O ye Corinthi-11. I express myself thus freely ans, our mouth is o- and largely, to encourage you to pen unto you, our imitate my example. Nor do I heart is enlarged. fpeak thus well of myfelf only; but, my dear Corinthian brethren, I think and speak well of you too, with a heart full of good and kind affections toward you.
- 12 Ye are not straitened in us, but ye are ftraitened in your own bowels.
- 13 Now for a recompence in the fame (I fpeak as unto my children) be ye also enlarged.
- 14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteoufness with unrighteousness? what communion hath light with darkness?

12. You have a large room in my heart; but what I have in yours, I fear, is much narrower.

13. Now I entreat you with the tenderness of a spiritual Father, be just in your returns to me, and treat me with filial respect and love.

14. Particularly let the Gentile converts testify this respect by complying with the advices I have given them, not to frequent the idolatrous feasts * of the hear thens, nor do any thing that has the least shadow of a participation in their superstitious rifes:

nor intermarry * with any infidels. For what confift-

^{*} Ver. 14. See I Cor. viii. and x. and I Cor. vii. 39.

A. D. 57. ency can there be between a holy and pure religion, and an impious and idolatrous worship?

> cord hath Christ with Belial? or what part hath he that believeth, with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath faid, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, faith the Lord, and touch not the unclean thing; and I will receive you:

18 And will be a Father unto you, and ye shall be my fons. and daughters, faith the Lord Almighty.

15 And what con- 15. The kingdom of Christ and that of the devil are directly opposite and destructive of each other; and therefore there can be no religious communion between a Christian and a heathen.

> 16. The Christian church is the temple of God, in the most eminent and proper acceptation. And those promises of God, of his living and dwelling among his people, bearing their prayers, and giving his bleffing upon their fervices, are now applicable to you as Christians.

> 17. & 18. And those promises of God to his church, wherein he calls himfelf the Father * and Governor of his people, and them his peculiar children * and fervants, though immediately spoken to the Jewish church, are yet much more completely and truly intended to you the church of Christ the Messiah. Wherefore as this privilege obliged the Jews to preferve themselves from all

heathen conversation, and from the pollution of every unclean thing; much more highly must it now oblige Chriftian people to separate from all impure and false worship, and cleave to him only as the fole object of their adoration and happiness.

CHAP.

of the manufactor of the artists of the Court of

^{*} Ver. 17. and 18. See Exod. xxix. 45, 46. Lev. xxvi. 11, 12. Ezek. xi. 20. xxxvi. 28. xxxvii. 27. Ifai. lii. 11.

CHAP. VII.

The first Verse concludes the Argument of the latter Part of the foregoing Chapter. He then desires the good opinion of their whole Church. Expresses his favourable i houghts and Love toward them. Rejoiceth at their ready compliance with the Orders of his former Epistle, and in the good effects it had on many of them; as he understood by Titus, whose honourable Reception among them, gave him great satisfaction.

I H Aving therefore these promises (dearly beloved,) let us cleanse ourselves from all filthiness of the stesh and spirit, perfecting holiness in the sear of God. the true * church and people of * (hap. vi. GOD, and entitled to all the 16, 17, 18, bleffings and promifes of Christ's religion; consider, dear brethren, how much it concerns you to keep yourselves perfectly clear of

all heathenish vices and impurities, and to improve in all the duties of your most holy protession.

- 2 Receive us; we have wronged no man, we have corrupted no man, we have detrauded no man.
- 2 Let me again + request of all parties among you, to entertain and continue an opinion of me as your true apostle. I have given no occasion for any to do

otherwise. I have wronged and over-reached none of you in my dealings; nor corrupted and imposed upon any, in principles of doctrine, as some of your salse t teachers have done.

- 3 I speak not this to condemn you: for I have said before, that you are in our hearts, to die and live with you.
- 3. I do not repeat this anew as if a condemned or fuspected you, the well-affected part of the Corinthian church, of any ill thoughts of

+ Ver. 2. See chap. iii. 1. and chap. v. 1, &c.

[‡] Ib. [We have wronged no man, &c. divirtifui res veuda resolves.] Here he flings at their false teachers. Chrysoft in Loc.

A. D. 57 of me. For as I have all along * professed, I have so just a sense of your respect for me, that I could live and die with you.

- 4 Great is my boldness of speech towards you, great is my glorying of you, I am filled with comfort, I am exceedingly joyful in all our tribulation.
- 5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every fide; without were fightings, within were

6 Nevertheless, God that comforteth those that are cast down, comforted us by the coming of Titus.

7 And not by his coming only, but by the confolation wherewith he was comforted in you, when he told us your earnest defire, your mourning, your fervent mind toward me; fo that I rejoiced the more.

8 For tho' I made you forry with a let ter. I do not repent, tho' I did repent : for I perceive that the fame

4. It is this esteem of you that makes me express myself thus plainly and roundly to your whole church. In you I glory, and under all my reproaches and afflictions, comfort myfelf with the thoughts and hopes of you.

5. My concern for you fufficiently discovered itself at my first arrival in Macedonia, when I lay under the utmost uneasiness; partly from the opposition I met with against my doctrine, and more especially from the dread I had that your false teachers should fill pervert you and gain credit in your church.

- 6. But GOD, the comforter of the afflicted, relieved me from those fears by the account that Titus gave me of you, at his arrival there.
- 7. For it was not his presence only that rejoiced me, but the comfortable account he gave of your pious concern at the diforders committed among you, and the earnest regard you had to my advices and reprefentations.

8. Though it might regret me to write fuch a fevere epiftle to you as I did, yet the effects of it are so happy, that notwithstanding the present concern it put you

^{*} Ver. 3. See chap. iii. 1. and verse 12.

same epistle made you forry, though it were but for a feafon.

9 Now I rejoice. not that ye were made forry, but that ye forrowed to repentance: for ye were made forry after a godly manner, that ye might receive damage by us in nothing.

10 For godly forrow worketh repentance to falvation not to be repented of: but

the forrow of the world worketh death.

II For behold, this felf-fame thing that ye forrowed after a godly fort, what carefulness it wrought in you, yea, what clearing of yourfelves: yea, what indignation, yea, what fear, yea, what vehement defire, yea, what zeal, yea, what revenge: in all things ye have approved yourselves to be clear in this

12 Wherefore tho' I wrote unto you, I did it not for his cause that had done the wrong, nor for his caufe

you into, I have no reason to re. A. D. 57. pent the severities of it.

o. Nay, I heartily rejoice that it fo troubled you, as to make feveral of your factious members repent and reform their irregularities. Indeed, I defire to raife none but fuch kind of trouble in your minds; and you have no reason to think so pious a concern could do you any harm.

10. For while an anxious and immoderate grief, at the lofs of worldly things is a most foolish and hurtful passion: This forrow for our miscarriages, that brings us to repentance as the means

and condition of falvation, is a trouble a man can never repent him of, but will feel an eternal good and benefit

> 11. And of this kind of grief is that which the reproofs of my letter have wrought in you; as appears by your diligent conformity to my directions; the earnest endeavours of the found and fober part of you, to clear your-felves of all guilt, by the cenfures I prescribed upon the guilty person *; by your zealous desire * Ver. 11. of rectifying what was amis, and and 12. fear of fuch notorious offences See I Cor. for the future; whereby you have vindicated yourselves, and appear to be a well-disposed people.

12. I am foon reconciled. For the feverity I expressed in my epiftle, proceeded not from any delight I took in punishing the incestuous * offender, nor any partial

matter.

A. D. 57. cause that suffered wrong, but that our care for you in the fight of God might appear unto you.

> were comforted in vour comfort, yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boafted any thing to him of you, I am not ashamed; but as we fpake all things to you in truth, even fo our boafting which I made before Titus, is found a truth.

15 And his inward affection is more abundantlytoward you. whilft he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoice therefore that I have confidence in you in all things.

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done the maintain I took as planting the

pitte, proceeding not trop me

partial kindness for the person injured by him; but from my fincere concern for the credit and good of your whole church.

13 Therefore we 13. This it was that made the account Titus gave me of the reformation my epiftle had made among you, fo exceeding comfortable to me, as indeed it was to him to find it fo, and acquaint me with it.

> 14. Whatever commendations therefore I have formerly given of you to Titus, I find are now verified. And as I have always preached the truth to you, fo I am glad to fay I have faid nothing but truth of you.

> 15. And I must tell you, the respectful manner you received him in, and the regard you paid to the orders he brought from me, have very much endeared you to him.

> 16. Thus the affurance I give myself from this instance, how much respect I shall always find from you, is matter of unspeak. able fatisfaction to me.

> > Stung.

The same of the sa CHAP.

CHAP. VIII.

He exhorts them to a large and speedy Contribution for the poor Christians of Judea; and excites them to it from the generous Example of the Macedonian Churches. Commends the Bearers of this Epifle to them.

I MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:

I. T MUST now defire you, bre- A. D 57. thren, to hafte your charitable * collections for the poor and fuffering Christians of Judea. And to render them the more large and fpeedy, I think it pro-

per to acquaint you with the great + and exemplary liberality lately shown to them by the Christians of Ma-

cedonia, and the neighbouring t parts. 2. & 3. Namely that, under the

2 How that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to their power (I bear record) yea

much entreaty, that

and beyond their power, they were willing of themselves.

4 Praying us with

most afflicting and narrow circumstances, they have been most bountiful to their fellow-fuffering brethren; indeed beyond what they could well fpare, and with the utmost freedom and heartiness.

4. They did it without any folicitations; and instead of my entreating them, they begged of

we would receive the gift,

* Ver. 1. See 1 Cor. xvi. 1, &c.

+ Ibid. [The Xden To Oss, The grace of God. The liberality To Ose of God, i. e. The great liberality.] The name of God joined to any thing, in the Hebrew language, is put to magnify it to the highest degree. [So the cedars of God are the tallest cedars, Pfal. lxxx. 10. Moses was fair before God, i. e. exceeding fair. Acts vii. 20. and chap. x. 4. of this epistle. The weapons of our warfare are devala va Osa, powerful to God, i. e. most powerful. I Ibid. Viz. Philippi, Theffalonica, Beræa.

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ministering to the faints.

> 5 And this they did. rlot as we hoped, but first gave their own felves to the Lord, and unto us by the will of God.

- 6 Infomuch that we defired Titus, that as he had begun, fo he would also finish in you the fame grace alfo.
- 7 Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us: fee that ye abound in this grace also.
- 8 I fpeak not by commandment, but by accasion of the forwardness of others, and to prove the fincerity of your love.

demonstrate yourselves to be of as bounteous a temper as any other Christians.

o For ye know the grace of our Lord lefus Christ, that though he was rich, yet for your fakes he became

A. D. 57. gift, and take upon us me very earnestly to receive their the fellowship of the collections, and be one of them that should take care to convey them to those poor Christians.

- 5. They have perfectly outdone my expectation, not only in fo readily embracing the gofpel at first, but in so generously refigning themselves to my direction ever fince their conversion, to do whatever I judged to be well-pleafing to GOD.
 - 6. This noble example of theirs. put me upon ordering Titus, during his stay with you, to use it as a proper argument to quicken and enlarge your collections for the fame purpose.
 - 7. And I now accordingly entreat of you, once you are become fo eminent in all other gofpel-virtues, and spiritual endowments;* and in other things have shown me fo much regard, not to fail in this admirable virtue of Christian liberality, but to be especially bountiful at this time.
 - 8 I do not indeed command it absolutely from you, nor prescribe how much you shall give, but only recommend it to you from the generous example of other churches, and out of a defire you should

9. Nor need you any other argument to excite you to it, if you well consider the infinite bounty and love of Jefus Christ

* Ver. 7. See I Cor. i. 4. 5, 6, 7. and xii. 8, 9, 10.

poor; that ye through our great Lord and example; who A. D. 57. rich.

his poverty might be though he was the Son of Godand heir of all things, yet conde-

fcended to live the mean and poor life of man to procure us the inheritance of true and eternal riches.

- 10 And herein I gave my advice : for this is expedient for you who have begun before, not only to do, but also to be forward a year ago.
- is Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which you have.
- 12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath
- 13 For I mean not that other men be eased, and you burdened.
- 14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality.
- 15 As it is written, much,

- 10. I must advertise you too, that it concerns you now to do it effectually, as being expected from you, because last year * you professed to set about it, and showed a confiderable zeal and earnestness in it.
- II. By all means therefore be as good as your word, and anfwer your first pretences with the utmost cheerfulness and freedom, according to the best of your abilities.
 - 12. According to every one's abilities, I fay: for the leaft charitable beneficence, if it be but proportionable to a man's power, and from a hearty principle, is accepted of GOD as well as the largeft.
 - 13. & 14. And I have no defign to straiten and oppress you in order to ease other people; but only defire, that what you can afford may keep them from prefent and absolute want; in hope and affurance, that, in another turn, they may do you the same kindness, and so you may be equally beholden to the love and bounty of each other.
- 15. And may be all provided He that had gathered for as fully as the Ifraelites were

^{*} Ver. 10. See 1 Cor. xvi. 2.

A. D. 57. much had nothing over; and he that had gathered little, had no lack.

16 But thanks be to God, which put the same earnest care into the heart of Titus for you,

17 For indeed he accepteth the exhortation, but being more forward of his own accord he went unto

you.

18 And we have fent with him the brother whose praise is in the gospel, throughout all the churches:

only, but who was also chosen of the churches to travel with us with this grace which is administered by us to the glory of the same Lord, and declaration of your ready mind.)

20 Avoiding this, that no man should blame when they gathered their manna (Exod. xvi. 18.) when he that gathered much had nothing over, and he that gathered little had no lack.

16. & 17. And therefore I could not but esteem it a blessing, and am thankful to God for it, to find Titus so ready and willing to come and exhort you to so good a work; for I perceive I need not have much entreated him to undertake what he had so much inclination to.

18. & 19. With whom I have fent that brother * and fellow traveller of mine, fo much famed for his labours in the gospel; and one whom the churches of Macedonia have pitched upon to accompany me with their collections to Jerusalem; a service I undertake purely for the honour of Christ and his religion, and by it shall be able to show my own † and your generous and charitable inclinations.

20. Indeed I never intended to take the charge of fo great a fum

* Ver. 18. [The brother.] Whom some take to have been Mark, others Silas, but most Luke. Of the two latter (especially Luke) it is certain they attended St. Paul in this his voyage to Jerusalem, as appears from Acts xx. and xxi.

† Ver. 19. [My own.] For some copies read it ως θυμιαν ημών It may be also rendered—to recommend your free charity, and make it acceptable. And probably one of the chief reasons of St Paul's going with it, might be, to obviate the prejudices of the Christians of Judea, who might disdain to receive alms of the Gentile Christians that were never circumcifed.

blame us in this abundance, which is administered by us:

fum upon myself alone, but re- A. D. \$7. folved to have some partners joined with me, to prevent my adverfaries from all possibility of

fuspicion, that I appropriated any of it to my own private advantage.

- 21 Providing for honest things not only in the fight of the Lord, but also in the fight of men.
- 22 And we have fent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.
- 23 Whether any do inquire of Titus, he is my partner, and fellow helper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

21. It being my utmost care to give all testimonies of a fincere and undefigning behaviour, not only to God, but to the world

22. Along with them I fend my brother Apollos, that diligent and active man, who though he did not think fit to bring my last * letter to you, yet was ever ready to visit and serve you; but especially now, upon the fatisfaction I have given him of your more unanimous temper and disposition.

23. And if any of your difaffected teachers make any further inquiries about Titus, who and what he is, let them know he is my partner in the ministry. And as to the two fore-mentioned brethren, they are the two trustees of the Macedonian + churches, and + See ver. most eminent ministers of Christ.

24. Wherefore give the churches that employ them a due testimony of your Christian respect, and show them all what just reafon I had to applaud and commend you.

Vol. I.

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CHAP.

* Ver. 22. See I Cor. xvi. 126

CHAP. IX.

Further Exhortations and Encouragements to their charitable Contributions; again advising that they be generous, speedy, and cheerful in them.

* Ch. viii. FOR as touching the ministring to the faints, it is superfluous for me to write to you.

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

† See ch. viii. 18, 19, 22. 3 Yet have I fent the brethren, lett our boasting of you should be in vain on this behalf; that, as I said, ye may be ready.

4 Left haply if they of Macedonia come with me, and find you unprepared, we (that we fay not, you) should be ashamed in

5 Therefore I thought it necessary to exhort the bre-thren, that they would

have been giving *
you, to get your collections for
the poor Christians of Judea ready, carry no suspicion of your
failing in it; for I am so well satissied of your forwardness to it,
that I have boasted of it to the
Macedonian churches, and engaged for your performance, by
the assurances you gave me last
year. And your example has excited many of them to be very liberal.

3. & 4. So that the defign of fending these brethren + to you about it now, is only to advertise you of the time it should be ready at; for fear, if the Macedonian Christians, that come along with me, should find you had not finished it, they should say I boasted too soon, and it should turn to the discredit of us both.

should be ashamed in this same confident boasting.

5. I thought it requisite therefore to send them with this previous notice; which if you carefully observe, your ‡ charity will the

[‡] Ver. 5. [Την ἐυλογίαν ὁμῶν, Your bounty.] This word hath this sense peculiarly in the sacred writings; it answers

go before unto you, and make up beforehand your bounty, whereof ye had no-

the better appear to be a free act, A. D. 57. and not in the least measure extorted from you.

tice before, that the same might be ready as a matter of bounty, not of covetouineis.

6 But this I fay, He which foweth sparingly, shall reap sparingly: and he which foweth bountifully, shall reap bountifully.

6. As to the fum every one should contribute, I leave that to each man's temper, discretion, and ability; only let me remember you in general, that Christian liberality is like the husbandman's harvest; you must all expect to reap at God's hands, in proportion to what you fow.

7 Every man according as he purposeth in his heart, fo let bim give; not grudgingly, or of neceffity: for God loveth a cheerful giver.

7. But whatever any of you give, let it come from a free and hearty disposition to do good; not extorted by shame and importunity; for God does not look upon the gift, but the generous mind of the giver.

8 And God is able to make all grace abound towards you; that ye always having all fufficiency in all things, may abound to every good work:

8. And, to this end, confider, that God is both able and willing to recompense your liberality with a greater abundance of temporal good things; that the more you give, the more you may have wherewithal to exercise and improve in this noble virtue.

9 As it is written, He hath dispersed abroad, he hath given to the poor: his righteousness remaineth for ever.

9. According to those words of the Pfalmist (Pfal. cxii. 9.) where he faith, The liberality * of the good man is not lost and thrown away, but is bleft with plenty here, and remains an eternal benefit to him hereafter. 10. And

to the Hebrew (Beracha) which the Septuagint frequently render a gift or present, Gen. xxxiii. 11. 2 Kings v. 15. and elsewhere.

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* Ver. 9. His righteousness, n dinacorum auls, his liberality.

- A. D. 57. 10. Now he that ministreth seed to the fower, both minister bread for your food, and multiply your feed fown, and increase the fruits of your righteousness.
 - 11 Being enriched in every thing to all bountifulness, which caufeth through us thanksgiving to God.
 - 12 For the administration of this fervice, not only supplieth the want of the faints, but is abundant alfo by many thankfgivings unto God;
 - 13 (Whiles by the experiment of this ministration, they glorify God for your professed subjection unto the gospel of Christ, and for your liberal difiribution unto them, and unto all men.)
 - 14 And by their prayer for you, which long after you, for the exceeding grace God in you.

* See note on chap. viii. I.

15 Thanks be unto God for his unspeakable gift.

10. And may God, the Author of all our bleffings and opportunities of doing good, give you a plenteous reward for all your bounty and beneficence.

- II. And may he enlarge your charitable dispositions, which cause me, and all that know and feel the good effects of them, to praise and glorify him.
- 12. For the good of your Chriftian charity does not terminate in being a comfortable relief to other pious Christians, but in becoming a great argument of his praise and glory.
- 13. Because all those pious sutferers that thus experience your truly Christian spirit, cannot but look up with a thankful heart to him, who is the original Author of your virtues, and of their comfort and refreshment.
- 14. And you, in return, will have their prayers, love, and bleffing, for the exercise of so noble and godlike a * bounty toward them.
- 15. Bleffed be God therefore, for these inexpressible advantages of this charitable temper in you, and all Christian people endowed with it.

CHAP.

CHAP. X.

The remaining Chapters are spent in confuting the Suggestions of their false Teachers who yet stood out against the Apostle; and endeavours to reduce them, both by Threatnings and Persuasions. He here upbraids them for undervaluing him, on Account of the Meanness of his personal Appearance, without duly weighing the Strength of his Doctrine and Writing: As also for their Practice of running from one Church to another: Not for the Sake of converting more people to the Christian Faith, but to pervert such as were already converted by the true Apostles of CHRIST.

felf befeech you by the meekness and gentleness of Christ, who in prefence am base among you, but being absent am bold toward you.

2 But I befeech you, that I may not be bold when I am prefent, with that confidence wherewith I think to be bold against fome which think of us *, as we walked according to the flesh. certain, or designing 1. & 2. Must now again parti-A. D. 57. your new and false teachers; several of which, I find, are yet unreformed by my last letter to your church. They disparage me as a person of a mean prefence, and a little aspect; and one, who while I threaten and fpeak great, have not spirit and courage to execute what I pretend. Let fuch men know, that if I come, and find them in no better temper, I shall certainly do as I fay; and to their cost, convince them they have little reason to call me a weak, or unman. And I befeech them by

* Ver. 2. ['Ως καθὰ σάςχα πεςιπεθεύθας, As though we walked according to the flesh.] Οι ψευδαπόςολοι διεβαλλον ἀυθὸν ὡς
ὑποκριτὴν, ὡς ἀπατεῶνα, και πάντα πεος ἐπίδειξιν ποιεντα. The
false apostles represented Paul as a pretender, and one that
did, and spoke only for show and oftentation, says Ocumemius.] And see chap. i. 17.

A. D. 57 the meekness and humility of Jesus Christ, our great ex-

ample, to confider of it in time.

3 For though we walk in the flesh, we do not war after the flesh.

tions.

4. (For the weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds.)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Chrift :

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

3. For though I am but a man, and never fo mean a one as to bodily appearance; that is nothing to the purpose; I do not perform my apostolical office by human policy and qualifica-

4. & 5. It is neither beauty or stature of body, nor strength of eloquence, nor depth of philosophy, that are the weapons I use for fubduing mankind to the belief of the gospel; but the miraculous evidences of the Holy Spirit, which are arguments far ftronger * than all human reafonings, fufficient to destroy all the towering schemes and lofty flights of human literature; to regulate mens irreligious notions, and reduce them to the faith and obedience of the true religion of CHRIST.

> 6. And let them be affured, that though the great number of those offenders made me suspend my coming, and for a while to forbear my severities; yet now I

have drawn the founder, and greater part of your church into due order and subjection again, I know how to treat them that still oppose and undervalue me; and shall not fail to do it.

things after the outany man trust to himfelf, that he is Christs, let him of himself think

7 Do ye look on 7. Those men look upon nothing but the person of a man, ward appearance? if and catch at his character from the bare external face of some particular actions. Let them look upon the whole course of my ministry.

^{*} Ver. 4. [Mighty through God, Δύνατα τῶ Θεῶ.] my note on chap. viii. I.

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think this again, that as he is Christs, even so are we Christs.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction) I should not be ashamed.

9 That I may not feem as if I would terrify you by letters.

(fay they) are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

think this, that such as we are in the word by letters, when we are absent, such will webe also indeed when we are present.

12 For we dare not make ourselves of the number, or compare ministry, and then see whether I A. D. 57. may not compare with those boasters in point of true Christian apostelship.

8. I must tell them, though I have been hitherto tender in the use of my apostolical power, as being more willing to encourage and win, than to restrain and fright men by my authority; yet I might, without any pride or vain glory, magnify that authority more than ever I yet have done;

9. & 10. And foon convince them I can punish as well as threaten; though they would perfuade you not to value the strength and gravity, and severity of my epistles; because they tell you, when I come in person, I have no mien * nor air of authority, and eloquence to maintain, and carry me through.

affuredly find, that whatever my bodily imperfections be, I shall verify every word of my letters

by my actions.

enter into comparison between myself and those foolish boasters,

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^{*} Ver. 10. [But his bodily presence is weak, and his speech contemptible.] The ancient writers represent St. Paul as a man of a low stature, with mean aspect of body a bald head, and an impediment in his speech. Which testimonies, added to the several expressions of this and the eleventh chapters, make it highly probable, that it was these natural and bodily defects he means by his instrmity and weakness, and his thorn in the steps. See there in chap.

A. D. 57 pare ourselves with fome that commend themselves: but they measuring themselves

by themselves, and comparing themselves amongst them-

felves are not wife.

13 But we will not boast of things without our measure, but according to the meafure of the rule which God hath diffributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as to you also in preaching the gof-

pel of Christ:

15 Not boafting of things without our measure, that is, of other mens labours; but having hope when your faith is is increafed, that we shall be enlarged by you according to our rule abundantly.

16 To preach the gospel in the regions beyond you, and not

to boast in another mans line of things made ready to our hand.

17 But he that glothe Lord.

17. If your new teachers thererieth, let him glory in fore are for boafting, let them, if they can, boast in a regular per-

formanee of the gospel ministry, and in the successes wherewith God has bleffed them in mens conversion to

the Christian faith.

that admire themselves, because they confider no body's accomplishments but their own.

13. Nor shall I insift upon the authority and large extent of my apostolical commission; all I say is, that I am commissioned to be the apostle of the Gentiles; and according to it, have come gradually preaching the gospel to the feveral countries, till I reached you at Corinth.

14. For it is not my method to run abruptly from one church to another, without finishing my work in any, as your new teachers do, but to take them gradually in my travels, and perfect their con-

version as I go along.

15. & 16. And not like them, to come into churches that other men have planted, and then brag and boaft upon other people's labours. I only hope, that as I converted you at first, your progress in Christianity will be so good as to enable me to keep my courfe on beyond your country, and convert still more people to the gospel.

18. For

commendeth himself plauses that men give themselves, is approved, but whom that signify any thing; it is God the Lord commendeth. alone that can duly recommend a Christian apostle, by the gifts of his Holy Spirit, and his blessing upon the work of their ministry.

CHAP. XI.

To preferve the Corinthians in a good Opinion of himself, and a just Sense of his Apostolical Authority, against the Suggestions of the false Teachers; the Apostle enlarges upon one of their chief Institutions, viz. That of not taking Maintenance of their Church. Exposes their Pride and Subtilty, particularly of the Judaizing Part of them. Compares himself with, and justly prefers himself to them, on all Accounts; on his innumerable Sufferings for Christ's Religion, his unwearied Labours in the Church, his constant Cares and Fears for, and his compassionate Tenderness to, all its members.

Would to God you could bear with mc a little in my folly; and indeed bear with me.

Own commendation,

ambition.

2 For I am jealous over you with godly jealoufy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

3 But I fear, lest by any means as the serpent beguiled Eve through

Request therefore of your boasting teachers, and of all that still adhere to them, in my disparagement, to bear with what I am thus * forced to say in my and not interpret it as vanity and

2. I do it purely from the pious care I have of your welfare, that as I have made you a Christian church, the spouse of Christ, I may keep you chaste and uncorrupted in the love of him, and his true religion.

3. For the busy and designing temper of those men, makes me dread you should be seduced from it,

* Chap. x.

A. D. 57 through his fubtilty, fo your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh, preacheth another Jesus whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him.

5 For I suppose I was not a whit behind the very chiefest apossiles.

6 But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things.

7 Have I committed an offence in abasing myself that you might be exalted, because I have preached to you the gospel of God freely? it, by the fubtle infinuations of the fame evil Spirit that drew our first parents into fin.

- 4. You that follow these new teachers, can bear their boastings patiently enough. And indeed, did they propose to you a greater and better Saviour, or preach a more holy and comfortable doctrine, or bestowed any larger gifts of the Holy Spirit upon you, than I have already done, you were in the right in so doing, and in esteeming them as greater and more excellent apostles than I am.
- 5. But this you cannot fay; for I have *spoken* and *done* that which gives me equal pretentions with any other apostle whatever. (See I Cor. xv. 8, 9.)
- 6. For if I be not, in outward accomplishments, the most plaufible and fine speaker, yet have I, by my sincerity in preaching, and the powers by which I have confirmed it, sufficiently convinced you of my complete abilities in the Christian religion.
- 7. As to the distaste they would * seem to take at my working for my livelihood among you,
 and not insisting upon my privilege of maintenance from your
 church;

^{*} Ver. 7. See 1 Cor. ix.

Ibid. [Would feem to take.] For as angry as you are on one fide, Έις ἐλάμβανον, ἐσπανδαλίθηθεῖν. [Yet had I actually been maintained by you, you would more likely have taken it ill on the other fide, fays Occumenius.

church; I hope it was no injury to teach you your Chris-A.D. 57. tian religion of free-cost, and undergo the labours of a trade, to be the more capable of serving you.

8 I robbed other churches, taking wages of them to do you fervice.

9 And when I was prefent with you, and wanted, I was chargeable to no man: for that which was lack-

ing to me, the brethren which came from Macedonia supplied: and in all things have I kept myself from being burdensome unto you, and so will I keep myself.

Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

ri Wherefore? because I love you not? God knoweth.

that I will do, that I may cut off occasion from them which defire occasion, that wherein they glory, they may be found even as we.

false apostles, deceitful workers, transforming themselves 8. & 9. On the contrary, it should rather seem a mark of kindness, that I should receive supplies of other churches, when I was in want, on purpose to excuse you absolutely from it. And I have good reason why I still keep my resolution to do so.

truth of the gospel, I will keep it, and make it matter of glorying and valuing * myself for thus preaching freely to the churches of Achaia.

maintenance from you out of any difgust or dislike to your church. Far otherwise, God knows. But I do it chiesly to stop the mouths of your Judaizing teachers, that pretend (and indeed only pretend †), to preach of free-cost, and to show them I can really do what they make only a pretence to.

13. Those men, while they derogate from my apostleship, are evidently themselves designing and false apostles; having nothing but the

* Ver. 10. See I Cor. ix. from 15th to 19th verse.

† Ver. 12. [Wherein they glory, but had no reason to glory. For says Theodoret, "Εδείζεν ἀυτες λογω κομπάζοντας, λάθεω ζ χεηματίζομένες. The apostle means, [that they hoasted of it, but privately got all the money they could.]

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Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

15 Therefore it is no great thing if his ministers also be transformed as the minifters of righteoufness; whose end shall be according to their works.

16 I fay again. Let no man think me a fool; if otherwise. yet as a fool receive me, that I may boaft myself a little.

17 That which I fpeak, I speak it not after the Lord, but as it were foolishly in this confidence boafting.

fome perhaps may call it vanity and oftentation.

18 Seeing that ma-18. And whereas your Juny glory after the flesh, daizing teachers do so much ex-I will glory also. alt themselves upon the outward privileges of their birth, and extraction from Abraham and the patriarchs, and being members of the ancient church of God by circumcision; I can set myself upon the level with them in those points too.

19 For ye fuffer 19. And I hope those proselytes fools gladly, feeing ye they have gained over to them, yourselves are wife. will pardon my folly in fo doing. fince, as wife as they are, they can bear a great deal more from those false and foolish pretenders.

20. For it is plain they fuffer 20 For ye suffer if a man bring you them to impose upon their underinto **standings**

A. D. 37 into the apostles of the outside and appearance of that facred function.

> 14. & 15. And fince the devil. their grand master, is wont to assume the shape of an angel of light, when he intends the most dangerous deceits; no wonder his fcholars should venture their errors and delufions, under cover of the truly apostolical, and gospel ministry; but they shall one day receive the due recompence of fuch wickedness.

> 16. While therefore fuch hypocrites as thefe can have the face to magnify themselves, you must suffer me to speak more of myself as a true apostle, than otherwife I would do.

> 17. Indeed I have no positive command from Christ to infift thus far upon my own character; I do it from prudential confiderations of the just and necessary occasion given for it; though

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into bondage, if a man devour you, if a man take of you, if a man exalt himfelf, if a man fmite you on the face.

cerning reproach, as though we had been weak: howbeit, whereinfoever any is bold (I speak foolishly) I am bold also.

brews? fo am I: are they Ifraelites? fo am I: are they the feed of Abraham? fo am I:

23 Are they miniflers of Christ? (I speak as a fool) I am more: in labours more abundant, in stripes above measure, in prifons more frequent, in deaths oft.

24 Of the Jews five times received I

forty stripes save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck; a night

ftandings and principles, and to A. D. 57infult their perfons; they refent
not the most abusive behaviour
from them.

21. Thus they patiently permit the very * people that despise and undervalue me, to use them * with the utmost pride and indignity. But as weak and insignificant a man as they represent me; what is there in which I am not able to compare with them?

22. If they be the descendants of Abraham, Jews by birth, by language and religion, so am I.

23. If they boast of their Christian ministry, you may perhaps think me vain, but it is true, if I say, I have far surpassed them in that capacity: witness my unspeakable toils and labours, my innumerable stripes, the many imprisonments, and hazards of

death I have gone through for the fake of Christ and his gospel; trials that they have had little or no share of.

24. & 25. I was whipt five times with thirty-nine + strokes at a time, by order of the Fewish governors. Thrice I was lashed by the heathen officers (Acts xvi. 23.), once stoned (Acts xiv. 19.), thrice shipwrecked, and for

† Ver. 24. See Deut. xxv. 3. Joseph. Antiq. Lib. IV. chap. viii.

^{*} Ver. 21. [Κατὰ ἀτιμίαν λέγω, I speak as concerning reproach,] i. e. either the reproaches and insults those teachers used toward their followers; or such as they treated St. Paul with. I have expressed both senses.

A. D. 57. night and a day I have been in the deep:

> 26 In journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city,

mong false brethren;

27 In weariness and painfulnefs, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Besides those things that are without, that which cometh upon me daily, the care of all the churches.

20 Who is weak, and I am not weak? who is offended, and

I burn not?

a night and a day was toft upon a piece * of wreck before I could get to land.

26. Innumerable have been my dangers and hardships in travels by fea and land, in city and + country, from Jews and Gentiles, and from false brethren of all kinds.

in perils in the wilderness, in perils in the sea, in perils a

27. I have borne the labours of the day, and the watchings of the night: the uneafiness of want, and the voluntary pains of severe abfinence; and have fometimes not had wherewithal to skreen me from cold and nakedness.

28. Nor are these outward and bodily inconveniencies, the whole of my Christian sufferings; still greater and more constant are the inward cares, the jealousies and fears I have for all the churches I have planted.

20. Not a Christian member in any one of them is afflicted, whether in mind or body, but I fympathize with him, make his dif-

temper my own, and bear part of his burden. a foul is perverted, prejudiced, or misled in his Christian principles,

^{*} Ver. 25. So Theodoret, Τετέςι τε σπάφες διαλυθέντος, πάσαν την τε νυκτα κή την ημέρα διετελεσα τη δε κακέισε ύπο κυματον Pegopueros. i. e. the ship being shattered to pieces, he lived a whole night and a day, tost upon a part of its wreck.

[†] Ver. 26. [In perils in the wilderness. Er egupua, in the country.] For so the word signifies very often. It is here opposed to in Tokes, the city. We read of no woods or wildernesses St. Paul suffered in.

principles, but my heart is all on fire with zeal to A. D. 57. ftrengthen and recover him.

30 If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

30. & 31. These are such matters, such sufferings, and such affections as these, may warrant me to boast, if any boasting be at all warrantable. And for the truth of these facts, I appeal to the ever-blessed God, the Father of our Lord Jesus Christ, whose apostle I am.

32. & 33. My very entrance upon my apostolical ministry, was an entrance into a suffering state. For at Damascus, the first place of my preaching, the Roman governor, at the instigation of the obstinate Jews, ordered watch and ward to apprehend me *; but the Christian converts let me down the town-wall in a basket, and so I escaped.

CHAP. XII.

To weigh down still more the Disparagement the false Teachers had cast upon him, the Apostle further prefers himself to them, on Account of the special Revelations that God had wouch fafed to make to him. But instances chiefly in one. He is not pussed up into Pride by these great Favours and Privileges. God had provided him a natural Remedy against such an Abuse of them, viz. A Thorn in his Flesh, his bodily Instrmities, wherewith his wicked Adversaries reproached and mortisted him. Yet he glories in these divine Revelations as manifest Proofs of a true Apostleship. Touches again upon his prudent Resolution not to take Maintenance from their Church. Consutes the groundless Instinuation

^{*} Ver. 32 and 33. Acts ix. 23, 24, 25.

. D. 57-

ation of his Adversaries, that he made private Gains of them, though he apparently refused to take any thing of them. Expresses again his Tenderness toward them, and wisheth he may find no Necessity of punishing their Obstinacy at his next Vifit to their Church.

I IT is not expedi- 1. IT is needless for me to enlarge any further on ent for me doubtless to glory: I will what I have done and suffered for come to visions and the gospel, beyond any of your revelations of the new teachers. But I shall give you one demonstration more of the excellency and truth of my apostleship above theirs, from those special revelations God has been pleased to make me.

- 2 I knew a man in Christ, above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth) fuch an one caught up to the third heaven.
- 3 And I knew fuch a man (whether in the body, or out of the body, I cannot tell: God knoweth:)
- 4 How that he was caught up into Paradife, and heard unspeakable words. which it is not lawful for a man to utter.

- 2. Among feveral of which I shall choose to instance at present but in one. About fourteen years ago, being about eleven * years after my first conversion to Christianity, I was, methought caught up into the third heaven, having a glorious manifestation of the majesty of God made to me, and of the habitation and fociety of bleffed angels and fpirits.
 - 3. Whether, in this manifestation, my foul was still joined to my body, or separately conveyed into that bleffed abode, God only knows, for I am not able to determine it.
 - 4. I can only fay, I was in Paradife, the feat of the bleffed, and had a clear and certain revelation of fuch things made to me, as I am no way able to + express. 5. Though

^{*} So Dr. Whitby placeth it, Anno Domini 46. and to have been made at Lystra, Acts xiv.

t Ver. 4. C'Oux Eger, It is not lawful for a man to utter, or it is not possible, as the word often fignifies; & vous & possi

5 Of fuch an one will I glory: yet of myfelf I will not glory, but in mine infirmities.

ly triumph in them. apt to despise me.

- For though I would defire to glory, I shall not be a fool: for I will fay the truth: but now I forbear, left any man should think of me above that which he feeth me to be, or that he heareth of me.
- 7 And left I should exalted above measure, through the abundance of the revelations, there was given to me * a thorn in the flesh, the mesfenger I of Satan to buffet me, lest should be exalted above measure.

5. Though therefore I had wa- A.D. 57. ved all my own actions and qualifications, yet thefe are fuch divine favours toward me, and teftimonies for me, that I may just-As to myfelf, I boast in nothing but the fufferings and reproaches for which others are

- 6. These I could much longer dwell upon, without any just imputation of folly and vanity, (for they are nothing but truth) but I shall fay no more, but shall refer myfelf to what you and other christians plainly know of me.
- 7. Nay, indeed, GOD has provided against my too high conceit. of myfelf, upon account of thefe favours of divine revelations to me. For along with them I have those natural infirmities and defects * of body, which my adverfaries, those + emissaries of Satan. lay hold of as occasions, (though very unjust ones) to reproach and despise me, and render my mini-Hh ftry

VOL. I.

παραγελιας τιν το, έκ έξον δυναμεί δε άγια άρθεγκου είναι το θείον μηνύει Not unlawful by any divine command, but impossible to be expressed in human language, as they were perfectly divine and heavenly things. Clem. Alexand. Strom. v. p. 586. Or if, by the unspeakable words, appara inpula, and not lawful to be utered, is meant forbidden to St. Paul to mention, or leave in writing, to Christians, it may be probably understood of things relating to the future events that were to fall out in the church, whereof this apostle had some revelation in part; but the full particulars were referved to St John, and are seen in his Book of Revelation. Compare 2 Cor. ii. 3-13. 1 Tim. iv. 1-5. with Rev. i. 1, 2, &c.

* Ver. 7 [A thorn in the flesh.] See Note on chap. x. 10. and Dr Whitby on this place. See also and compare Numb. xxxiii, 55. Josh. xxiii. 13. Judges ii. 3. Ezek.

xxviii. 24.

+ Ibid. [The messenger of Satan to buffet me.] "Aysage Σαίαν ίνα με πολαφιζη, So as that the messenger of Satan bufA. D. 57 ftry contemptible. A thing fufficient to humble and keep me within due thoughts of myfelf.

8 For this thing I 8. And from whence I have befought the Lord found such inconveniences, in the thrice, that it might course of my ministry, that in depart from me. three solemn prayers I begged of Jesus Christ to deliver me from them, for the benefit and freer progress of his gospel.

9 And he f id unto me, My * grace is fufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 9. But his answer was, that the miraculous * powers and abilities of the holy spirit he had conferred on me, were the most proper and sufficient arguments to convince men of the truth and excellency of my doctrine and ministry; and that the more insirm and weak the instrument was, the more plain and illustrious was his divine power that

wrought by it. Upon which confideration I am, for the future, fo far from being ashamed of these infirmities, that I glory in them, as more conspicuous demonstrations of those divine endowments Christ has conferred on me.

10 Therefore

fets, or might buffet me. (Acts xii. 21, 22, 23.) I have paraphrafed this passage, according to the learned Dr. Whitby's interpretation, as the clearest and most agreeable to other passages in these epistles. If the reader does not approve of it, he may chuse that sense which several of the antient fathers, Chrysostom and Œcumenius, &c. give of it. who, by the thorn in the flesh, understand his afflictions and persecutions, which his adversaries, the messengers of Satan, brought upon him. Our translation seems to make the thorn in the flesh the same with the messenger of Satan, which is impossible. For the thorn was given or fent from God, and therefore could not be the melfenger of Satan. The particle ina, therefore is plainly transposed; and should, in natural construction, come before Ayrea. A transposition not uncommon to that of ve, and other parin the parties of the parties of the ticles in the Hebrew.

* Ver. 9. [My grace, &c.] i xins us. My gift, i. e. the gift of the spirit, for demonstrating the truth of his doctrine by miracles.

Therefore I take pleafure in infirmities, in reproaches, in necessities, in per lecutions, in distresses for Christs fake: for when I am weak, then am I strong.

10. Wherefore I patiently en- A. D. 57. dure all the fcoffs and reproaches of my obstinate opposers, all the diffresses and persecutions raised against me for Christ's fake, looking upon that divine power and providence that supports me in, and carries me through them, as

the most absolute argument of the truth and excellency of my cause.

II I am become a fool in glorying, ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, tho' I be nothing.

11. Whatever lengths therefore I have run in my own commendation and defence, they are owing to you; to stop the mouths of your false boasters, and preferve you from being feduced by them. It was your part indeed to have vindicated and commended me, and taken that work out

of my hands; who, though I attribute nothing to myfelf, am yet, by the miraculous gifts and favours of God, upon the level with any other apostle whatever.

12 Truly the figns of an apostle were wrought among you in all patience, in figns, and wonders, and mighty deeds.

12. For the truth whereof I need only appeal to that patience and constancy with which I preached to your church, and those miraculous and fuccefsful performances by which I wrought your

conversion to the gospel.

13 For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

13. What spiritual endowments that any other churches have, were denied to you; or wherein was I wanting to you? I used you in all respects as I did the best of them, excepting that indeed I had maintenance from them, but none from you. And I hope I am to be par-

doned for doing you a favour.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I feek not yours, but you; for the children ought not to lay up

14. I took none of you the first time I was perfonally preaching among you, nor intended it at my fecond coming; which your continued diforders * kept me from ; and I shall hold the same resolution in my third vifit intended you. I look upon you as my fpiritual. A. D 57. for the parents, but the parents for the children.

> ry gladly spend and be spent for you, tho the more abundantly I love you, the less I be loved.

to be flighted and undervalued for my pains.

16 But be it fo, I did not burden you; nevertheles being crafty, I caught you with guile.

more from you by other people.

gain of you by any of them whom I fent unto you?

18 I defired Titus, and with him I fent a brother; did Titus make a gain of you? walked we not in the fame spirit? walked we not in the same steps?

19 Again, think you that we excuse ourselves unto you? we speak before God in Christ: but we do all things, dearly beloved, for your edifying.

fpiritual children, and shall provide for you, without expecting any thing from you.

15. And, as fuch a father to you all, am I free to befow all my instructions on you, nay to lay out all my strength in labours for your good; though the returns I have from some of you be only

16. Some of your defigning teachers indeed, maliciously fuggest, that though I did not take any thing of you myself, 'twas only a cunning setch to draw the per people.

17. Now, whom do these malicious people mean? Did any one person I employed in your church take a farthing of any one of you!

18. I fent Titus, for instance, and another christian brother with him; did either of them do it! Did they not exactly follow my example, and maintain themselves without the least present or contribution from your church?

19. And let no infinuation make you think I am not fincere in what I now fay, or that I fent them, because * I would shift off my own journey to you. As God is true, and as I am an apostle of Christ and his gospel, there is no fuch thing. I did that, as I do

every thing elfe, to win most upon you, and do you the most good.

20 For

^{*} Ver. 19. Chap. i.. 23, 24. ii. 1.

20 For I fear, left when I come, I shall not find you fuch as I would, and that I shall be found unto you fuch as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, fwellings, tumults:

21 And left when I come again, my God will humble me among you, and that I shall bewail many which have finned already, and have not repented of the un20. I deferred my coming, in A. D. 57. hopes of the reformation of your notorious offenders, by my clemency toward them: For I dreaded that if I came at that time, I should be obliged to be very fevere upon feveral of those proud. quarrelfome and factious perfons. An extremity I am loth to come to, and that would render our meeting but very unpleafant to one another.

21. I justly feared, that God. for their obstinacy, had still left those unclean + people in their + r Cor.i. 2. unrepented uncleanness; and that I should have the forrow and mortification of reducing them by methods of sharpness and severity.

odf of normal ballance

cleannels, and fornication, and lasciviousness which they have committed.

CHAP. XIII. is and at on our

He threatens to punish his obstinate opposers, at his next coming among them. In the mean time, exhorts them earnestly to a reformation, and professes he should be right glad to find no occasion to shew the power he has to vindicate himself and punish them. The falutations and conclusion.

THE RESTRICTION OF THE PARTY OF THE PARTY.

1 THis is the third time I am coming to you: In the mouth of two or three witnesses shall every word be established.

R Emember then I make you a third promise to come and vifit you at Corinth'; and my thus repeating my engagements, ought as fully to fatisfy you of the cer-tainty of my performance, as the testimony of two or three witnesses carries a cause in

any court.

2. And

18.

- A. D. 57. 2 I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have finned, an I to all other, that if I come again, I will not spare.
 - 3 Since ye feek a proof of Christ speaking in me, which to you ward is not weak, but is mighty in you.

invested me with.

4 For though he was crucified through * 1 Pet iii weakness *, yet he liveth by the power of God: for we also are weak in him, but we shall live with him by the power of God toward you.

> fufficient to vindicate me, and convince them. 5 Examine yourfelves, whether ye be

in the faith; prove your own felves: know ye not your own ielves, how that Jefus Christ is in you +, except ye be reprobates ?

2. And let your unreformed and fcandalous transgresfors know, That having thus repeated my threats upon them: if I should come and find them in no better mind. I shall certainly be as good as my word, and be hard upon them, be they as many as they will.

3. And fince fome of your false teachers have been fo arrogant, as to challenge me to give fufficient evidences and characters of my apostolical commission, they shall find, to their cost, what power and authority Christ has

4. For as Christ himself, by the infirmities of his human nature was liable to fufferings, and actually fuffered upon the crofs; but by the divine power dwelling in him, was raifed to an endless and immortal glory; fo I that am his true apostle, as weak and afflicted as I am at present, have yet those divine powers conferred upon me that are abundantly

> 5. Let those bufy and factious examiners of me and my ministry, look into and try themselves first, whether they be true christians themselves. They know the rule whereby to try themselves + and their doctrines; or else they are but bad christians indeed. Namely, have you the spirit of Christ

dwelling in you? Do you shew it forth by the fruits of the pirit,

⁺ Ver. 5. Know ye not that Jesus Christ is in you? He ipeaks either to the false teachers, as in the Paraphrase; or else to the Corinthian christians in general; and then the fense is, . [That if they were not convinced, he had preached the true christian doctrine among them, they must be very ignorant christians indeed, and could give but a bad account of their religion.]

foirit, in the virtues of your lives? Or, is the doctrine A. D. 57you teach or embrace the true doctrine of Christ? And has Christ bestowed on you the same power of miracles to confirm it, as he has upon me?

6 But I trust that 6. As to myself, I doubt not, but when I come among them, to ye shall know that we are not reprobates *. show my own apostleship, to be genuine and authoritative by characters plain enough in the punishments I am like to inflict upon them.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates *.

7. In the mean while I pray God none of them may remain fo obstinate, as to give me the fad occasion of showing my authority; I had much rather they should reform, than take the opportunity of proving my power upon them. Let them live and act worthy of

their holy profession, and I am little concerned how low their opinion of me may be.

truth, but for the truth.

8 For we can do 8. Only be it never so severe. nothing against the I must promote the honour of the gospel religion, and cannot neglect

o For we are glad when we are weak. and ye are strong: and this also we wish. even your perfection.

9. It is a much greater pleasure to me, to have my hands held from punishing, by their timely repentance. For it is the spiritual good and benefit of you all that I

chiefly aim at, and most heartily wish for.

10. And therefore I give them this previous notice, to prevent the fevere use of my apostolical authority upon them, which I always endeavoured to manage in fo tender and prudent a manner, as may best answer the wife ends for which Christ invested me with it, viz. the reformation rather than the punishment + of offenders.

10 Therefore I write these things being absent, lest being present I should use tharpness, according to the power which the Lord hath given me to edification, and not to destruction.

II. And

^{*} Ver. 5, 6, 7. Reprobates - Woonsun. See Tit. i. 16. Rom. i. 28. 2 Tim. iii. 8. With the notes on these passages, showing the true sense of this word, and the impropriety of our translation of it, as it mostly founds in our English language. + Chap. x. 8.

A.D. 57. 11 Finally, brethren, farewel ‡: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

not fail to support and bless you.

12 Greet one another with an holy kifs.

13 All the faints falute you.

our Lord Jesus Christ, and the love of God, and the communion of the Holy ‡ Ghost, be with you all. Amen.

> The fecond epiftle to the Corinthians, was written from Philippi a city of Macedonia, by Titus and Lucas.

11. And thus, dear brethren, I take my prefent leave of you. Regulate † and perfect whatever is amis among you, exhort and encourage one another to it; endeavour to become an uniform and peaceable society, and then God, the author of peace and love, will bless you.

12. Salute one another with your usual kiss of love and charity.

13. All the christians of these parts salute you.

14. The favour and love of CHRIST JESUS, the love of GOD the FATHER, and the communion of the gifts of the HOLY ‡ GHOST, be with you all. Amen.

The Second Epissle to the Corrinthians, written from Philippi, a city of Macedonia, by Titus and Luke, Anna Dom. 57, the latter end of the year.

† Ver. 11. Καταρτίζευθε, Be perfect, or be reformed Αναπληαθτε τὰ λείπουλα, Mend πobat is amis. Chrysostom. And see Le Clerc upon this place. Or act suitable to your profession. Dr Sykes on Heb. x. 5.

t Ver. 14. Communion of the boly ghost. Compare Ephef.

i. 17. Col. i. 9. Numb. xil. 29.

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PARAPHRASE

ON THE

ACTS OF THE HOLY APOSTLES,

AND UPON ALL THE

EPISTLES OF THE NEW TESTAMENT.

BEING A COMPLETE

SUPPLEMENT to DR. CLARKE'S PARAPHRASE on the Four Gospels.

WITH A SHORT PREFACE TO EACH EPISTLE;

SHEWING

The Occasion and Design of it; with the several Arguments set at the Head of each Chapter.

AND

A GENERAL INDEX to all the Principal MATTERS, WORDS, and PHRASES of the New Testament, excepting the Revelations.

FOR THE USE OF FAMILIES.

IN TWO VOLUMES.

BY THOMAS PYLE, M. A.

MINISTER OF LYN-REGIS IN NORFOLK, AND PREBENDARY OF THE

A NEW EDITION.

VOL II.

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1795.



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the distributions and group page sinter that this other and THE EPISTLE OF ST. PAUL

TO THE

GALATIANS.

THE PREFACE.

OR the chief observations that are to let the reader into the main argument of this epiftle, I refer him to the preface of the epistle to the Romans. Of those questions which he there sinds to be the subject of them both, this one is more particularly handled in This letter against the Jewish Christians, viz. Whether circumcifion and the full observation of the ceremonial law of Moses were necessary to the salvation of a Christian convert? All I now further observe is, the fame factious and calumniating spirit of these fewish zealots of Galatia, with those of Rome and Corinth, the better to infinuate themselves with some people, they singgested St. Paul to be, at the bottom, a favourer of Vol. II. the

the fewish law; but to others that knew him better, they reprefented the apostle as one not immediately commissioned by Christ, as Peter, James, and John, &c. were; but to be an apostle at second-band: thus derogating from the authority of his commission, and the certainty of his doctrine. This will give the reader the true spirit of the several expressions which tend to vindicate both his apostleship, and the fincerity and confiftency of St. Paul's behaviour in the controverfy handled in this epiftle; as of Chap. i. 1, 8, 9, 10, &c. to the end; the whole fecond, and the twelve first verses of the fifth chapters, with the 13th and 17th ver. of the fixth chapter: in the two latter of which chapters are some practical exhortations, designed chiefly against the animofities and great partialities that this dispute had bred and ripened among them.

CHAP. I.

piftle was written in or about the Year of our . Lord 58.

* This E. The Title * the Apostle gives bimself, levelled against the suggestions of their False Teachers of the Judaizing Faction. wondereth at their Relapse from the true Christian Doctrine of Men's being justified and faved by the Christian Religion alone, into the Jewish Principle of the Necessity of the Ceremonial Law: To cure them of which Prejudice is the main Purpose of this Epistle. His Answer to the Infinuations against the Authority of his Commission +, and the Sincerity of his Preaching.

+ See the Preface.

A. D. 58. I PAUL an apostle, not of men, neither by man, but by * Jesus Christ, and God the + Father. who raifed him from the dead.

I. I Paul who am a Christian apposite, nor by any favour or authority of men, nor receiving my commission by the choice of the other apostles, as Matthias did; but having it from the extraortraordinary * and express revelation of Jesus Christ A. D. 58 himself, and God the + Father who raised him from * Acts ix. the dead ; xxii. &

2 And all the brethren which are with me, unto the churches of Galatia:

3 Grace be to you and peace, from God the Father, and from our Lord Jefus Christ.

4 Who gave himfelf for our fins, that he might deliver us from this present evil world, according to the will of God and our Father:

xxvi. chap. 2, 3. Send this epiftle to the Acts xxit. churches of Galatia, wishing you 14, 15. all favours and bleffings from God the Father, and our Lord Jefus Christ; as do also the Christian brethren that are with me here at Rome.

4. Wishing you, I say, the bleffings of Jefus Christ, who, according to the merciful and gracious purpose of God, and the predictions of his prophets, gave himself a facrifice for our fins, to redeem us from the punishment and con-

demnation that is justly to fall upon the vicious and obstinate unbelievers || of the prefent age.

ry for ever and ever. Amen.

6 I marvel, that ye are to foon removed from him that called you into the grace of Christ, unto another gospel.

5 To whom he glo- 5. For which mercy be he praised and glorified for ever and ever! Amen.

6. He therefore being the only Saviour by whom we obtain pardon and redemption, I am amazed to hear you should, so foon after your conversion, be thus changed in your belief of this grand article, and be brought to embrace the necessity

of observing the Jewish ceremonies, as a Christian doctrine; whereas there is no fuch matter. The Christian religion is the only sufficient foundation of your justification and happiness.

B 2

7. There

Ver. 4. From this present evil world, or rather diong, the present age. The sense being the same with that of Acts ii. 47. this untoward generation.

A. D. 5%. 7 Which is not another; but there be fome that trouble you. and would pervert the gospel of Christ.

7. There can be no other: nor could you have been perfuaded there was, unless by the fly infinuations and false suggestions of defigning men; whose art and business is to pervert the gospel doctrine, and model your principles to their own private interests and ambitious

purpofes.

8 But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be * accurfed.

8. The better to gain their ends upon you, those Judaizing teachers would have you believe, that not only Peter and the other apostles, but I myself also do sometimes preach up the Jewish law, as abfolutely necessary along with the

Christian faith. So far from it, that I now folemnly pronounce, were any one apostle, nay, or (were it poffible) should an angel from heaven be supposed to preach * Ver. 8,9 a thing fo contradictory to the doctrine I at first deliver-

Rom. ix.3. ed to you, he ought to be rejected and called * accurfed.

T Cor. xvi.

9 As we faid before, fo fay I now again. If any man preach any other golpel unto you, ‡ than that ye have received, let him be * accurfed.

10 For do I now perfuade men, or God? or do I feek to please men? for if I vet pleafed men, I flould not be the fervant of Christ.

9. And, to show you I speak it not hastily, but with all deliberation and fincerity, I repeat it again, should an apostle, or even an angel, preach any thing fo derogatory to, and wide of, the true gospel doctrine, let bim be * accursed.

10. As to my felf, should I do it, I know it would gain me the favour of a fet of men, the Jewish zealots; but I hope you have no reason to think the design of my ministry is to curry favour with men, but to discharge my duty to

God, as his faithful apostle; which I could never do by that method; and were that my principle, I need never

[‡] Ver. 9. Any other gospel than that ye have received. wae a agendesto, any thing befide or more than ye have received from the apostles: viz. any thing as necessary to salvation.

to have turned Christian*, and suffered so much as I A. D. 58.
have done for the sake of that profession.

* Chap. v.
12. & vi.

you, brethren, that the gospel which was preached of me, is not after man.

received it of man, neither was I taught it, but by the revelation of Jefus Christ.

13 For ye have heard of my converfation in time patt, in the Jews religion, how that beyond meafure I perfecuted the church of God, and wasted it. ragement of my apostolical commission, or my doctrine, because it may not suit with their prejudices or designs; be you fully affured, I received my commission from no man, from no other apostles, but had both that and the doctrine I preach, ed to you, from the immediate revelation of Jesus Christ himself.

think fuch a bigot as I should be converted at all, much less turn an apostle of his religion, by any but extraordinary means. For you must have heard what a raging zealot for the Jewish religion I formerly was; and how I perfecuted the

Christian faith with uncommon fury and cruelty.

14 And profited in the Jews religion, above many my equals in mine own nation, being more exceedinglyzealous of thetraditions of my fathers.

pleased God, who separated || me from my mother's womb, and called me by his grace.

Son in me, that I might preach him a-mong

14. I was, you know, noted above any men of my age and standing, for learning in, and zeal for, the Jewish traditions and doctrines.

15, 16. My conversion therefore is wholly attributed to a divine and extraordinary favour originally intended to me by God. And, accordingly, when it pleased God thus miraculously to convert and commission me to be a preacher of his gospel to the Gentile world, I

|| Ver. 15. Who separated me from my mother's womb. See Jerem. i. 5.

A. D. 58. mong the heathen, immediately I conferred not with flesh and blood:

> 17 Neither went I up to Jerusalem, to them which were apostles before me, but I went into Arabia and returned again unto Damaicus.

to none of the apostles for their warrant or instructions how to perform my office. 17. I addressed myself to none

made my application to no man,

of the apostles at Jerusalem, who were ordained to that office before me; but from Damascus, the place of my conversion, I retired into Arabia, and returned thither again, and preached the gospel, without

any order or authority from any of their college.

18 Then after three years I went up to Jerusalem, to see Peter, and abode with him fifteen days.

18. Indeed about three years after my conversion, I went to Jerufalem, where Barnabas brought me to Peter, who readily owned me for his fellow apostle, upon

the account I gave him of the manner and circumstances of my call to that office; and with him I flayed, not to receive any authority from him, but only to converse with him, for about fifteen days.

10 But other of the apostles saw I none, fave James the Lord's brother.

19. The only person of note I faw, befides Peter, was James the Just, our Lord's kinsman, and bishop of Jerusalem. So that I could not be supposed to derive my commission from

the apoltolical college. 20 Now the things which I write unto you, behold, before God, I lie not.

20. (And for the truth of these facts I appeal to God, the Author of truth itself.)

21 Afterwards I came into the regions of Syria and Cilicia.

21. After this short stay at Jerusalem, I went upon the exercise of my office into Syria, and preached at Cefarea (Acts xxii. 17, 18.) and at Troas in Cilicia (Acts ix. 30. xxii. 3.)

22 And was unknown by face unto the churches of Judea, which were in Christ.

22. All which time neither the churches of Jerufalem, or of the rest of Judea, they nor their apostolical ministers, had ever seen, or had any perfonal knowledge of me.

23 But

23. All

23 But they had heard only, That he which perfecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me. by accounts they had from abroad, that the great perfecutor Paul was turned a preacher of the very go-fpel he had fo perfecuted.

24. For which marvellous conversion in me they rejoiced, and blessed God.

CHAP. II.

He proceeds further to clear himself of the Imputation of ever having preached up the Necessity of Circumcision and the Ceremonial Law. And to vindicate his Apostolical Commission. Proving both those Points * from his next Journey * See the to Jerusalem, his Management of Titus, his Reception from Presace. the Apostles, his Behaviour there, and at Antioch, with Peter, and from the Inconsistency of supposing He should preach such a Dostrine

THEN fourteen years after I went up again to Jerusalem with Barnabas, † and took Titus with me also. falfity of their + fuggestions, + Chap. i. and the immediate authority of 18. my apostleship, let me remember you, that eleven years after my former journey to ferusalem,

which is fourteen years after my first conversion, I went thither + again, and took Barnabas and Titus along with me.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were 2. I then went by the special appoinment of God, and gave the apostles that were there a full account of the doctrines ‡ I had been ‡ Acts xv. preaching to the idolatrous as well4. 12. as proselyte Gentiles, as I received B 4 them.

in vain.

A. D. 58 were of reputation, them from Jesus Christ, and of the left by any means I fuccess of my ministry among them. should run, or had run I gave this account only to some of the chief apostles and governors

of that church, and to them too in private, not out of diffrust of my doctrine and behaviour, or want of their information; but only to prevent the scandalous reports the Judaizing faction might raife upon me, to the difparagement and hindrance of the further fuccess of my ministry: For these zealots, even of the converted Jews, were not as yet in any temper to hear of Christianity being preached to the idolatrous Gentiles.

3 But neither Titus, ing a Greek, was compelled to be circumcifed:

3. And in this whole affair I who was with me, be- was fo confistent with myfelf, and just to my own principle, that though Titus that went with me was a Gentile born; yet at his con-

version to Christianity, and his ordination to the ministry, I never infifted on his being circumcifed; nor did the apostles, to whom I carried him, require any such thing; which, it is plain, both they and I should have done, had we thought the observation of the ceremonial law necesfary to the justification of a converted idolatrous Gentile.

4. And that because of false brethren unawares brought in, who came in privily to fpy out our liberty, which Acts xv. we have in Christ Jefus, that they might bring us into bondage.

4. I kept Titis uncircumcifed, and carried him so to the apostles, on purpose to show my sentiments were quite opposite to those false Fewish zealots that came to Antioch *, and infinuated themselves into our affemblies there; with a defign to catch at, and oppose the

doctrine I preached, and to bring all you Gentile Christians to embrace the unnecessary slavery of the Jewish ceremonies.

5 To whom we gave place by fubjection, no not for an hour, that the truth of the gospel might continue with you.

5. For though I am willing to yield to any indifferent thing for the present, in compliance with the weakness and prejudices of men; in hopes the fooner to draw them off from them*; yet, to thefe false

zealots, that fo furiously infifted upon the absolute necessity of the Jewish law, I never yielded an inch,

but maintained the Christian religion to be the Sufficient A. D. 58. and only condition of a Christian's justification and happiness.

6. But of these, who feemed to be fomewhat, (whatfoever they were maketh no matter to me, God accepteth no man's person), for they who feemed to be somewhat, in conference added nothing to me.

6. Thus I behaved myself to those zealots. And as to the difparagement your false teachers are pleased to cast upon me, and their fetting up Peter*, James, or John, as apostles far greater than I; be they as great as they will, their eminency makes me neither greater nor lefs. God, who made us all equally his apostles, looks not

upon present and external reputation in the church. In the meantime, when I gave those eminent men the account of my doctrine, and proceedings in my ministry with the Gentile Christians; they could find no fault, pretended to correct nothing, nor to instruct me in any

point that I did not know as well as themselves.

7 But contrariwife, when they faw that the gospel of the uncircumcifion was committed unto me, as the golpel of the circumcifion was unto Peter:

8. (For he that wrought effectually in Peter to the apostleship of the circumcifion, the same was mighty in me towards the Gentiles).

9. And when James, Cephas, and John, who feemed to be pillars, perceived the grace that was given unto

7. But, on the contrary, upon the testimonies I gave them of as fufficient a call to preach the gofpel to the Gentile world, as Peter in particular, or any of them had to preach it to the Jewish nation, they highly approved of what I had done.

8. (And indeed well they might; for God had endowed me with as miraculous powers and evidences for the one, as he had them for the other).

9. Accordingly those three leading apostles, being fully satisfied both of my office, and the method and fuccess of my preaching, did, with great respect, own me and my

^{*} See Ver. 9. and see the Paraphrase on 1 Cor. ix. 20.

A. D. 58. me, they gave to me and Barnabas the right hands of fellow-fhip, that we should go unto the heathen, and they unto the circumcifion.

that we should reremember the poor, the same which I also was forward to do.

* See Acts Christians of Judea.*

xix. 21.

xxi. 4. 10,

11 But when Peter

xxi. 4. 10,

11. 12. &c. was come to Antioch,

11 Cor. xvi. I withstood him to

2 Cor. viii. the face, because he

&xix. was to be blamed.

when be would once have diffembled, and flinched from it at Antich, I flood my ground, and freely and boldly upbraided him with his infincerity.

12. For before that

Acts xv. certain came from
James, he did eat with
the Gentiles; but
when they were come,
he withdrew, and feparated himself, fearing them which were
of the circumcision.

my fellow traveller Barnabas for apostles as fully commissioned to convert the Gentiles, as they were toconvert the Jews; and concluded, we ought to go on in that ministry, in the same manner as we had begun.

to me, at parting; they only requested of me to collect some charities among the converts I made, for the relief of the poor; a thing I was very ready to do.

11. Thus far Peter and I entirely agreed: And so constant and steady was I to this doctrine of the nonecessity f the ceremonial law, to the Christian converts, that

zealets came to Antioch + with a pretended authority from James and the apostles at Jerusalem, and cried up the necessity of the Jewish law; Peter was as free and familiar with the Gentile Christians (who were proselytes to the Jewish worship of the true God,

though not circumcifed) as I myself was. But when they had spread their notions, and possessed the minds of some people, be grew shy, and avoided the conversation of the uncircumcifed Christians, for fear of disgusting the Jews, and these zealots of the Jewish converts.

I3 And the other Jews dissembled like-wife with him, info-much that Barnabas also was carried away with their dissimulation.

14 But

13. And by his example, feveral other of those converts did the same; and even Barnabas himself began to give in to that way of dissimulation, to the great discouragement of the Gentile Christians.

14. Such

that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

Jews by nature, and not finners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law for by the works of the law shall no slesh be justified.

17 But if while we feek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid *.

the main defign of the gospel religion I could not bear; but demanded of Peter in plain terms, before all the Judaizers, how he, that was originally a Jew, but now turned Christian, and had forsaken the ceremonial law himfelf, could ever answer it, to encourage the Gentile Christians to believe it was obligatory upon them, that were never Jews at all; directly contrary to his own principle and practice?

15. & 16. For furely, faid I, if we that were born and brought up in the Jewish religion, being now convinced of its infufficiency to justify us, have left it, and embraced the Christian religion, as the only fufficient means of pardon and falvation; it must be most abfurd for us to imagine that the Gentiles, that were never brought up in it all, should be now obliged to it, after their conversion to Christianity. It is plain, you countenance this for no real advantage to them; for you and we all own, the law can justify no man, now after the revelation of the gospel; but the gospel alone can fully do it.

17. On the other fide, do but confider the consequence of this principle: A Christian that relies still upon the Jewish law for his justification, must allow himfelf to be still in a state of guilt and fin (for the law leaves us all so). Which is as much as to

fay,

A. D. 58. fay, that Christ, our Redeemer, has given us a dispensation that leaves us but where we were, viz. in an unpardined and unjustified condition: which God forbid any

Christian should hold *!

18 For if I build a-18. For it is evident beyond exgain the things which ception, if after having taken up-I destroyed, I make on me the Christian profession, as myselfa transgressort. the means of this justification, I run back again for it to the Jewish law, I am but where I was, an unjustified sinner; and act just like a foolish man that pulls down his house to make it better, and then builds it up again with the very fame materials, just as it was, upon its old foundation +.

19 For I through live unto God.

19. Let others think and act as the law am dead to they will. I know that by the the law, that I might very tenour and defign of the Tewish law itself, a Christian is

now as perfectly free from its obligation, as a woman is \$See Rom. from her marriage contract at her husband's death ‡; fo vii to ver that even a Jewish Christian, much more a Gentile one, 7. iii. 21. is bound to nothing but the observance of the Christian --- vi. 3, 4.

religion, as the true service of God.

20 I am crucified with Christ. Nevertheless I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do

20. By this new dispensation of Christ, I am dead to the ceremonial law, and the law to me. The life I now live is no longer the life of a Jew, but the obedience of a Christian, to that Saviour and Redeemer, who fo loved me as to give himself for a full fatisfaction for all my fins.

21. For

fetting up that law which I allow God has abolished.

^{*} Is Christ the minister of sin? Or else thus with Occumenius, If the law be obligatory still, then we Christians are transgressors, in not adhering to it; and do we think that Christ would enjoin us to sin against a divine law? God forbid! But I choose the paraphrase as the most natural sense. Or lastly, It may be read without an interrogation, thus, If we be finners in seeking to be justified by Christ, then Christ is the minister of sin. † I make myself a transgreffor, i. e. says Chrysostom, by

the grace of God: for if righteoufness come by the law, then Christ is dead in vain.

war water much profess a Minter and and another

21 I do not frustrate 21. For my part I shall never A. D. 58. countenance a doctrine that fruftrates the main and merciful defign of the Christian covenant. For it is clear, could the Jewish law have justified and faved

us, there had been no need of Christ's death; nay, and if that law has any part in our justification, then bis death was infufficient of itself for it.

CHAP. III.

The Apostle having absolutely cleared himself of having ever preached up the Necessity of the Ceremonial Law to Christian Believers; comes now to argue directly against that Principle of the sewish Zealots. His first argument taken from the miraculous Gifts of the Holy Spirit conferred upon Christians. His next, from the Case of Abraham's Justification; proving all true Christians, whether circumcifed or not, are accepted and pardoned upon the same Faith and from the same Promile that justified that eminent Patriarch; and not at all from the Observance of the Jewish Law. The Jewish Zealots object, To what purpose then was the Law given? He anfivers it : Shows the Law to have been only preparatory to the Gospel, and that all Believers, Gentile and Jewish, are to be faved by the Christian Religion alone.

1 O Foolish Gahath bewitched you, that you should not obey the truth, before whole eyes Jefus Christ of their brun, were

Foolish Galatians, who is it, or by what magical arts have they deluded you from this fundamental article of the Christian faith, viz. That the gospel religion is sufficient for Sal-

vation without the Mofaical law ? A. D. 58. Christ * hath been evidently set forth, cru- You that have had the crucified cified among you? Jefus reprefented * to you as the only Redeemer of mankind, with as much earnestness and clearness as if you had seen him hanging on the crofs before your eyes?

> 2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

2. Nor have you only beard his true doctrine, but had it confirmed to you by fuch powers and gifts of the Holy Spirit conferred. on you, as were never before feen in the church of God. Now let

me argue with your Jewish zealots, from these very endowments, in the first place. Were they conferred on you upon any confideration of your observance of the Mosaical law, or as you were Jews? Was it not absolutely on account of your becoming Christian disciples.?

2 Are ye fo foolish? having begun in the Spirit, are ye now made perfect by the

3. How weak and foolish a proceeding is this, for men to lay the foundation of their pardon and happiness in the Christian religion, as demonstrated by fuch e-

vidences of the Holy Spirit, and then run back and build upon the ceremonial law, which they before allowed to be fo external and carnal a dispensation, as to be infufficient for it.

4 Have ye suffered fo many things in vain; if it be yet in

fidering better.

4. And then, to what purpose have you endured fo many perfecutions for the fake of your gospel profession, if you now lose all its happy privileges, by relinquishing the main articles of it? But I hope you will prevent that by con-

5. I fay

^{*} Ver. 1. Hath been evidently set forth. weosygupn was before described and represented to you: Viz Before ever these Jewish notions, of the necessity of their law, were heard of amongst them.

5 He therefore that ministreth to you the Spirit, and worketh miracles among you, doth he it by the works of the law, or by the * hearing of faith?

fuch miracles for your conversion, and conferred the power of working them upon several members of your church; did I do it as a Jewish teacher, or had the least regard to the ceremonial law? No, it was purely as a gospel minister,

and as you were Christian professors. Wherefore, as this earnest and pledge of your justification was not in the least owing to that law, neither can the thing it

felf be.

6 Even as Abraham ‡ believed God, and it was accounted to him for righteoufness;

7 Know ye therefore, that they which are of faith, the same are the children of Abraham. 6. & 7. In the next place, Can any of those who are so zealous for the Jewish rites, desire to be justified and accepted of God, upon a better foot than Abraham the very father ‡ of the Jewish nation was? Now, it is certain the Christian faith is that very principle of believing God's revelation and obeying his will, that

obtained him his justification; and whoever he be, whether Jew or Gentile, that so believes in God through Christ the Messiah, is the spiritual son of Abraham, and has a right to the promise made to that great patriarch.

8. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel

8. For it being the original and gracious design of God to save the Gentiles, as well as the Jews, by bringing them all, one day, under the Christian covenant; you are

A See the same argument in Rom. iv.

^{*} Ver. 5. The hearing of faith. The word hearing fignifies either the doctrine of faith, i. e. of the gospel, or else obedience to the faith. In this former sense, it is the same as in. Is. liii. 1. Lord who hath believed our report, (Heb. our bearing, i. e. the doctrine heard.) From whence St. Paul probably took it.

A. D. 58. gospel unto Abraham, are to understand that special blessing promised to Abraham (Gen. faying, In thee shall all nations be bleffed. xii. 3.) to be meant of Christ, who was to be born of bis family, and become the Saviour of all nations that would embrace his religion.

9. As therefore it was faith in 9 So then they which be of faith, are bleffed God that justified Abraham, so is withfaithful Abraham. it faith in Christ, and obedience to his religion, that faves all Christians, and the ceremonial law has no hand at all in it.

10 For as many as are of the works of the law, are under the curse: for it is written, Curfed is every one that continueth not in all things || See Deut. which are written in xxvii. 26.the book of the law

Rom. iii. to do them. 20. VIII. 3.

Heb. 10.

II But that no man is justified by the law in the fight of God, it is evident: for, The just shall live by faith.

12 And the law is not of faith: but, the man that doth them shall live in them.

land of Canaan for its reward; but fin and guilt was was the effect of the transgression of any one of them.

13 Christ hath redeemed us from the curse of the law, being made a curfe for us: for it is written,

Curfed

10. For indeed, that law is of quite a different nature from one that is to justify and fave man kind: It is a most fevere dispenfation, abounding in duties and injunctions, and laying all under guilt that breaks | any one of them; but provides no fufficient atonement to clear their consciences of that guilt.

11. & 12. And accordingly, the prophet Habakkuk afcribes the justification of all good men to religious faith in God. Whereas the ceremonial law puts it not upon that principle, but infifts on an exact and rigid observance of all its numerous rites and precepts; proposing the promised

13. Now from this severe difpensation, and from the guilt of. our numberless violations of its injunctions, has Christ our Messiah redeemed I us by his death; whereby

‡ Redeemed us ¿žayoguos»; Has brought us out—as from a flavery. Or has delivered us from it as effectually, as if he had paid down a price for us. Compare 2 Tim. ii. 26. 1 Pet. i. 18, 19. with Deut. vii. 8. Exod. vi. 6. Deut. xxxii. 6. 2 fam. vii. 23.

Cursed is every one whereby he suffered the curse, in A. D. 58. that hangeth on a our stead, agreeably to the words tree *:

of the law (Deut. xxii. 231) which call banging on a tree an * accursed death.

14 That the bleffing of Abraham might come on the Gentiles through Jefus Christ, that we might receive || the promise of the spirit through faith. 14. And thus the grand promife made to Abraham, of his feed being a blessing to all nations, is fulfilled in Christ; and makes it plain, that as his death was the sole and sufficient expiation for the sins of both Gentiles and Jews; so it is the embracing of his religion alone

that procures all Christians these gifts and graces promised to the church of the Messiah: and the ceremonial law contributes nothing towards it.

after the manner of men: though it be but a man's covenant, yet if it be confirmed, no man difannulleth or addeth thereto. 15. Thus the Christian covenant is grounded on Abraham's promife. Now common equity, even in human affairs, makes it utterly unlawful to any man to cancel or alter a covenant, will, or contract, that is once regularly made, and duly

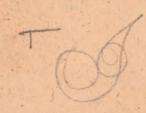
ratified. How much less should any person dare to break or change the solemn covenant of God!

16 Now to Abraham and his feed were the promifes made. He faith not, and to Vol. II. feeds,

by preaching up the absolute necesfity of the ceremonial law to Chrifian people, are evidently guilty of C this

* Made a curse—Cursed. Christ was not accursed of God, in the proper sense of that phrase; but by being crucified, was in the esteem of the Jews, the same polluted and abominable thing that, by their law, all persons were that were hanged as malesactors. As Le Clerc well observes.

| Την επαγεκίαν τε ανεύματω. The promife of the Spirit, i. e. Either the spiritual blessings promised to Abraham in general, or else the particular gifts and endowments of the Holy Spirit on the apostles and the primitive church, called emphatically, the promise, Acts ii 32. and xiii. 32. and the promise of the Father, Acts ii. 33. i. 4.



A. D. 58. feeds, as of many; but as of one, and to thy feed, which is Christ.

this crime. For it is clear, the promife made to Abraham was meant of one particular person, that was to be born of a particular branch of

his family. Christ was the Saviour promised, of Isaac's line; and it was not every one that should be merely * See the * born of Abraham, but only fuch as should be members fame argu- of the church of this Messiah, that were entitled to his ment, Rom. bleffings; and all that were his members, be they Gen-

tiles or Jews, were certainly to enjoy them.

17 And this I fay, Thatthe covenantthat was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot difannul, that it should make the promise of none effect.

18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.

17. Whereas your zealotsfay, No; the bleffing must be by the observation of the law. As if a law of God could ever be supposed to come, and disannul, and set aside a most folemn and absolute promise; a promife of infinite importance made to the pious ancestors of the very people to whom that law is given (and in him to all the obedient part of mankind) four hundred and thirty years before.

> 18. Either therefore this great bleffing of mens pardon and falvation is wholly founded in the promife to Abraham, or not; if it be (it is most evident from scripture it was) then it is faith in Christ's

religion alone that is the condition of a Christian's justification; and for you to join the ceremonial law to it, is to alter the promise and solemn covenant of God.

19 Wherefore then ferveth the law? It was added because of transgressions, till the feed should come, to whom the promile was made, and it was ordained by angels in thehandof a mediator.

19. To this argument I know the Fewish zealots will make this objection, viz. If pardon and falvation were not to be bad by virtue of the Mosaical law, why then was that law given, and what was it good for? I answer, It was given to the Jewish people for very wife and good purposes, viz. To preserve and fence them, who were the church of God, and of whose nation Christ, was to be born, from the idolatrous rites and practices of

the beathen world, into which they were so apt to fall: A. D. 58. to show them the guilt of their own fins *, and the punishment due to them; and by the figurative nature of its ordinances, to train up that people to the hope and expectation of Christ the Messiah, the great Sacrifice and Saviour of mankind. And you must observe, this law was not, like the promise to Abraham, given absolutely and immediately from God to all mankind; but conveyed, by the ministry of angels, to Moses, the mediator between God and that single people.

20. (For a mediator supposes tor is not a mediator of two parties concerned in any afone, but God is one. fair.) It is false, therefore, that justification cannot be had but by the observance of that law, whereof Moses was the mediator; when it is plain, God was the only single + party that gave the great promise absolutely and immediately to Abraham; and be was justified without any mediator at all.

against the promises of God? God forbid! for if there had been a law given which could have given life, verily righteousness should have been by the law.

21 So that the doctrine of these xealots sets the Mosaic law quite contrary to, and makes it disannul the promise to Abraham, and the Christian religion. For, if the observance of the ceremonial law could have put men into a state of pardon and redemption, the promise to Abraham was needless,

and the Christian religion fignifies nothing *. Which * See v. 18.
God forbid any man should imagine!

C 2 22. But

^{*} Two wage Larger new yager. Because of the transgression. I have given the two most natural senses of the expression; which is not exactly agreed upon by learned interpreters. I will only remark, that if it be observed that, after the giving of the law of the ten commandments, Deut. v. 22. it was said, And he added no more; i. e. gave them no other statutes at that time: and that after their proneness to idolatry, shown in the instance of the golden calf, the whole ceremonial law was imposed upon the Jews; it will render it very probable, That the words because of transgressions, mean, principally to keep them from idolatrous transgressions.

22. But, directly contrary to

their notion, the scriptures of the

Old Testament represent all man-

kind, Jews and Gentiles, to be in

a state of fin and guilt; and fet

forth Christ the Messiah promised

to Abraham, as the only fufficient

23. Now we of the Fewish na-

tion had the promife of this Mef-

fiah to be born of our family; and

were accordingly trained up to the

view and expectation of him, by

A. D. 58. 22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ, might be given to them that believe.

Saviour, by whose religion their pardon and salvation is to be obtained.

23 But before faith came, we were kept under the law, shut up unto the faith, which should afterwards be revealed.

pline and ceremonies of a law that pointed and reprefented to us what he was to do and fuffer for us, in order to a more perfect and complete difpensation.

24 Wherefore the law was our school-master, to bring us unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

24.& 25. Wherefore the Mofaical law was intended no further than a schoolmaster is to children, to confine them to certain bounds, to instruct and prepare our nation for the higher and more holy institution of Jesus Christ; and now that we are actually under that institution of Christ, our confine-

ment is over, and we can have no further occasion for those mean and lower degrees of instruction.

26 For ye are all the children of God by faith in Christ Jefus.

27 For as many of you as have been baptized into Christ, have put on Christ.

26. & 27. The promise to Abraham then, or the Christian religion, being the only thing that justifies and saves you, you must remember this blessing extends to men of all nations indifferently. The Jews and Gentiles are no longer kept separate from each other.

Every one that is baptized into Christ's profession is perfectly bis, and has a claim to all the privileges of his church, upon his due obedience to his religion.

28. This

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus.

29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

28. This perfect dispensation A D. 58. of his makes no distinction between Jew or Gentile, circumcifed or uncircumcifed, master or slave, man ‡ or woman; but they have all equal privileges upon the same conditions.

as the Jewish converts, be accepted into the Christian covenant, you must be acknowledged the true spiritual seed of Abraham as well as

they; and according to the very tenor and defign of the great promife made to that holy patriarch and his poflerity, shall inherit the blessing of pardon and salvation.

CHAP. IV.

The same Argument continued; by showing the Imperfection of the Jewish and the Perfection of the Christian Religion; from a Comparison taken from an Heir to an estate. The Apostle then turns off to Expostulating with them about the Folly of adhering to the Jewish Law; reflects on their false Teachers; and intreats them to continue the same Esteem they formerly had of him as their true Apostle; expressing his tender Regard to their Church. Then he resumes the Argument, illustrating the Dissence between the two Dispensations of the Law and Gospel, as signratively represented by the two Branches of Abraham's Posterity, viz. Of Isaac from Sarah, and of Ismael from Hagar.

C

1 & 2. To

† Ver. 28. Male nor female. Note, The apostle alludes to the fewish custom in inheritances of estates, which descended always by right in the father, and never by the mother's side. As Selden de Succession: and other learned writers observe out of Maimonides and the Talmudists.

(

A. D. 58. 1. NOW I fay, that the heir as long as he is a child, dif-4 Cap. iii. fereth nothing from a 23, 25. fervant, though he be

> lord of all. 2 But is under tutors and governors, until the time appointed of the father.

1. & 2. To illustrate to you the imperfect nature of the Mofaical dispensation, I compared it to a fchool, + wherein children are trained up for higher learning. Let me now further show it you by a comparison taken from a son and beir to a man's estate. Though you know, an eldest fon has, at his father's death, an immediate

legal right to inheritance, yet while he is a minor, he is no more capable of entering upon, and managing the estate, than a fervant of the family can do; but is kept under the discipline and allowance of guardians and trustees, till he is of age of inheritance, according to the tenor of his father's last will and testament.

3 Even fo we, when were in bondage under the elements of the world;

3. This is the case of the Fewwe were children, i/b church and people; they were indeed to inherit the great promife of the Messiah, made to Abraham: but not immediately after it was

made; but, like minors, were first to be kept and educated under the discipline of the figurative and introductory dispensation of the Mosaical law, the better to prepare them to receive it.

4 But when the fullness of the time was come, God fent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption

of fons.

4. & 5. The time that they and the rest of the world were to come to the full enjoyment of this promife, was, at the appearance of this Christ; whom, at the season foretold by the prophets, and when the Divine Wisdom saw mankind most fitted to receive him, God the Father fent into the world, born of a virgin of a Fewish family;

who himself lived in subjection to the Jewish law, and delivered that nation, for ever after, from the burden of its rites and ceremonies; bringing them and all mankind, to the full age and capacity of inheriting the promife of pardon and falvation.

6. And

are fons, God hath fent forth the spirit of his Son into your hearts, crying, Abba, Father.

6 And beause ye 6. And accordingly, as Christi- A. D. 58. an believers, God has given you Gentile converts as well as Jew -is ones, the complete affurance and pledge || of your being now || Rom viii. accepted for his true children, and 15, 16.

perfect inheritors of this promifed blefling, by the gifts and graces of his boly Spirit conferred on you; fo that you may affuredly address and approach him, as to a merciful and gracious Father.

7 Wherefore thou art no more a fervant, but a fon; and if a fon, then an heir of God through Christ.

7. As to you of the fewish part, your term of minority is now out. Wherefore instead of adhering any longer to the childish and imperfect fervices of the law, confider

the dignity and full privilege you are arrived at by the You are now entered, as fons at Christian covenant. full age, on the inheritance of the promifes made to Abraham and your forefathers.

8 Howbeit, then, when ye knew not God, + ye did service unto them which by nature are no gods.

9 But now after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye defire again to be in bondage?

8. & 9. Thus it is with the Fewifb converts. But it is yet more foolish and unaccountable, that you Gentile Christians, who, from a perfeetly false and idolatrous + religion, are now converted to the knowledge, worship and favour of the true God, should ever be perfuaded to embrace a burdensome dispensation, that you were never at all obliged to; and which, in comparison of that you are now baptized into, is a mean, low, and imperfect

⁺ Ver. 8. Ye did service to them which by nature are no gods, i. e. which in reality [Quoes] were not god's ; were gods in no fense whatever. Or else by pointing and reading it thus, Edukeurare rois Quoes un soi, Isois, ye were in bondage to gods that in nature had no being, or were not, had no divinity in them: According to St. Paul's language in another place, I Cor. viii. 4. An idol is nothing. Images and demons there might be, but gods or lords they were not, having neither supreme nor subordinate power or qualities; mere fictions, vanities and nullities.

A. D. 58. perfect way of religion; and would reduce you again to a bondage, though not so ill a one as your beathen state was.

10 Ye observe days, and months, and times, and years.

II I am afraid of you, left I have beflowed upon you labour in vain.

12 Brethren, I befeech you, be as I am: for I am as ye are, ye have not injured me at all.

otherwise, yet am willing to condescend and conform to your notions, as far as ever my Christian office and profession will permit me. Let no suspicions or resentments between us abate your love toward me: for my part, I have none against you.

13 Ye know how through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus.

15 Where

grown zealous observers of the fewish Sabbaths, new-moons and festivals. If this temper continues on you, I fear my labours of converting you to the Christian religion are all lost.

12. Let me intreat you, dear

brethren, to be of my fentiment.

I was once as zealous a patriot for

the Mosaical law as any of you

inst you.

13. & 14. Do not forget what respect you once paid both to my person and doctrine, when I first preached to you and made you Christians. None of the sufferings and infirmities I laboured under, nor the meanness of my personal appearance, made you then slight me in the least; but ye received me with such respect as if I had been Christ himself, the true Messiah, the great Angel of the covenant.

+ An angel of God, ay show Ses. The Messenger of God-

Emphatically, the Angel of the covenant.

15. You

^{*} Turn again, and defire again: i. e. not that the Galatians were ever fewish proselytes at all; but that as their former heathen religion was beggarly, weak and slavish, so by desiring to be circumcised they would again be reduced to a bondage, though not the same they were under before.

15 Where is then the bleffedness you spake of? for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

affect you, but not well: yea, they would exclude you, * that you might affect them.

18 But it is good to be zealously affected always in a good thing, and not only when I am prefent with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I defire to be prefent with you now, and to change my voice, fatisfaction and happiness in me, that I can testify you would have done or suffered almost any thing for my sake. But what blessing was I or my ministry to you, if you now leave me, and run to the Jewish teachers?

16. Or what is that has changed your fentiments of me? Is it that I tell you plainly, the Mosaical law has no hand in your justification and happiness? If that he it, it is the very gospel truth, and I must stand to it.

17. Your false teachers indeed pretend an extraordinary love and respect for you; they maliciously endeavour to draw you entirely from me*, and engross all your affections to themselves.

18. But pray remember, if ever you had any just reason to esteem me † as a good and true apostle, you ought to do so still in my absence, as well as when I was preaching among you in person.

19. My dear Christian children! I am in the very pains of a mother in travail, till I have renewed and brought you forth again into better and sounder principles of Christianity.

you; and that I had reason to change these complaints into commendations.

† To be zealously affected in a good thing; or, εν καλω, toward a good person.

^{*} Ver. 7. Exclude you, i. e. from the Christian covenant, unless you be circumcifed; and thereby make you fond of their principles. Or else, hand, exclude me, as some copies read it, and as in the paraphrase.

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A. D. 58. voice, for I stand in mendations. But indeed at the doubt of you.

> 21. Tell me, ye that defire to be under the law, do yenot hear the law?

And I hope, you that are fo fond of be represented. Mofes's law, will not refuse to believe his writings.

22 For it is written, that Abraham had two fons, the one by a bond-maid, the other by a free-woman.

23. But he who was of the bond-woman, was born after the flesh: but he of the free-woman was by promile.

His birth was extraordinary, capable of procreation. and the pure effect of a divine promise appropriated to

him and his posterity.

24. Which things are an * allegory; for these and the two covenants, the one from the mount Sinai which gendreth to bondage, which is Agar.

25 For this + Agar is mount Sinai in Arabia,

23. You must know then, that this is not only a literal bistory, but may be taken as a figurative representation of the two covenants and religious dispensations, viz, The law and the gospel: And accordingly the prophet Isaiah uses it in the way of figure or allegory. [Ver. 27.]

> 25. + For Hagar (the mother of the Ismaelites) represents the slavish

* 'Annyogs mera, are allegorized, viz. by Isaiah in Ver. 27. † Το γάς Αγας Σινα ος Φ, &c. This Hagar is Mount Sinai. For the construction of this verse, let the critical reader see Dr. Bentley's Ppist to Joan. Mal. Chron. and the note of Dr. Mills on this place. And for a larger and most excellent explanation of this whole allegory, I refer him to Dr. Jackson, Tom. III. Book XII. Cap. 10.

21. But let me argue the main point with you again, from the very words of the Old Testament, wherein both law and gofpel may

by his proper wife Sarah. 23. Ismael that was born of Hagar (while Abraham was young enough to have children), was by the common course of nature; but Isaac was begotten of Sarah, at an age when they were naturally inand answereth to Jerusalem which now is, and is in bondage with her children.

Mount Sinai in the defert of Arabia; and that people of the Fews, that were to be kept under the severe discipline of it.

26 But Jerusalem which is above, is free, which is the

26. But Sarah (the mother of Isaac) denotes the promised seed of Abraham, the Spiritual Ferusa-

Tewish law, that was given at

and temporary dispensation of the A. D. 58.

mother of us all +. lem, i. e. the Christian church; which is truly fpiritual and free of all obligation to those troublesome ceremonies; and is not, like the Fewish religion, confined to one nation, but, as an universal + mother, receives all, both Jewish and Gentile believers, into her bleffings and privileges. And you cannot deny the justness of this representation: For how can you allow that it was of God's mere pleasure and will, that Sarah, and not Hagar, Isaac, and not Ismael, were chofen to be the parents of the covenanted people, and of the promised seed; and yet deny, that by the same will and pleasure God cannot and will not choose the Gentile world to be his church in Christ?

27 For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the defolate hath many moe children than she which hath an husband.

27. Of this church it is you are to understand those triumphant words of Isaiah (Isai. hiv. 1.), wherein he calls upon her (particularly the Gentile part of her) to rejoice in the vast number of her members, that should exceed those of the Jewish people, who had been all along the only church and people of God.

28 Now we, brethren, as Ifaac was, are the children of promife.

28. The application then of this allegory is plain, Christians, whether Gentile or Jewish, circumcised or not, are the members of this bleffed covenant intended in the promife to Abraham;

and are the spiritual offspring of Isaac.

29. But

⁺ The mother of us all. Myrne, the metropolis, fays Mr. Dodwel, Differt. Cyp. 5.

A. D. 58. 29. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now.

you Nevertheless, what faith the fcripture? Cast out the bond-woman and her fon: for the fon of the bond-woman shall not be heir with the fon of the free-woman.

31 So then, brethren, we are not children of the bondwoman, but of the free. their obstinate behaviour, have carried the resemblance still further. For, as Ismael, who was a mere * natural son, did then mock and insult Isaac, that was to be the inheritor of Abraham's promise; so now the worst and most bitter persecutors of the Christian church are the insidel part of the Jewish nation, and the zealous adherents to their ceremonial law.

30. And God will complete the parallel in a just recompence upon them: For as Ismael and his mother were turned out of Abraham's family, so shall these obstinate patriots of the Jewish law, who depend upon it for their justification, have no share in the blessings of the Christian covenant.

31. The sum of the argument is this then, that every Christian is a member of the free, gracious, and spiritual religion of the gospel, as Isaac was the promised seed of Abraham; and consequently, cannot be obliged to the heavy bondage of the ceremonial law of Monses.

CHAP.

^{*} Ver. 29. After the flesh a natural son, i. e. a son by a secondary wife or concubine, and begotten without any special and extraordinary concurrence of Divine Power, or promise; in contradistinction to the case of Isaac.

CHAP. V.

The first Verse is an Exhortation from the Discourses of the two foregoing Chapters. Then the Apostle, in more express Terms, declares, He never preached up the Necessity of the Jewish Law to Christians; as their false Teachers insinuated he had done. Clears himself of that Imputation several Ways. Pronounceth all Christians free from the Jewish Ceremonies; but exhorts them to avoid all violent Disputes, and uncharitable Censures upon each other, in their Arguments for, and Desence of, that Freedom. Warns them against the several Vices of the Flesh, and presses them to the Practice of the Spiritual Graces and Virtues of the Gospel Religion.

ISTAND fast therefore in the liberty wherewith Christ hath made us free, and be not † entangled again with the yoke of bondage.

2 Behold, I Paul fay unto you, that if ye be circumcifed, Christ shall profit you nothing. has thus freed you from all obligation to the burden fome ceremonies of the Mosaical law, maintain that freedom, and never ‡ submit yourselves to that flavish dispensation.

2. And, for an absolute confutation of that false suggestion of some of your new teachers, that I have given any countenance to the necessity of that law upon

Christian converts: Take notice, I now myself expressly again tell you, That whatever Christian depends upon circumcision, and the observance of the Jewish ceremonies, for his justification, loses all the benefits of his Christian profession.

3. For

[‡] Entangled again. See chap. iv. 9. the note there.

| Υποκείτης ε΄ς τι άλλαχε περιτμοην κηρύσσων άλλαχε β΄ έ. Theodoret in Loc.

A. D. 58. 3 For I testify again * to every man that is circumcifed, that he is a debtor to do the whole law.

> 4 Christ is become of no effect unto you, whofoever of you are justified by the law; ye are fallen from

> 5 For we through the Spirit I wait for the hope of righteousness by faith.

to him by the extraordinary gifts and graces of the Holy Spirit I bestowed upon the Christian church.

6 For in Jesus Christ neither circumcifion availeth any thing, nor uncirumcifion, but faith which worketh by love.

7 Ye did run well, who did hinder you |, that you should not obey the truth?

8 This perfuation cometh not of him that

calleth you.

the Author of your preached it to you.

3. & 4. Nay to show you how much in earnest I am, I repeat it again *; Whatever Christian is circumcifed becomes a perfect Few, and must keep the whole ceremonial law: and whoever does that as a necessary means of his pardon and falvation, renounces the falvation of the gospel, and forfeits all claim to it.

5. For a Christian's hope of falvation is founded wholly in his embracing the Christian religion; which hope he has fully confirmed

6. And in this gospel dispensation, circumcision or uncircumcision fignify nothing: The only thing that faves either Jew or Gentile now, is fuch a faith in Christ's religion as produces the true love of God and our neighbour.

7. When you Galatians were first converted by me, you were in a good way, and went on well; what people are they that flopt and drew you off from the true Christian doctrine?

> 8. Be affured, this notion of the necessity of the Jewish law to Christians comes not from God, religion, nor from me that first

> > 9. Have

Again. See chap. i. 8, 9, 10.

[#] We-through the Spirit-See chap. iii. 2, 5. iv. 6. Who did hinder you? avexous, jufled you out of the way. It refers to ergeners, and feems to me to be a term proper to , the games wherein the racers endeavoured to juftle and retard one another.

9. Have a care of it then. This A. D. c8. o A little leaven leaveneth the whole one doctrine, like leaven, will lump. four and spoil all your Christian principles; and a few fuch + teachers may foon corrupt your whole church.

10 I have confidence in you through the Lord, that you will be none otherwife minded; but he that troubleth you, shall bear his judgment, whosoever he be.

10. But, I hope in Christ, what I have faid to you will bring you off from it; and that the preachers + of it shall be censured and condemned as they deferve.

11 And I, brethern, if I yet preach circumcifion, why do I yet fuffer perfecution? then is the offence of the cross ceased.

11. How irrational is it for them to fuggest that I should favour their notions? Were I a favourer of that doctrine, how came the Jews to

persecute me as they still do. It is plain, would I but give up this one principle, of mens being faved only by the death of a crucified Jesus (the very principle that gives them so much diftafte), they would foon be freinds with me.

12. Verily, I hav fuch an a-12 I would they were even I cut off version to the teachers that spread which trouble you. this doctrine, that I would even wish they were expelled ‡ the Christian church, for troubling and perverting you with it.

13. For

† 9, 10. A little leaven-and he that troubleth you. Note, Some learned men would conjecture, from the two expressions, that it was one single teacher, or false apostle, that gave St. Paul this trouble and opposition. It might be o; yet. I think, the twelfth verse renders it very uncertain - There it is, They which trouble you.

I Cut off. The apostle's meaning in this phrase may, perhaps, run higher than bare excommunication, according to the conjecture of the judicious Dr. Jackson. Tom. III. p. 182. who supposes him here to wish the same sentence upon those that unreasonably pressed circumcision, which was denounced upon fuch as omitted it. Now that was Gen. xvii. 14. To be cut off or destroyed from among the people. Which the Jew-2/h doctors, and many of our best divines understand of immediate death, or at least shortening of life, by the Divine Hand. See Exod. iv. 24.

A. D. 58. 13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love ferve one another.

tradiction, the Christian religion has freed all its members from the burden of the Jewish law. Only let me advise you that maintain this freedom, not to abuse it into a liberty of uncharitable censures,

13. For it is evident beyond con-

animofities, or reviling behaviour against such as differ from you; for these are the effects of a carnal and finful principle. But, on the contrary, be ready to serve them in any kind of good offices.

14 For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thy felf.

15. But if ye bite and devour one another, take heed that ye be not confumed one of another.

discredit and bane of

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. extraordinary gifts

your church.

17. For the flesh lusteth against the Spirit, and the Spirit against the fielh: and these are contrary the one to the other; to that ye cannot do the things that ye would.

18. But if ye be led by the Spirit, ye are not under the law.

14. Remembering that a just and kind treatment of all mankind is the fum and fubstance of all the moral laws of the fecond table.

15. Whereas if your differences and disputes fly out into an outrageous and abusive carriage to each other, it may hazard to end in the ruin of you all, and the your common profession.

16. To prevent which direful effects, live and converse agreeably to the pure and Spiritual religion of the gospel, and worthy of those of the Holy Spirit conferred on

17. For the corrupt inclinations, of which fuch vices are the genuine effects, are directly opposite to the temper and Spirit of Christianity; they are perfectly destructive of each other, and it is impossible you can indulge them

18. The religion of Christis truly Spiritual; and all its members are under the conduct and influence of the Holy Ghost; which both enables and obliges them to a higher degree of purity and holiness than could be ex- A. D. 58. pected from a Jew under the Mosaical law; and at the fame time shows them to be in no need of that law.

19 Now the works of the flesh are manifest, which are thefe, adultery, fornication, uncleanness. lasciviouineis.

20 Idolatry, Twitchcraft, hatred, variance, wrath, emulation, strife, seditions, herefies.

21. Enyings, murders, drunkenness, revellings, and fuch like: of the which I tell. you before, as I have allo told you in time past, that they which do fuch things, shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith.

23. Meekness, temperance: against such there is no law.

ness and beneficence, fidelity to our words, and promiles, meeknels and temperance in the use of worldly pleasures. These are agreeable to the Divine Will, and will screen us from all guilt and punishment.

24 And they that are Christ's, have crucified the flesh, with the affections and lufts,

19, 20, & 21. And the better to preserve you from the vices that fpring from these indulged corruptions of human nature; let me point out to you some of the chief of them, as adultery, fornication, impurity in thoughts or actions, idolatrous worship, with all theunclean practices attending it, twitchcrafts, enmities, quarrels, animofities, furious anger, fedition against the lawful government, divisions and feparations in the church on needless occasions, envyings, murders, drunkenness, and night revellings, &c. Which I always told you, and now again particularly warn you, are fuch enormities, that no practifer of them can ever be a true Christian, or enjoy the happiness of heaven.

22. & 23. On the contrary, the graces and virtues required of us by the spiritual religion of the gospel, are such as these, viz. Love to all mankind, a cheerful and contented mind, peaceablness of behaviour, patience under injuries, fweetness of disposition, gentle-

24. And everytrue Christian engages by his profession to get such a maftery over his corrupt and fleshly inclinations, as to arrive at the habitual practice of all these virtues. 25. Where-

VOL. II.

1 Witchcrafts. Daguansia, i. e. The art of porsoning.

25 If we live in the A. D. 58. Spirit, let us also walk in the Spirit.

and spiritual religion of the gospel, that is attended with fuch affiftances of the Holy Ghoft; it infinitely concerns us to live fuitably to its holy dic-

tates and precepts.

26 Let us not be defirous of vain-glory, provoking one another, envying one another.

26. And let me perfuade all your contending parties to begin to give an instance of this Chriftian temper, by particularly fuppressing that spirit of ambition

25. Wherefore, if we pretend

ourselves members of this pure

and vain-glory, that is so apt to make them envy, contemn, and exasperate one another.

CHAP. VI.

He continues his Exhortation to a tender and peaceable Temper. Admonisheth the Spiritual Governors of the Church to endeavour the recovery of such as fall into Errors and Irregularities, by kind and gentle Treatment. Reflects upon the Pride of their false Teachers. Encourages the Galatians to a liberal and * impartial Contribution for the Maintainance of their Ministers: And to Charity towards all Mankind, especially their Fellow Christians. Then sums up the Argument of his whole Epiftle, and concludes with his Bleffing.

Preface.

22, 23.

+ Chap. 5.1 Rethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness, confidering thyfelf, left thou also be tempted.

BY the rule of Christian charity then, + it is the indifpenfible duty of your spiritual and inspired ministers, to endeavour, by all gentle and kind methods, to reduce fuch members as are misled into bad principles or practices, to a just fense of their duty: Re-

membering that they themselves are not absolutely exempted from falling into the like miscarriages.

2. In-

- 2. Instead therefore of imposing A. D. 58. 2 Bear ye one anothe drudgery of the Jewish law thers burdens, and fo fulfil the law of Christ. upon one another; make it your business fully to obey this noble Christian law, by bearing with, and relieving the infirmities of each other.
- 3 For if a man 3. For whatever teacher exalts think himself to be and values himself, so as to be above fomething, when he is a tender concern for the good and nothing, he deceiveth fafety of others, or imperiously to himself. imposehis own notions upon them, makes himself a very little and foolish person.
- 4 But let every man prove his own work, and then he | hall have rejoicing in himfelf alone, and not in another.

people, or in making them bis profelytes.

- For every man shall bear his own burthen.
- 6 Let him that is taught in the word, communicate him that teacheth, in all good things.

tion for them all.

7 Be not deceived, God is not mocked: for w atfoever a man foweth, that shall he alio reap.

to the prudence and liberality of your distributions.

4. Let none infult the weaknels of his inferiors, but let every one look into and weigh his own actions. In them alone a man can truly || boaft, and not in a mere comparison of himself with other

5. For it is our own behaviour we shall all be accountable for; let others be of what opinion or what party they will.

6. And, whereas I find feveral of you very partial in contributing to the maintainance of your ministers, by the difference and disputes that prevail amongst you; I now exhort you to be just and liberal in your collec-

> 7. Let none of them lead you into wrong prejudices against the reft. They may deceive you, but God they cannot; who will be fure to reward you in proportion

D 2 esisia w at a

Ver. 4. Shall have rejoicing. Kauxuua, Glorying or boafting.

8 For he that foweth to his flesh, shall of the flesh reap corruption: but he that foweth to the spirit, shall of the spirit reap life everlasting.

9 And let us not be weary in well-doing: for in due fea-*Luke xiv.fon we shall reap, if we faint not.

> 10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

feriors, but let every

unreasonable distinctions.

11 Ye fee how large a letter I have written you + with mine own hand. Il Indian

8. He that lays out his worldly fubstance to selfish and private purposes only, shall reap the fruits of fo worldly and corrupt a principle. But he that fpends it agreeably to the charitable spirit of the gofpel, shall find a full harvest of eternal life and happiness.

Q. Let this encourage us all to be constant and cheerful in acts of bounty and beneficence, which will not fail, in God's due * time, of producing us a plentiful recompence.

To. As Providence, then, gives us opportunities and abilities, let us extend our charity to all mankind, but especially to our fellow Christians, especially to those of them that are under affliction (See v. 12.) and perfecution, without partiality and

> 11. I have written this letter to you, on this important occasion, with my own + hand. Confider t the contents of it; the fum and fubstance thereof is this, viz.

> > 12. Those

12 As

His other epistles being most-† [With mine own hand.] ly written by an amanuensis. See Rom. xvi. 26. 1 Cor. xvi. 21. 2 Thef. iii. 17.

I "Iders wndinois yeaunaris. [Ye fee how large a letter:]

Or rather, [in what words.]

By observing the five following verses to be a perfect recapitulation of the argument of this whole epistle, I cannot think myinois denotes either the largeness of it, or the bad band in which it was written, (as Theophylact fays, but without any proof) but the matter and substance of it. And that iders ought to be rendered imperatively, the fense being this, viz. [Confider what I have written, the fum whereof is this-] as in the following verses.

12 As many as defire to make a fair show in the slesh, they constrain you to be circumcifed: only lest they should suffer persecution for the cross of Christ.

thus for the mere external and carnal ordinances of the Jewish law, would perfuade you Gentile converts into the necessity of observing them, purely for fear of the Jews, and to avoid the perfecutions they would otherwise bring

on them for their Christian faith, by incenting the Roman power against them.

- 13 For neither they themselves who are circumcifed keep the law, but desire to have you circumcifed, that they may glory in your flesh.
- 13. It is not out of any real and religious zeal for the law (for they regard that as little as other people), but from an itch of vain-glory, to make you their profelytes, and fave themselves harmless.
- 14 But God forbid that I should glory fave in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

flanding their false suggestions) make a perfect conscience of aiming at any credit or favour with any fort of people, but what comes from the sincere discharge of my office, in preaching Jesus Christ as by whose religion alone justification has attained.

a crucified Saviour; by whose religion alone justification and happiness is to be attained. In conformity to whose death all worldly and selfish designs are dead to me, and I to them.

- 15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.
- 15. For, as I have abundantly proved to you, it is of no confequence under the gospel covenant, whether a man be circumcifed or not. All that Christianity requires is, the reformation of his principles and practices.

16 And as many as walk according to this

Gentile or Jewish, that stick to this D 3 principle,

A.D. 58 this rule, * peace be on them, and mercy, and upon the Ifrael of God.

forth let no man trouble me, for I bear in my body the marks of the Lord Jesus +. principle, may be fully affured of their pardon and falvation at God's hand, as his true church * and people.

17. Wherefore, for the future, let no more calumnies be raifed on me upon this point, nor let me have any further disturbance about it. Circumcision is the badge of a

few. But though I be circumcifed, I do not look on that as my Christian badge. No, my marks are the stripes and chains I have borne for Christ and his religion; the prints whereof remain still upon my body, and are sufficient tokens to whom I belong.

18 Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

¶ Unto the Galatians, written from Rome.

18. Brethren, the love and favour of our Lord Jesus Christ be with you, and direct your minds.

Amen.

* And upon the Ifrael of God. Kei eni tov Ireand to Ses. Peace and mercy be unto them as the Ifrael of God.

largound actor Adv 1018405

A PARA-

t Ver. 17. The marks of the Lord Jesus. Note, The general sense of this phrase is very clear: And, I think, the five foregoing verses plainly show the Jewish circumcision to be the thing here alluded to. They that would see another conjecture, may consult the author of The Sac. Classics defended, Vol. II. pag. 67, 68. Edit. Octav.

PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

EPHESIANS.

THE PREFACE.

of I. THIS and the two following epifles to the Phi- A.D. 62. lippians and Coloffians, were written from the fame place, in the fame year, during St. Paul's imprifonment at Rome, and upon the fame occasion. From whence the reader fees how the strain of their expressions come to be so much alike, and in a great measure the same.

§ 2. One cannot attend to the main drift of these three writings, without observing what it was that lay nearest the apostle's heart while he indited them; viz. The confirmation of these Christians against that doctrine of the absolute necessity of the ceremonial law in order to the salvation of a Christian convert; the effect of that proud conceit the fewish zealots had D 4

A. D. 62 of themselves, as the ancient people of God, in derogation to all the rest of mankind, whom they would hardly at all grant to have been designed any share in the blessings of Christ the Messiah; but especially not without their first embracing the fewish religion. A principle that, more or less, runs through, and is at-

tacked in all the apostolical epistles.

§ 3. But there is this difference between the manner of St. Paul's management of this point in thefe, and that in his foregoing epiftles to the Romans, Corinthians, and Galatians. In those letters (especially the two latter) he had to do with a people actually perverted by those Jewish principles; and by the cunning and bigotry of their leaders, wrought up into a contempt of his person, and apostolical authority. Whereas, in these he had nothing to do but to back and encourage a fleady and orthodox fet of Christians to final constancy and perseverance, against those prejudiced teachers who had spread themselves into almost every church. In the one, therefore, his method is all reasoning and argumentative, while in the other he runs in cheerful encouragements and loving congratulations; and as you fee those to be full of expostulations and complaint, so these abound and even overflow in expressions of endearment and love: of which expressions, though some may, to a modern reader, feem to be but tautology, they are indeed the effect of an inspired mind, transported with joy, firiving to vent its unutterable satisfaction at the happy fruits of its endeavours for the good of mankind and the glory of God.

of 4. The Jewish zealots had so contemptuous a notion of an uncircumcised person, especially one not at all proselyted to their Jewish religion, that they thought the duties slowing from the nearest even of civil and natural relations, too much to be observed toward them. This I take to be the proper key to those lessons of St. Paul concerning the relative duties in these and his other epistles. By comparing them with I Cor. vii. or with his exhortations to love, unity, &c. which have a plain relation to the surious disputes between the Jewish and Gentile converts; these very admonitions to husbands, masters, wives, &c. appear to me to have

have been perfectly occasional, and levelled at the fore, A. D. 62. going principle. Thus the admonitions to bufbands and wives, Ephef. v. and Col. iii. may, by feveral passages of 1 Cor. vii. be understood with reference to fuch pairs, whereof one was a Heathen, the other a Christian; or perhaps the one a Gentile and uncircumcifed convert, the other a Jewish convert; the latter of which, by a Jewish prejudice, might think themselves excufable from any further obedience or duty to the former. In like manner, the earnest caution to children and parents to observe a duty in itself so natural, and which indeed wanted no gospel revelation to show it to be a moral duty of the first rank, seems clearly to be understood of fuch cases where one of the parents might be of the former, and the other of the latter of those denominations: and that children should pay an equal reverence to both, was the scope of the apostle's exhortation. Then as to masters and servants, St. Paul is so perfect an interpreter of himself in other places, particularly in I Cor. vii. 20. 21. 22. that one cannot but conclude, his eye here to have been upon Christian masters to Heathen slaves, and Christian slaves under Heathen masters. And thus the obligation to these relative duties, so incumbent on a Christian toward even infidel relations, shows itself much stronger and more engaging upon Christians toward one another, by the plain confequence, though not the express design of the apostle's admonitions. And this observation, which · I have not found duly cultivated by any interpreters, I leave to the judicious and careful reader of these epistolary writings.

§ 5. The rest of these epistles is spent in exhortations to such Christian virtues as are the reverse of those unclean and vicious practices, these Gentile Christians had been formerly most subject to, in their idolatrous and Heathenish condition; as also to prudence, constancy and patience under the dangers and oppositions they meet with from either Jewish or Gentile insidels: all which shall be methodically noted in the contents of each chapter. Concerning this particular epistle, see the learned Dr. Mell in his Prolegom. § 72, 73, 74, &c.

CHAP.

CHAP. I.

Mritten He salutes the Ephesians with the Title of Faithful Christian. D. 62.

Slians, for their steady adherence to the Christian Faiths without any regard to the neeessity of the Ceremonial law.

Blesseth God for calling the Gentile World into the Christian Covenant, and bringing them and the Jews together into one Church under Christ the Messiah. Declares this to have been the original and gracious Design of God in the Gospel Dispensation: and the Gists and Endowments of the Holy Spirit conferred on the Ephesian Church, are to them a Pledge and Confirmation of this Truth. His Satisfaction in their adherence to it, and his Prayers for their Constancy and Improvement in the Knowledge of this most wife and comprehensive Religion of the Gospel.

PAUL, an apostle
of Jesus Christ,
by the will of God,
Gal. i. i.
to the faints which
are at Ephesus, and to
the faithful in Christ
Jesus:

* will and revelation of God, fendeth this epiftle to the Church of Ephefus, and to all the Christians of the Lesser Asia, those faithful Christians that firmly relying for falvation, without the

upon the Christian religion for salvation, without the observation of the Mosaical ceremonies.

2 Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

3 Bleffed be the God and Father of our Lord Jefus Christ, who hath bleffed us with all spiritual blefsings in heavenly places in Christ:

4. Accord-

- 2. Wishing you all divine favours and blessings from God the Father, and from our Lord Jesus Christ.
- 3. Expressing my hearty praises to God the Father of our Lord Jefus Christ, for bestowing * on you Gentiles as well as the Jews, all the privileges of the spiritual religion of the gespel, a religion so full of eternal and heavenly blessings.

4. A Mercy

4

4 According as he hath chosen us * in him, before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predeftinated us unto the adoption of children, by Jefus Christ, to himself, according to the good pleafure of his will:

to this gracious privilege under Christ Jesus, without

any farther obligation to the Jewish law. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the be-

loved.

7 In whom we have redemption through his blood, the forgivenels of fins; according to the riches of his grace,

8. Wherein he hath abounded toward us in all wisdom t and

prudence:

9 Having made known unto us the

4. A mercy defigned of God to- A. D. 62. ward the Gentile world*, even before the world was created, to make them also his true church and people, by giving them the means of a pure, peaceable, and holy life, by Jesus Christ the Messiah.

5. For as it was by the free bounty and favour of God that the Jewish nation should be, for a long time, his peculiar church and people, so is it the same Divine will now to bring all the Gentile world along with them in-

6. Which merciful acceptance of us all, through his beloved Son. is that which magnifies and exalts the goodness and bounty of this go pel covenant.

7. By the exceeding great bleffing of whose death and sufferings for us, both Gentile and Fewish believers are put into a state of parden, and capacity of eternal

happiness.

8. & 9. A dispensation full of Divine wildom, and that lets us all + into the discovery of the great and wife purpose of God

toward mankind;

mystery of his will, according to his good pleasure, which he hath purposed in himself.

^{*} Ver. 3. & 4. huns, Blessed us, chosen us. He in his usual way makes bimself as one of the Gentile converts, the more to confirm and encourage them to rely upon the gofpe. without the ceremonial law.

[†] In all Wisdom and Prudence: These words may either be referred to God or to Christians as endowed with them under the gospel. I have expressed both senses.

A. D. 62. 10 That in the difpentation of the fulnets of times, he might gather together in one all things in Christ, both which * are in heaven, and which are on earth, even in him:

> It In whom also we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will:

> 12 That we should be to the praise of his glory who first trusted in Chrlst.

fo trufted after that ye heard the word of truth, the gospel of your salvation: In whom also, after that ye believed, ye were sealed with that holy Spirit of promise.

ticular purpose of his gathering people out of all nations, without distinction, into one church under Christ, in this last and great dispensation of the gospel, and so committing the whole church of heaven * and earth to his conduct and government.

was indeed the privilege granted to us of the Jewish nation, to have the first call: that as we had been his ancient church, we should be the first converts that should praise and magnify God under the religion of his Son Jesus Christ, the Messiah promised to us. It being the good pleasure of the Almighty thus to have it

mighty thus to have it.

made the church of Christ being made the church of Christ being not intended to be confined to our nation, is now come to you Gentiles also; who, by your embracing the gospel religion, are put into the same capacity of salvation with us, and have it confirmed to you by your endowment with those very

gifts and graces of the Holy Spirit, that were promifed to the church of the Meffiah.

14. For

^{*} Both which are in heaven, and which are on earth. Heaven and earth are sometimes a Jewish phrase to express the whole world. But they seem in these epistles to the Ephesians and Colossians, with relation to Christ's government, to include the angels and heavenly spirits along with mankind. The phrases of visible and invisible, in Colos. i. 16. being hardly capable of any other sense; as likewise that of thrones, principalities and powers. See also and compare chapilli. 15. Col. i. 20. Phil. ii. 9.

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

also, after I heard of your faith in the Lord Jesus, and love unto all the faints,

Divine Power, 1 day

16 Cease not to give thanks for you, making mention of you in my prayers,

any partial regard to their being circumcifed or not; but I bleffed God for it, and am ever remembring you in all the prayers I offer up to him.

of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wildom and revelation, in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

14. For those endowments con-A. D 62. ferred on your church, are a perfect earnest and pledge, that God has now redeemed and purchased you Gentiles for his peculiar See Rompeople; and do affure you of thevisi. 23. present and future * blessings of so noble a privilege: to the ho-

fo noble a privilege; to the honour and praise of this his glorious dispensation.

thus assured of the gracious intent of God toward you as well as the Jewish nation, I no sooner heard of your steadiness to this Christian principle, ever since my first preaching to you, and that universal charity you bear towards all Christian brethren, without

God and Father of our Lord Jesus Christ, to continue and encrease upon you the gifts of his spirit, for your still more complete knowledge of Christ's religion, and your final adherence to the true doctrines of it.

18. To enlarge your understandings, and give you a just and profound sense of the certainty and glorious advantages of your Gbristian profession.

all received (billiers) and gra back of the feath of the feath OLLLUE LIBRARY

^{*} Ver. 14. Until the redemption of the purchased posfession, is anodureword the westworks. So as to make us [Gentiles] a redeemed possession.

A. D. 62. 19 And what is the exceeding great-ness of his power to us-ward, who believe according to the working of his mighty power.

wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

22 And hath put all things under his feet, and gave him to be head over all things to the church.

23 Which is his body, the fulness of him that filleth all in

nighty power, by the demonstrations whereof he at first converted you to, and by which he will constantly support you in your Christian faith; and will at last raise you up to the final and eternal rewards of it.

whereof he gave so wonderful and most evident an instance, in raising up Christ the head of his church, from the dead, and exalting him to the highest degree of majesty and glory with him in heaven.

dominion over all creatures, even over all dignities, offices, and powers, both of this and of the future world.

22. & 23. Making him the glorious head over the whole church as his body, which is now to be fully perfected and completed by the clearest discoveries and most excellent privileges from him in whom dwelleth all fulness * and perfection.

^{*} The fulness of him that filleth all in all. Much the same expression with that of John i. 16. Of his fullness have we all received (fullness) and grace for (in proportion to his) grace. This is the sense, if The super refers to Christ, but if it refers to the church (the substantive last mentioned) I have expressed that sense also.

CHAP. II.

Having shown it to have been the original Purpose of God to A. D. 62. unite the Gentiles to the Church of Christ; he declares the Ephesians to be actually Members of it. Gives them such an Account of the Gospel Privileges and Blessings, as exalts it far above, and makes it Independent of the Rites of the Mofaical law. He shows that Law to be abolished by the death and Religion of Christ, and thereby both Jew and Gentile united into one Church and Society. And all this for their Encouragement to adhere to the Christian Faith, without listening to the Necessity of the Mosaical Ceremonies.

A ND you bath he quickened * who were dead in trespassions to the hopes of pardon and salvation, who were formerly in a state of fin and death, under your vicious and heathenish life.

1. BE assured therefore, that God who raised up * Jesus Christ from the dead, and made him the head of his church, has, by your conversion to Christianity, raised * up you Ephesians to the hopes of pardon and salvation, who were formerly in a state of fin and death, under your vicious and heathenish life.

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

2. While you lived in the habitual practice of enormities that were common and fashionable in the beathen world; influenced by the temptations of the devil, that powerful and malicious spirit, that has his residence in the air about us, and still reigns by his influences on the wicked and unconverted beathens.

3 Among

3. Of

^{*} I take the construction of this verse from the 20, 21, &c. verses of the foregoing chapter, and not from the 19th, as some, nor the 5th verse of this chapter, as other interpreters do. This makes the connection much clearer and less interrupted, and is consirmed by the in xelsa, in the 5th verse.

A. D. 62. 3 Among whom alfo we all had our conversation in times past, in the lusts of our flesh, fulfilling the defires of the flesh, and of the mind, and were by nature the children of wrath, even as others *.

4 But God who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in fins, hath quickened us together with Christ (by grace ye are faved).

6 And hath raised us up together, and hath made us sit together in heavenly places in Christ Jesus.

7 That in the ages to come he might show the exceeding riches of his grace, in his kindness towards us, through Christ Jesus:

3. Of which number you all were before your conversion; indulging your carnal and depraved appetites, and actuated by the dictates and passions of a sensual mind; being, like all other beathen people, brought up from your birth to the habits of such vile courses as could not but subject you to the wrath and displeasure of God.

4. & 5. But God in abundant mercy and compassion to his sinful creatures, has now, by the death and resurrection of Christ, and by your embracing his religion, recovered you † from this dark and sad estate, and raised you to the hope of pardon and salvation. It is this religion that justifies and saves you; the ceremonial law has no hand at all in it.

6. For by raising him from the dead, God has given you, and all true Gentile believers, an assurance of all the noble privileges of his heavenly religion, and of all the blessings of his kingdom.

7. It being the purpose of God thus to display the wonderful extent of divine love and mercy to all mankind, under the dispensation of Christ the Messiah.

8. 9. And

† Wherewith he loved us, hath quickened us. See note

on chap. i. 3, 4.

^{*} Ver. 3. By nature: Φυσω, either by customs and habits (of Kice); or else really and indeed children of wrath; as this word is plainly used, Gal. iv. 8. By nature no gods, i.e. not gods at all.

8 For by grace are ye faved, through faith, and that not of yourselves: it is the gift of God:

9 Not of works, left any man should

boast.

not be merited by the utmost obfervation of the ceremonial law, and so * the Jew could no more pretend to claim it than the vilest Gentile.

vorkmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

nt Wherefore remember that ye being in times past Gentiles in the sless, who are called uncircumcision by that which is called the circumcision in the sless, made by hands.

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ.

Vol. II.

no. Our regenerate state is wholly owing to what God has done for us in Christ, and by his religion. By this it was his defign to prepare and enable us to live that life of purity and virtue that will qualify us for life eternal.

8. & 9. And certainly this gospel A. D. 62.

falvation is the fruit of nothing

but the pure grace and bounty of

God, making our faith in Christ's

religion the merciful condition of

this happiness. No man has done

any thing to deferve it; it could

11, 12, 13. Remember then, and stand to it; that though you Gentiles were formerly quite out of the pale of God's church, without any knowledge of the Meffiah promised to Abraham as the Saviour of all mankind, having little or no prospect of spiritual and future happiness, estranged from the knowledge and worship of the true God; in fine, you whom the Fewish people, that boasted themfelves in their divine laws and privileges, were wont in derifion. to call uncircumcifed, unclean and finful, are now, by Christ's religion, taken into covenant with him, and are his peculiar people as much as they.

F

14. While

in has a minimum and on

^{*} Lest any man should boast, iva un vis nauxhoeras. So that none can boast.

A. D. 62. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us.

ed us all to God, the difference is at an end, and we are

all united into one church and fociety.

15 Having abolithed in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himfelf, of twain, one new man, so making peace.

might reconcile both unto God in one body by the cross, having stain the enmity

thereby:

17 And came, and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have an access by one Spirit unto the Father.

by Christ's religi-

coverant with him,

ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God:

15. & 16. For that part of the fewish law that consisted of such ceremonies as were designed to keep up the distinction between them and all other nations, is now, by the death of Christ upon the cross, abolished and become of no further obligation; whereby he has made the way open for believers of all nations to join with them, and make up one Christian church under him, the common

14. While they were his enclof-

ed church, you Gentiles were kept

at a distance; and indeed were no

way reconcilable to their ceremo-

nies and worship. But now that

17. And accordingly Christ has appointed his gospel to be preached, as the condition of peace and pardon, as well to the Gentiles that were hitherto strangers to his church, as to the Jews that had been his ancient people.

head and Saviour of us all.

18. For by the facrifice of his death, all true believers of every nation are admitted into favour with God the Father, and become his true people, all conducted by the fame holy Spirit, without any further regard to the Jewish law.

felves as no longer excluded from the divine covenant, nor as only in part profelytes to it, because of your not being circumcised; but esteem yourselves as fully privileged, and as much of God's family as they can be.

20. Be-

20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being chief corner-stone.

21 In whom all the building fitly framed together, groweth unto an holy temple in the Lord.

below, air alterer.

22 In whom you also are builded together for an habitation of God through the Spirit.

for eas you doubt but

coner tou moin salege.

an emprets reselected

20. Believe, for certain, you A. D. 62. are members of that church of the Meffiah which is built upon the truth of all the prophecies of the Old, and the apostolical doctrines of the New Testament; Jesus Christ himself being the head of this body, and as it were the chief corner-stone of this fabric, holding and cementing the two fides of Jewish and Gentile believers together.

21. Under whose divine conduct and influence, all the members of this Christian fociety, like the stones of a material building, are fo to unite and increase, as to become the temple and habitation of God.

22. You Gentile Christians of Ephesus being now a part of this glorious fabric as well as the Fews: And as God was formerly faid to dwell in the Fewish tabernacle and temple, by the manifestations of himself there to that people; fo may he now, in a much higher and happier fenfe, be faid to dwell in you, by the gifts and graces of his holy Spirit conferred on you.

A Se union of the section of the section of the form

the the statement tions both bus a minimous posts on dering region distributes are out consider parellebeth. de the first worse of the sin chapter, where the at allighe. some his experience with in the very land worth.

CHAP. (and pow by hom he will they as the man or work had your free and they

CHAP. III.

The same Assurances, viz. That the Gentiles are received into the Church of Chrift, continued. He owns and professeth himself the Gentile Apostle, commissioned on purpose to preach the Gospel to them. The calling of the Gentile World, a Doctrine not allowed of by the Jews, nor discovered to the Gentiles themselves in former Ages, but now clearly revealed to have been always the Purpose of God; and in this respect is styled a Mystery. He exhorts them to rejoice in, rather than be discouraged at, his imprisonment and sufferings for this Doctrine. Prays for their confirmation and Progress in the Christian Faith, and blesseth God for his extended Mercies to Mankind.

A. D. 62. 1 FOR this cause, I. FOR preaching this very * I Paul, the prisoner of Jesus Christ

doctrine, viz. That you Gentiles are now received into all for you Gentiles. the privileges of the Christian church, as well as the Jews, am * I Paul, now a prifoner at Rome, profecuted by the malice of that + peo-

ple, and to be tried for my life.

you ward:

2 If ye have heard 2. & 3. Nor can you doubt but of the dispensation of I am a prisoner for your sakes, the grace of God, fince I you know my divine comwhich is given me to miffion by an express revelation

3 How

+ See Acts xxii. 21. 22. xxvi. 19, 20, 21. xxviii. 17. 20. If ye have heard; eige insoure, Since ye have heard. See Dr. Mill, Prolegom. § 72, 73, &c.

^{* [}I Paul, a Prisoner;] i. e. either [am now a prisoner], (as I have ventured to connect it with the 2d and 3d verses); or else [the prisoner], and then most probably all the following verses of this chapter are one continued parenthesis, to the first verse of the 4th chapter, where the apostle refumes his exhortation again in the very fame words.

- 3 How that by revelation he made known unto me the mystery (as I wrote afore in few words,
- 4 Whereby when ye read ye may un-derstand my knowledge in the mystery of Christ),
- 5 Which in other ages was not made known unto the fons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promife in Christ, by the gospel:

- 7 Whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of his power.
- 8 Unto me, who am less than the least of all faints, is this grace given, that I thould preach among the Gentiles the unfearchable riches of Chrift.

9 And

- from God, runs chiefly upon this A. D. 62. very thing, to authorife me to declare this unthought of mercy to you; as I briefly explained it to you before, (Chap. i. 9, 10).
- 4. By reading and confidering whereof, as I there did, and shall now give a further account of it; you may clearly understand that gracious and furprifing purpofe of God fo little expected by the world.
- 5. & 6. Viz. That though the beathen nations had it not expressly declared to them in former ages, nor could the Jews be brought to apprehend it from the predictions of their prophets; yet it was now clearly revealed and abfolutely declared to the inspired apostles of Jesus Christ, that the Gentiles should be taken into all the bleffings of the Christian covenant, and be united to the Jews to make up one church under the Meffiah.
- 7. Of which great and merciful dispensation God has made me a minister, and qualified me for preaching and demonstrating the truth of it, by the powers of his holy Spirit conferred on me.
- 8. I, who for my former immoderate and furious zeal against this very religion, can never fufficiently humble myself, have now the favour to be made an apostle, to declare this amazing and extenfive love of God by Jesus Christ toward the Gentile world.

E 3 9. To

apenty periodes to

A. D. 62.

9 And to make all men fee what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.

> 10 To the intent that now unto the * principalities and powers in heavenly places, might be known by the church the manifold wildom of God.

> - II According to the eternal purpose which he purposed in Christ Jefus our Lord: by Jesus Christ.

12 In whom we have boldness and access with confidence by the faith of him.

of God as his true church and people; and may address to him with full assurance of

being rewarded as his true worshippers.

13 Wherefore I defire that ye faint not at my tribulations for you, which is your glory.

14 For

9. To show both Yew and Gentile the exceeding great bleffings they are now to enjoy, by being united into one church under Christ: a thing that God, who created and governs the world, and all the dispensations of it by him, thought not fit fo manifestly to reveal to former ages, as he has now done.

10. & 11. Now that he intends not only to convince the governors and magistrates of this world, who have opposed and perfecuted this religion, but to display to all ranks and degrees of creatures, both in heaven * and earth, this manifold wisdom in the wondrous management of his church; fo agreeably to the former + difpenfations of it; all which were always directed and disposed, but now fully completed

> 3. Wherefore fince I am now under perfecution for delivering a doctrine fo much to the benefit of you Gentile Christians: Be not difheartened or affrighted at my fuffer-

12. Through whose mediation

for us, but Jew and Gentile, that

embrace his religion, are accepted

ings;

* To the principalities and powers in heavenly places. See the note on Chap i. 10.

^{† [}According to the eternal purpose]. Κατά πρόθεσιν τον αιόνων; [agreeably to the predisposition of former ages, or dispensations of religion]. Thus the Saviour was promised to Adam, then to Abraham, afterwards typified and represented to the Jews, and at last, fully and openly preached to all the world.

ings; but rather rejoice at them, as an argument of the A. D. 62. fincerity and truth of this doctrine; and let it raise your hearts and strengthen your resolutions.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ.

15 Of whom the whole family in heaven and earth is na-

med;

grant you according to the riches of his glory, to be strengthened with might, by his Spirit in the inner man:

17 That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love,

18 May be able to comprehend with all faints what is the breadth and length, and depth and height:

the love of Christ, spiritual graces belonging to it. which passeth know-ledge, that ye might be filled t with all the fullness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen. 14. & 15. To which end I humbly and earnestly beg of God the Father, the Supreme Lord and Governor of the whole church in heaven * and earth, uniting both angels and men under his government;

16. That out of the infinite fulness of divine goodness and mercy, he would confirm your minds by the influence of his Holy Spirit.

17, 18, & 19. That so, by a due and profound sense of the inexpressible bounty of this dispensation of Christ toward you Gentiles, you and all Christian people
may render him all unseigned returns of love, gratitude and obedience, by an unshaken and sirm
adherence to his religion; abounding in all the divine † gifts and
spiritual graces belonging to it.

20. & 21. To him therefore who has already conferred such spiritual endowments on you, and is both able and willing to encourage your improvement of them, by giving you still more than you can wish or imagine for yourselves, be ascribed, by all succeeding ages of the church, all honour and glory, through Jefus Christ, for evermore. Amen.

E 4 CHAP.

^{* [}Family of heaven and earth.] See the Note on Chap. 1. 10. † [With all the fullness of God.] See the Note on 2 Cor. viii.1.

CHAP. IV.

The Apostle baving thus given the Gentile Christians of Ephefus all fuitable encouragement to continue in, and firmly to rely upon, the Christian Faith, without the Observation of the Jewish Law; comes now to exhort their whole Church in general to the Practice of such Duties as became their holy Profession, especially that of Unity, Mutual Charity, and Forbearance; adviseth both the Jewish and Gentile converts to confider themselves as all united into the same Church and Privileges in Chrift, without diffinction; warning the gifted Teachers of both Parties to a fober and uniform Improvement of their gifts and offices; by showing them to be all derived from the same Spirit, and intended for the same religious Purposes. Then turns his Exhortation to the Gentile Part, Showing them their Obligation to renounce all their former Heathenish Practices, and live up to the Purity of the Gospel Religion. Pointing out to them several of the most notorious Vices to which they had formerly been subject.

A. D. 62. I. Therefore the prisoner * of the Lord, befeech you, that ye walk worthy of the vocation wherewith ye are called,

I. THUS have I that am now a * prisoner for Christ's fake, and particularly for upholding you Gentile Christians to be his true church, without your observance of the Mosaical ceremonies, given you full encouragement to maintain that privilege. And let me now by these chains I wear,

befeech all parties among you to live worthy the excellency of their holy profession.

2. & 3. Taking

^{* [}I therefore, the prisoner of the Lord :] See Note on Chap. iii. Ver. 1.

2 With all lowliness and meekness, with long-suffering, forbearing one another in love:

3 Endeavouring to keep the unity of the

Spirit in the bond of peace.

4 There is one body

and one spirit, even as ye are called in one hope of your calling.

5 One Lord, one

faith, one baptism.

6 One God and Father of all, who is above all, and through all, and in you all.

2. & 3. Taking special care to A. D. 62. preserve the peace and unity of the church by a gentle, meek, and forbearing behaviour to each other, agreeably to the spirit of the gospel.

4.5. & 6. Duly confidering, that both Jewish and Gentile believers are now joined together in one Christian fociety, enlightened and endowed with the same spirit, and brought into the same common hope of falvation; having the same Christ for your Saviour and Head, into whose faith you are all alike baptized; and are be-

come the church and fervants of the same God the Father, who is equally over you all by his power, conducts you all by the same good Providence, and dwells in you all by the same Holy Spirit.

7 But unto every one of us is given † grace, according to the measure of the gift of Christ. 7. But you ought to remember, That though you all belong to the fame Christian church, the body of Christ; yet the gifts and graces of the Spirit may not be distribut-

ed to every member or minister alike; but to each of them in such measures as Christ knows them best able to improve for the church's benefit. So that none ought to be distaissied with his own, or to undervalue those of another.

8 Wherefore he faith, When he afcended up on high, he led captivity captive, and gave gifts unto men.

9 (Now

8. These spiritual gifts to the Christian church, and the variety of them too, are represented in those prophetic words of the Psalmist, (Psal. Ixviii. 18.) Refembling Christ the Messiah in his ascension.

PHYSICAL PROPERTY.

⁺ Grace zágis, either gifts and endowments for an office in the ministry, or the office itself.

A. D. 62. afcension into beaven, after the conquest of sin, Satan, and death, to an earthly monarch in triumph after victory, scattering gifts and largesses to his people.

9 (Now that he afcended, what is it but that he also descended first into the lower parts of the earth?

that ascended up far above all heavens, that he might fill all things.)

fuch measures as he in wisdom should think fit *.)

apostles; and some, prophets; and some, evangelists; and some pastors and teachers; 9. & 10. (But whatever degrees they are given in to any of you, they all come from this triumphant Saviour, the very fame Jefus who came down upon earth, died and was buried, to obtain this conquest, and then rose again, and was exalted to the highest degree of heavenly glory and majesty, to become the Lord of the whole church of God, to perfect and complete it, and to guide and model it by

11. And accordingly he fulfilled that prediction by this variety * of endowments on the ministers of the Christian church; qualifying some to be apostles, to declare the the world; others to be prophets.

doctrines of it first to the world; others to be prophets, to explain the passages of the Old Testament, relating to, and confirming, that doctrine; others to be evangelists, to spread it to farther distant nations, and to record it in writing; and some to be passors and teachers, to build men up in the knowledge of it after they have embraced it.

12 For the perfecting of the faints, for the work of the ministry, for the edifying of the body of Christ: offices, is so far from being a disadvantage from the excellency of one above another; that it is the very thing intended to knit and compact the Christian members

into a more firm and perfect fociety; to render the difcharge of the Christian ministry more orderly and effectual;

^{*} I fee no connection in these two verses with the foregoing and following clauses, but by making them refer to the variety of gifts, and their being derived all from Christ. And the connection is best preserved by including them in a parenthesis.

⁴ See 1 Cor. xii. for the same expressions and argument more at large.

effectual; contributing, in their places and flations, to A. D. 62. the better edification of the whole church.

in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meafure of the stature of the fulness of Christ:

14 That we henceforth be no more children toffed to and fro, and carried about with everywind of doctrine by the flight of men, and cunning craftinels, whereby they lie in wait to deceive:

15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love.

17 This I fay therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their mind.

18 Having the understanding darkened, being alienated from

13 Till we all come 13. God fo wifely providing, that each member should by this means be trained up to perfect Christianity; and the whole become a complete body under him the common bead of all:

> 14. That, by arriving at this perfection of Christian faith and knowledge, they may be above the influences and stratagems of cunning and deceitful teachers; and not, like children, give ear to every plaufible doctrine that is proposed to them.

> 15. & 16. But that, as the human body is composed of different joints and members, all in their feveral functions tending to nourish and keep up the whole frame; fo by this variety of spiritual gifts and offices in the church, Christians may grow up into one complete fociety under Christ their head, unanimously agreeing in the fame rule of faith towards God. and conspiring in the same mutual affections to each other.

> 17. I must again particularly warn you Gentile Christians, how much it concerns, and is expected from you, entirely to renounce all the vile practices and idolatrous worship of the Heathen world,

> 18. Who still remain in that perfect state of ignorance and irreligion which you have folemnly forfaken.

A. D. 62 the life of God, through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not fo learned Christ:

21 * If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation, the old man, which is corrupt according to the deceitful lusts:

23 And be renewed in the spirit of your mind:

on the new man,

which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. forfaken, utterly estranged from that virtuous course of life that alone can render men like to God, and happy in his service.

19. And, by impure and unreformed habits, are become so infensible of all goodness, as to commit the worst degrees of uncleanness, not only without all regret and reluctancy, but with the utmost eagerness and delight.

your * conversion to the Christian religion, you are in quite another state; and obliged by the highest engagements to a direct contrary course of life.

22, 23, 24. Namely, to forfake all your old heathenish lusts, and ignorant practices; and to become new, and reformed men, by obedience to those holy and righteous laws prescribed in the gospel, that will raise you to the imitation of God, and render you his true and happy children.

25. Beware then of those vices you have been formerly most subject to, and are most opposite to the *Christian* spirit: for instance, detest that dangerous sin of *lying*, deceiving and over-reaching your

neighbours; remembring, you are all now members of the fame Christian body; so that to deceive another is to injure and abuse yourselves.

26. & 27. Sup-

^{*} If so be ye have heard him—e'nye airior insoure. Since you have heard him.

26 Be ye angry and fin not: let not the fun go down upon your wrath.

27 Neither give place to the * devil.

name fignifies a railer and a blasphemer*.

28. Let him that ftole, steal no more : but rather let him labour, working with bis hands the thing which is good, that he may have to give to him that needeth.

thing to spare for them that are in absolute poverty.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying; that it may minister grace unto the hearers.

26. & 27. Suppress all immo- A. D. 62. derate anger and refentment : fuffer it not to ripen into revenge, reproach, and flander; for then you are overcome by that wicked adversary the devil, whose very 28. Whoever has been accustomed

to feal, before his conversion, and to esteem it but a small, or scarce any fin §; must now abhor that practice, and by a laborious life in fome honest calling, must endeavour not only to supply his own wants, but if he can, to have fome-

29. Avoid all manner of fcurrilous and filthy conversation; and let your words and discourses in company be always fuch, as may not only be heard by any body with innocence and deceney, but, as far as you can, with profit and advantage too; by promoting those virtues that will procure favour and acceptance

from God. 30 And grieve not

theholy Spirit of God, whereby you are feal-

30. In fine, do and fay nothing that may be inconfiftent with those bleffed endowments of the Holy Spirit

* Aid 601 O., [Devil.] Ver. 27. [Neither give place to the devil, or to the railer and flanderer:] And the fense may be, [Give no occasion to slanderers to reproach your holy religion]; as Erasmus and the French Protestant translation render it. See I Tim. iii. 6, 7. [give place, тожог, opportunity, or advantage.

As in several nations it was accounted; and rather countenanced than discouraged, by some Grecian commonwealths; particularly in that of the Lacedemonians, where Plutarch fays, it was enacted or agreed, [verousso] whenler TES έλευθέρες παίδας ό, τι τις δύναιτο. [That the free-born youths might steal whatever they could.] But of this let the reader see Dr. Clark's Evidences of Natural and Revealed Religion, p. 58, 59.

- A. D. 62. ed unto the day of Spirit that are conferred on you, redemption. or may deprive you of his facred influences; which are the pledges of your present pardon, and the earnest of your eternal happiness.
 - 31 Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice.
 - 31. And as he is the Spirit of peace and love, so let no differences in your religious fentiments and opinions, fuffer you to launch out into any expressions of bitterness, rage, and clamorous reproaches, nor to harbuor any purpofes of malice and re-
 - 32 And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's fake hath forgiven you.

venge.

32. But treat one another, even those that injure you, with tenderness, pity and forgivness; remembering how much a greater debt of guilt and fin God has for given us all for the fake of Christ Jesus.

CHAP. V.

The first and second Verses couclude the Exhortation to Love and Unanimity in the End of the foregoing Chapter. Then he repeats his caution against their former Heathenish Vices particularly such as accompanied their Idolatrous Worship. Descends to the Relative Duties, wherein the Jewish Christians, by former Prejudices, were too apt to be deficient. See the Preface to this Epistle, § 4.

1. CINCE therefore you are all, I RE ye therefore both Jewish and Gentile confollowers of God as dear children. verts, become the children and church of God, imitate bim as your true Father and most perfect example.

2. And

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a facrifice to God for a fweet fmelling favour.

pattern of love, by charity and unity with each other.

3 But fornication, and all uncleannels, or covetouiness, let it not be once named amongst you, as becometh faints.

still the attendants of idolatrous rites and worship. Let none of them be so much as named or heard of among

Christian profesiors.

4 Neither filthiness, nor foolish talking, nor jesting, * which are not convenient: but rather giving of ESTOTES

5 For this you know, that no whoremonger, nor unclean person, nor covetous man +, who is an idolator, hath any inheritance in the kingdom of Christ, and of God.

6 Let

2. And as the death and facri-A. D. 62. fice of Christ for our fins was the highest instance of Divine love and mercy to us all, and an act most pleasing and acceptable to God; let it be the chief care of all parties among you to refemble this great

3. I must again especially warn you Gentile Christians from all thoie extravagant and luftful paffions, and unclean practices, that were fo common and fashionable in your heathen state; and are

4. And be as careful to avoid all that scurrilous, lewd and light way

of talking, that is the usual * incentive to fuch unclean actions. Break it entirely off by accustoming your mouths to continual ex-

pressions of praise and thanksgiving to God.

5. For you cannot but know, by the natural defign of the Christian religion, that no person addicted to fuch impure affections and practices as + are indulged in idolatrous and superstitious worship, can ever be a true member of the church of Christ here, or inherit his kingdom hereafter.

6. & 7. Let

* [Which are not convenient-] Ta un avnaorta, [That are most disagreeable.] See Rom. i. 28. where va jun na-

Innorra, ought so to be translated.

+ [Or covetous man who is an idolator,] " Theover ins is รรเท รเชิน มอมั่นรูกร, i. e. [One that may be called an idolater for making his lufts and pleasures his god; or elfe a man of such inordinate desires, as an idolater is and must be.] The former is indeed good fense; but the latter is plainly most agreeable to the apostle's defign.

reform them.

A. D. 62. 6 Let no man de--ceive you with vain words: for because of their things cometh the wrath of God upon the children of difobedience.

|| Rom. i. 7 Be not ye there-26, &c. fore partakers with them.

> 8. For ye were fometimes darkness, but now are ye light in the Lord: walk as children of light,

you, that you must live in a quite contrary course.

9 (For the fruit of the Spirit is in all goodness, and righteouineis, and truth)

9. (For the practice of all moral and divine virtues, ought to be the proper effect of your conversion to that pure religion that is attended with fuch gifts and influences of the Holy Spirit.

6.&7. Let no philosophers there-

fore perfuade you by any arts of

reasoning, that such practices can'

be any way innocent or allowable.

They are the very things for which

God gave up the heathens to vile

affections, and ever did, and do

still, draw divine vengeance upon

them that will not renounce and

8. In your dark and heathen

state, it was indeed no wonder you

should be guilty of them; but

your Christian religion has so clear-

ly instructed and better enlightened

Proving what is acceptable unto the Lord.

10. These virtues you must study and practife, as things most agreeable to the divine will, and by the habitual practice whereof alone you can approve your-

felves to God.

11 And have no 11. Neverthereforebedrawninto those dangerous tpractices that

fellowship with the I unfruitful works of dark-

none but ignorant heathens would commit :

I The unfruitful works of darkness. 'Aκώρποις here cannot fignify merely unprofitable, but mischievous: in the same manner as τα μη καθηκοντα, fignify most abominable things, Rom. i. 28. as I have noted there. And thus anagro exactly answers to inutilis, which fignifies mischievous, in the best Latin authors. Thus Cicero, [Potest enim accedere promisfum aliquod et conventum, ut id effici sit inutile, vel ei cui promissum sit, vel ei qui promiserit. De Offic. lib. I.] And again, [Nec promissa igitur servanda funt ea, quæ sunt iis, quibus promisseris, inutilia. Ibid.] The learned reader may fee abundant instances of this in the learned Dr. Clark's Note on Hom. Iliad 2. p. 53.

darkness, but rather commit; but, on the contrary, en- A. D. 62.
reprove them. deavour to expose their indecency,
and make them ashamed of them.

even to speak of those things which are done of them in secret.

13 But all things that are reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore he faith, Awake thou that fleepest, and arise from the dead, and Christ shall give thee light.

12. For certainly it would shock the modesty of a good man, even to mention the abominable and filthy actions committed in the secret mysteries of beather worship.

13. But as light is the thing that renders every object clearly visible to the eye; so has the Christian religion demonstrated the vileness and danger of these practices to the minds of all that embrace it.

14. And accordingly the prophet Isaiah (Isa. lx. 1.) has expressed the happy condition of the Gentile part of the Christian church. Arise, shine, for thy light is come, and the glory of the Lord is risen

upon thee. And again, Awake and fing ye that dwell in the dust, Isa. xxvi. 19. Signifying the former dark and ignorant state of the heathen world, and the glorious light and knowledge it should attain to by the religion of Christ the Messiah; and their great obligation to live suitably to the advantages of it.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Kedeeming the time, because the days are evil.

15. & 16. Confidering therefore how contrary the religion you have embraced is to that of the rest of mankind, and what violent opposition you are like to meet with; you must have a prudential eye to that too, and manage yourselves

not only with innocency but discretion; not exposing yourselves to persecution upon needless occasions; but while you endeavour to convert men, you ought to avoid their fury by all lawful and just means.

ye not unwise, but understanding what the will of the Lord is.

Vol. II.

17. Remember therefore, that though it be the will of God you should firmly adhere to your Christian principles, and labour to bring

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V 01. 11.

A. D. 62. others over to them; yet it is none of his will that you fhould indifcretely lay yourselves open to their obstinate malice and rage; but only propose the divine truths to them in fo prudent a manner, as may best work upon them, and fecure your own lives.

> drunk with wine, wherein is excess: but be filled with the Spirit:

18 And be not 18. But to proceed concerning the particular vices I was warning you from: To preferve yourfelves from the impurities of heathen worship, be fure to shun that

excess of drinking so usual in their idolatrous festivals; the incentive to all lust and extravagancy. And instead of the beaftly custom of filling yourselves with wine. endeavour by a habit of temperance and fober converfation, to be full of the gracious gifts and influences of the Holy Spirit.

|| See T Cor.

19 Speaking to yourselves in psalms and hymns, and spixi.Coloff.iii.ritual fongs, finging and making melody in your heart to the Lord;

> 20 Giving thanks always for all things unto God and the Father, in the name of the Lord Jesus Christ;

21 Submitting yourfelves one to another in the fear of God.

each other.

19. & 20. Which will inspire you in your religious | affemblies to praise and bless God in divine pfalms and hymns; and, contrary to their extravagant and lewd merriments, will render all your mirth truly spiritual and religious: exalting your minds to grateful and pious expressions of thanksgiving to God the Father, through Jefus Christ, for all his mercies towards you.

21. And these divine influences will conduct you in a regular fubmission of inferiors to superiors, both in public and private, and in all relative duties to

22 Wives, * fub-22. Such as is that, for instance. mit yourselves unto between busband and wife, which your own husbands. the Jewish zealots are apt to think as unto the Lord. they may be excufed in, where there

is a difagreement in religious * principles. Whereas the due

^{*} For the occasion and design of St. Paul's advice in this and the following relative duties, let the reader fee the preface to this epistle, \$ 4.

due subjection of a wife to her busband (notwithstand-A.D. 62. ing any difference in religious opinions between them) is not only the plain will of Christ, but is illustrated and enforced by the very constitution of his church.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

and observance from her to her busband.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it:

26 That he might fanctify and cleanse it with the washing of water by the word,

27 That he might prefent it to himfelf a glorious church, not having fpot or wrinkle, or any such thing: but that it should be holy and without blemish.

will terminate in the happiness in heaven.

28 So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himself.

29 For no man ever yet hated his own flesh; 23. For as Christ is the Saviour, head and governor of the whole church, as his spiritual body, so is every bushand the head and guardian || of his wife.

| So in I Cor. xi.

24. And therefore as the church pays all due subjection to Christ its spiritual bead, so the natural relation of a wife, according to the first solemn institution of marriage, requires a just submission her to her busband.

25. 26. & 27. On the other fide, this comparison will as clearly show and highly recommend that love and tenderness that busbands ought to express to their wives. For as nothing can be fo lively and perfect an example of love, care and tenderness, as that wherewith Christ treats the church, his spouse, cleansing and purifying all its members from the guilt of fin, by baptizing them into his holy and pure profession; and by his word and Holy Spirit training them up to fuch unblemished holiness of life here upon earth, as perfection of virtue, glory and

28. & 29. So does this his tender regard to us, as the dear members of his own spiritual body, show every busband to treat his wife as a second felf; convincing him by the dictates of felf-love,

A. D. 62. flesh; but nourisheth and cheritheth it, even as the Lord the church.

> 30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in

particular, fo love his wife, even as himfelf, to be kind and gentle towards her, and how unnatural it would be to do otherwise.

30. Thus close and dear is the union of Christ with his church, and of the busband with the wife, that they may be respectively confidered as head and members of one and the fame body.

> 31. And accordingly you know, when Eve was produced from Adam's rib, and given him for a wife (Gen. ii. 22.) it was expressly faid, That the relation between them was nearer and dearer than that of parents and children.

> 32. And thus have I, by this most noble and lively * comparifon of Christ and his church, illustrated and recommended to you

the great duty of busbands and wives. But indeed my chief defign was to show you the happy union between Christ and his church.

> 33. But whether I had made use of this mystical way of illustration or no, the very original institution of marriage, and the plain will of

^{* [}This is a great mystery.] The generality of interpreters understand St. Paul here, as if the marriage of Adam and Eve were intended by the Holy Spirit to represent, and mystically to signify the spiritual union between the Messiah and the Christian church. The Jewish doctors indeed are full of this. But because no other undoubted expressions of scripture are found to demonstrate the thing itself to be true, and it not being clear these traditional doctrines of the rabbins were as early as our Saviour's or St. Paul's time, I have therefore expressed it as a comparison for illustration; and whether the great latitude in which St. Paul uses this word mystery will not warrant my fo doing, I submit to the judgment of the learned and attentive reader. See Revelat. i. 20. with my Paraph. there.

and the wife fee that Christ in the gospel religion, is A. D. 62. the reverence her husband. obligation to love and tenderness on the one part, and to respect and subjection on the other; and that no differences in religious principles can excuse either from so evident a moral duty.

CHAP. VI.

He proceeds in showing the Christian obligation to the other relative Duties of Parents and Children, Masters and Slaves.

Then encourages them to general Constancy and Resolution against all Temptations and Persecutions for the sake of Christianity: and, by Metaphors taken from the Arts of Grecian and Roman Soldiery, directs them how to arm themselves against the Assaults of them. Desires their prayers for him, as their Gentile Apostle, and concludes with his Blessing.

your parents in duties. The fame Chrithe Lord: for this is stian principle that ought to inright.

duce husbands and wives to their reciprocal duties, notwithstanding any differences in religious notions*, obliges all children and young people to pay all just reverence to their parents, and not think themselves exempt from it to either* of them upon that account.

2 Honour thy father and thy mother (which is the first commandment with promise)

3 That

duty to parents is of fo natural and important obligation, that God was pleafed in the fifth commandment to his ancient people the Jews,

2. & 3. Let them remember, that

F 3

to

^{*} See the Pref. to this epistle, § 4.

A. D. 62. 3 That it may be well with thee, and thou mayest live long on the earth.

> 4 And ye fathers, * provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

> 5 Servants, be tobedient to them that are your masters according to the flesh, with fear and trembling, in fingleness of your heart, as unto Christ:

> 6 Not with eyefervice, as men-pleafers, but as the fervants of Christ, doing the will of God from the heart;

> 7 With good will doing fervice, as to the Lord, and not to men:

8 Knowing that what foever good thing any man doth, the fame shall he receive of the Lord, whether he be bond or free.

to add the special promise of temporal prosperity and long life in the land of Canaan, for their greater encouragement to it.

4. And let all Christian parents be particularly careful to treat their children with fuch mild and gentle ulage as may more easily induce them to believe and embrace the Christian religion; and not * prejudice them against it, by their froward and ill example.

> 5. Let fuch Christians as are flaves to heathen mafters, not think themselves disengaged from their civil obligation by being Christians, ‡ but continue to serve them fincerely and industriously, as their Christian duty.

> 6. & 7. Let them do it fincerely, I fay, and not barely in fuch a manner as to escape their master's observation and punishment; but conscientiously seek their interest, knowing, that in ferving them faithfully, they ferve Jesus Christ their fupreme Lord and master.

8. And being fully affured, that Christ will hereafter as impartially and fully reward the diligent fervices of a flave, as the most generous actions of a freeman.

9. And

‡ See I Cor. vii. 20, 21, 22, 23, 24.

Provoke not your children, but bring them up, &c. Μή παροργίζειε — οίον οι πολλοί ποιέσιν, αποκληρονομες εργαζομενοι, ααὶ ἀποκηφυπίες ωριένιες. Chrysoftom. i. e. Provoke not your children, as many people do, by their ill usage, discouraging them from coming into the Christian church, and from hearkening to the gospel doctrine.

o And ye masters, do the same things unto them, forbearing threatening; knowing that your Master also is in heaven, neither is there respect of persons with him.

9. And let all Christian masters, A. D. 62. that have any slaves under them, use them with gentleness and humanity; forbearingall passionate and violent expressions toward them; and forgiving their pardonable faults. Remembering, they themselves have a heavenly master who

forgave them infinitely more; and who regards no man's external circumstances, but will reward and punish the behaviour of a master as well as of a slave.

thren, be firong in the Lord, and in the power of his might.

exhortatious to you: Becouragious and refolute in your profession, making the best improvement of the powers that God has given you.

* armour of God, that ye may be able to stand against the wiles of the devil. and sharp. Wherefore, like true foldiers, arm yourselves from head to foot with the * spiritual armour wherewith God has furnish-

ed you, for your defence against the stratagems and asfaults of the devil, and wicked men.

12 For we wrestle not against slesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places ‡. 12. And great need you have so to do. For you must engage not only with men, with the magistrates and rulers of this world, but with wicked spirits too, those malicious powers, that have so long domineered over the blind and ignorant heathens, and have still their habitation in the regions of the air about us.

13 Wherefore take unto you the whole armour of God, that ye may 13. Be ready armed then with the following principles, that will enable you to refift them all, and F 4 ftand

* [Armour of God.] See note on 2 Cor. viii. 1.

‡ Ver. 12. [Spiritual wickedness in high places:] πνεύμωτα τ πονηρίας εν τοις επερανίοις. [Against the wicked spirits in the regions of (our) air. επεαρανίοις is the same with τῶ σκοτος τῶτε, this darkness; the same with ξοφε, and ξοφον, darkness, in St. Peter and St. Jude.

A. D. 62. may be able to with- Rand your ground under the worst fland in the evil day, trial and temptation; viz. and having done all, to stand.

> 14 Stand therefore, having your loins girt about with truth, and having on the breaftplate of righteoufnels:

in a firm and steady posture; and the habitual practice of them be as a breast-plate to fence off every mortal wound.

15 And your feet fhod with the preparation of the gospel of peace.

means to prevent and take off the edge of their malice; as the foldier's boots preferves his legs from the roughness of the ways, and from the traps and galls that are laid by the enemy to retard his march.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked:

16. But especially have your thoughts ever possessed with a firm and steady faith in the promises. of the gospel; that will guard you from the fecret fuggestions, and open affaults of the devil; as the shield does the foldier from the darts of his enemies.

.17. Let your hopes * of eternal

14. Keep close to the rules and

plain precepts of the gospel, the

knowledge whereof will fecure

you from all loose principles, and

like the foldier's girdle, keep you

15. Be always prepared with a

modest and peaceable mind toward

your adversaries; which will be a

*1 Thef. v. 17 And take the helmet of falvation. and the fword of the Spirit, which is the word of God.

adverfaries.

life and happiness, be ever ardent and vigorous; which, like a belmet on the head, will fecure you in the main points of your profession. Read and meditate on the word of God in holy fcripture, the understanding whereof will, like the keenest fword, enable you not only to refift, but to affault your

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all per-

18. And withal be earnest and constant in a course of fervant prayer to God for yourfelves and all Christian people.

feverance, and supplication for all faints.

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19 And for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel;

* an ambaffador in bonds; that therein I may fpeak boldly, as I ought to fpeak

21 But that ye alfo might know my affairs, and how I do,
Tychicus, as a beloved brother, and faithful minister in the
Lord, shall make
known to you all
things.

22 Whom I have fent unto you for the same purpose, that ye might know our affairs, and that he might com-

fort your hearts.

23 Peace be to the brethren, and love, with faith from God the Father, and the Lord Jesus Christ.

24 Grace be with all them that love our Lord Jesus Christ.

Written from Rome unto the Ephefians, by Tychicus. me, your Gentile apostle, have a share in those petitions; beseeching God to enable me with due constancy and courage, to maintain this doctrine of the Gentiles being called into the gospel covenant; a doctrine now absolutely plain and certain, how strange soever it seem to the Jewish zealots; and whereof I am now a commissioned preacher, and am * imprisoned on that very account.

21. & 22. I fend Tychicus, my dear Christian brother, and a faithful minister of Christ, with this letter to you, on purpose to acquaint you with my condition, and how it fares with me in my confinement; and to comfort you

under your concern at it.

23. May all the Christians in your parts continue stedfast in the faith, love, and favour of God the Father, and the Lord Jesus Christ.

24. His favour and love be upon all fincere and good Chriftians. Amen.

^{* [}Am an ambassador in bonds]. Resocia is inhibited. Which some render, [I grow old in bonds]; agreeable to Philem. ix. He had indeed been imprisoned in Judea two years, and had now lain two more at Rome, for the same cause. But I keep to our translation, as more agreeable to the rest of the expressions to the same purpose in this epistle. See note on Philem. ix.

PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

TO THE

PHILIPPIANS.

THE PREFACE.

A. D. 62. WHILE St. Paul was a prisoner at Rome, whither he was forced to make his appeal from the inveterate malice of the Jews, for his preaching to the Gentile world, the Philippian church fend Epaphroditus to visit and falute him in their name; to carry him supplies from them for his support in his confinement; and to give him the comfortable account, how fleady and firm their church continued to the Christian faith he had formerly planted amongst them; and especially in that point of relying upon the gospel religion for Salvation, without the observation of the ceremonial law, which the Jewish zealots every where cried up to be of absolute necessity to a Christian convert. This epistle is a return of St. Paul's great fatisfaction, love and joy at the respects they had shown him, and especially for their their firm adherence to this true Christian doctrine; A.D. 62. with several fresh exhortations to a resolute, but yet meek and peaceful behaviour in their disputes with those furious adversaries, on whose temper and practices he lets fall some very severe and just reslections. For a further account of the nature of the expressions in which this letter runs, I refer the reader to the preface of the foregoing epissle.

CHAP. I.

The Title and Salutation. He expresset bis good Opinion of them for their Kindness and Respect toward bim, and especially for their firm Adherence to the true Christian Doctrine; and prays for their final Constancy in it. Acquaints them with the Success his present Sufferings had for the Promotion of the Gospel, even in the Emperor's Court. Intimates a set of contentious Teachers of the Judaizing party, who levelled their Doctrine against him, instead of preaching Jesus Christ as the common Saviour of Mankind; but mentions others that were sincere, and stood by him and his Principles. Speaking of his Sufferings and his Constancy under them, he makes bimfelf to be in a strait between the Defires of serving Christ by a longer Life, and enjoying him in Death; but is free to live, and even suffer longer, for the benefit of the Christian Church. Gives them bopes of seeing them again; but whether he should or no, exhorts them to Christian Picty, and Resolution in Suffering, after his own Example.

PAUL and Timotheus, the fervants of Jesus Christ, to all the faints in Christ 1. & 2. PAUL and Timothy, the fervants and ministers of Jesus Christ, with all divine blessings from God the Father and our

A. D. 62. Christ Jesus, which our Lord Jesus Christ, to the biare at Philippi, with shops and deacons, and the whole the bishops and deacons:

2 Grace be unto you, and peace from God our Father,

and from the Lord Jesus Christ.

3 † I thank my God upon every remembrance of you.

4 Always in every prayer of mine for you all, making request with joy,

5 For your fellowfhip in the gospel, from the first day un-

til now;

6 Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.

to the great day of Christ's recompence and reward.

7 Even as it is meet for me to think this of you all, because I have you in my heart; in as much as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. 3, 4, & 5. Your conversion to the Christian faith, and your steadiness in it, from the very first propagation of it to you, to this day, is matter of such joy and satisfaction to me, that † 1 am ever blessing God for it, and praying for your further constancy in it, in every petition I put up to him.

6. Being sufficiently satisfied, that God, who has called you Gentiles as well as the Jews, to the profession of the gospel, will so assist your endeavours, as to keep you in the saith and practice of it

7 Nor can I but thus esteem and pray for you, that have thus distinguished your ‡ respects to me, in adhering so firmly to the doctrine I preached to you, and suffering for it now along with me, who am a prisoner for the truth and confirmation of it ||,

8 For

8. And

I [Because I have you in my heart.] Δὶα τὸ ἐχειν με ἐν τῆ

καςδία ύμας. Or, Becanse you have me at heart.

[†] Euxagisa, I give thanks. Which shows St. Paul to be the author of the epistle, though Timothy was joined in the falutation.

Wer. 7. [Partakers of my grace or gift. It is a dubious expression. It may fignify, as in the paraphrase, [their being partakers of the honour of his suffering for the gospel;] or their being συγκοινόνοι, contributors to the gift the Philippians sent him by Epaphroditus, Chap. iv. 18. See Mr. Peirce in Loc.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 And this I pray. that your love may abound, yet more and more, in knowledge, and in all judgment.

10 That ye may approve | things that are excellent, that ye may be fincere, and without offence till the day of Christ;

11 Being filled with the fruits of righteoufness, which are by Jesus Christ unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things which happened unto me, have fallen out rather unto the furtherance of the goipel.

13 So that my bonds in Christ are manifest in all the palace, and in all other places.

8. And God can testify, what A. D. 62. a hearty degree of Christian love, I, in return, bear toward your whole church.

9. And how earnestly I pray that your love of Christ, and of me his apostle, may continually increase, by a more complete and perfect understanding of the great truths of his religion.

10. & 11. That by | fludying and embracing the most important doctrines, and abounding in the practice of all Christian virtues, you may be found his fincere and true professors at the folemn appearance of Jesus Christ; to the glory and praise of God the Father.

12. But, to give you an account of my present state and condition, according to your defire, know then, that my imprisonment at Rome has been no hindrance, but rather an advantage to the Chriftian cause.

13. For it is now publicly known in the emperor's court, and through all the city, that I am a prisoner for the Christian faith, and particularly for preaching it to the Gentile world.

14. And

[|] Ver. 10. [That ye may approve the things that are excellent,] έις το δοκιμάζειν ύμως τα διαφέροντα, "That ye may examine into, and [proportionably] approve of, things, ac-" cording as they differ in their excellency and importance.

A. D. 62. 14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear.

* See chap. 15 Some indeed iii. 2, 3. &c.preach Christ even of envy and strife, and iome also of good will.

> 16 The one preach Christ of contention, not fincerely+, suppofing to add affliction to my bonds:

> 17 But the other of love, knowing that I am set for the defence of the gospel.

and that I am a sufferer for the true gospel doctrine.

18. What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my falvation through your prayer, and the fupply of the Spirit of Jesus Christ.

of Christ, to assist me to plead my cause t.

14. And my patience and courage under it has raifed the fpirits of several Christians, to profels and preach the same doctrine openly and undauntedly.

15. 16. & 17. There is indeed a fet of Jewish * converts, that preach it more out of opposition to me, than out of love to the gospel itself. Their business is to depress my character, and increase my fufferings, (because I will not allow the ceremonial law to be necessary to a Christian's salvation.) But, thank God, there are others that stand up for me and my principles, being fully fatisfied what I preach is by divine commission,

18. And though thefe two parties preach out of very different and contrary defigns; yet there is this advantage, that they both contribute to make the Christian religion in general more known in the world; which is, and always shall be a great satisfaction to me.

19. And I am affured the prefent malice intended against me will prove fo fhort of fucceeding, that it will rather contribute to my deliverance. For which I question not your prayers, and the Spirit

20. As

+ Ver. 16. [Not fincerely], έχ ἀγνῶς: [Not without mixture], viz. of Jewish ceremonies with the Christian faith. I [Turn to my salvation]; 'is owrngian: Not to his future

falvation, but to his deliverance at his trial at Rome.

my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death.

I defire is, to demonstrate the power and excellency of Christ's religion, either by living longer to preach it, or by couragiously dying for it; I shall not fail, in this juncture, to defend it publicly, as I have always hitherto done.

21 For to me to 21. The only difference between live is Christ, and to life and death, to me is, that by die is gain. the one I shall continue the longer in Christ's service, and by the other shall be the sooner rewarded.

22 But if I live in the flesh, this is the fruit of my labour; yet what I shall choose I wot not. and fufferings indeed, to continue here still, and do service to his religion; yet is the prospect of my future happiness so ravishing and left to my own choice. I should

fweet, that, were it left to my own choice, I should hardly know which to determine as best for me.

23. For I am in a frait betwixt two, having a defire to depart, and to be with Christ; which is far better:

24 Nevertheless, to abide in the flesh, is more needful for you.

23. & 24. Thus are my defires ftraitened between the two conditions of longer life and prefent death. To die and be with Christ would be much the more immediate benefit to me; but to live longer is better for you and the Christian church; and I am very free to do it.

25. & 26. And because it is so,

I am fully perfuaded God will fo

order it, and I shall live and see

you again, to your still further

advancement and comfort in the

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith:

26 That your rejoicing may be more abundant in Jesus Christ for me, by
my coming to you again.

27 Only

A. D. 62. 27 Only let your conversation be as it becometh the gospel of Christ: that whether I come and fee you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel:

> 28 And in nothing terrified by your adversaries, which is to them an evident + token of perdition, but to you of falvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his take;

30 Having the same * Acts xiii.conflict which ye faw in me, and now hear 23. to be in me.

27. But whether I do or not, let me earneftly exhort you to go on in a life agreeable to the gofpel religion; that I may hear a comfortable account how vigoroully and unanimoully you promote the credit and honour of the Christian faith; without partial distinction betwixt circumcifed and uncircumcifed converts.

28. And how undauntedly you bear the threats and perfecutions of your adversaries, which, while they show them to be an obstinate and incurable people, bent upon their own destruction; so will the patient fuffering under them become to you a means of eternal happiness and salvation.

29. & 30. Esteem it therefore as a high honour conferred on you, not only to be called into the Christian religion, as well as the Yews, but to fuffer for it too; undergoing the same trials you faw me, your apostle, under, while I was first preaching to you * at Philippi, and that you hear are still upon me here at Rome.

CHAP.

[†] Ver. 28. [Which is to them an evident token of perdition, &c.] Note, the word which may refer to the Philippians standing fast; and the token of perdition to them may fignify, that their adversaries took this stedfassness of theirs to be a token of their perdition; but, fays the apostle, [look you upon it as a token of your falvation.]

CHAP. II.

He proceeds to exhort their whole Church to Unity, Meekness; and Humility, from the great Example of Christ Suffering for us: And to fleadiness in Christian Principles and Practices, now in his absence from them. Hopes to send Timothy to them. In the mean while recommends their Meffenger Epaphroditus, the Bearer of this Letter to them.

I TF there be therefore any confolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies:

2 Fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind.

to practife this great duty, which will complete all the joy and fatisfaction I have in you.

3 Let nothing be done through strife, or vain glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his ownthings, but every man also on the things of others.

5 Let this mind be in you, which was alfo in Christ Jeius.

VOL. II.

1. & 2. T Exhorted you (Chap. i. A. D. 62. 27.) to unity and peaceableness in your Christian profesfion. And if there be any force in befeeching you in the name of Christ; if you have any sense of the fweet comforts of mutual love; if you have felt any motions of that good Christian Spirit that excites us to love; finally, by all the compassions you bear towards me your suffering apostle, fail not

3. Let nothing be faid and done amongst you out of a contentious or ambitious principle; but be all ready to do for and comply with one another, as if they were their fuperiors.

4. Let none of you be fet upon pleasing his own humour, and minding his private credit or interest; but have a just regard to the good and edification of all his fellow Christians.

> 5. In this you will imitate no less example than that of Jesus Christ, our great Lord and pattern.

6. 7. 828;

A. D. 62. 6 Who being in the form of God*, | Heb. i. 3. thought it not robbe-Colof. i. 15 ry to be equal with God:

7 But made himfelf of no reputation, and took upon him + Lukexxii the form of a + fer-27. John vant, and was made in xiii. 4-17. the likeness of men:

8 And being found in fashion as a man, he humbled himfelf, and became obedient unto death, even the death of the cross.

for a while of that majesty; was clothed with human nature, ministering to us as a servant; and so far humbled himself, as not only to live as a mean and ordinary man, but to die the ignominious death of the crofs, for the expiation of our fins.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at I the name of Jelus every knee should bow, of things in heaven, and things on earth, and things under the earth;

11 And

6.7. & 8. Who though, before his incarnation, he was God, the Son of God, the brightness of his Father's glory, and the express image of his person; and appeared to the patriarchs, and to the fewish church, in the form of divine glory and majesty; yet, for the falvation of us finful men, did not infift* upon appearing in that glory, and to be honoured as God, did not look upon the honour God had given him, as upon a prize to be eagerly held fast, and never, upon any account whatever, to be parted with; but divested himself

9. For which great and wondrous condescension, God has now exalted this very man Christ Jesus the Messiah, to the highest degree of divine glory and majesty.

10. & 11. Making him the lord and governor of all creatures both in heaven † and earth, the Lord of the living, and raiser of the dead; and obliging all to worship and a-

dore.

I [That at the name of Jesus every knee should bow]. The Greek is, in To ovopiati. [In the name of Jesus-every knee should bow]; i. e. worship God, agreeable to John xvi.

23, 24. and many like passages.

^{*} Ver. 6. [Thought it no robbery to be equal with God]; έκ ἀξωαγμὸν ἡγήσατο το είναι ἴσα Θεῶ. [He did not greedily infift upon showing himself, and being worshipped as God]. Which sense is sufficiently proved by Bishop Bull, Dr. Whitby, and still more fully by Dr. Clark.

tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling *.

13 For it is God which worketh in you, both to will and to do of his good pleafure. dore, to pray to, and praise God, A. D. 62. through him, and in his name, as universal governor and saviour, to the glory of the supreme Father.

being animated by fo glorious an example, go on by these and the like virtues, to qualify yourselves for eternal salvation, with the utmost diligence and caution. You have hitherto proceeded very well in them, both while I was with you, and since my absence from you*.

at my being fo long detained from you. Do your best endeavours, and God will assist you, under all temptations, to act agreeably to his holy will and religion.

G 2 1004 11 100 14. & 156

† [Of things in heaven, and things on earth, and under the earth]. See the note on Ephes. i. 10. And though zarax govian being joined to the other two phrases, may possibly, by the yewish idiom, be meant to express only the whole world: Yet in this place I take it to signify the dead, in contradistinction to the living, agreeably to those other passages of scripture, concerning the government and exaltation of Christ. See Rom. xiv. 9. Rev. i. 18.

‡ Ver. 9, 10. 11. Note, If the bowing the knee, ver. 10. refers to Christ, then we may render the passage thus, [And bath given him a name, "vouce, a character, above every (ether) character, that in that character of Jesus (the Saviour) every

knee should bow,] and pay him reverence.

* Ver. 12. Note, I have so paraphrased this verse, that the verb κατεργάζεδε (work out) may be taken either imperatively or indicatively (ye do still work out.) So as that this may be understood as commendation, not an exhortation to the Philippians. Which indeed is very agreeable to the congratulatory style of this epistle. See Werenfel's Desert. Theolog. p. 459—469.

Ibid. [With fear and trembling, i. e. with all due carefulness, respect and regard]. So the same phrase is used, Psale

iii. 11. Ephes. vi. 5. 2 Cor. vii. 15.

A. D. 62. 14 Do all things without murmurings, and disputings:

15 That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and

† Acts ii. perverse † nation, a-40. Matth mong whom ye shine || xvii. 17. as lights in the world. Lukeix. 41.

Deut. xxxii.

5. in lxx.

16 Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be offered upon the facrifice and fervice of your faith, I joy and rejoice with you all.

18 For the ame cause also do ye joy and rejoice with me.

19 But I trust in the Lord Jesus, to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For I have no man like-minded, who will naturally care for your state.

21 For

14. & 15. Be particularly careful (as I before advised you) to avoid all needless disputes and animosities; and, by an innocent and inoffensive carriage, prove yourselves worthy the character of God's true church and children; and become shining lights, and illustrious examples, to convince and reform the wicked generation of men you live amongst.

16. And that by your perfeverance in Christianity, under all opposition, I, your apostle, may rejoice and triumph in the great day of Christ's appearance, for the happy effects of my labours in your conversion to the gospel.

17. & 18. As to myself, if I should not only be kept still from you, but die a sacrifice for preaching to you Gentiles, I should congratulate myself and you upon spending my life in so good a cause. And you ought to rejoice with me too, upon the same account.

19. But be that as it may, I hope in Christ to have an opportunity of sending Timothy shortly to you; and give myself the satisfaction of hearing by him of your happy state and condition.

20. I fix upon bim as the only person I can find here, that, like myself, is truly ready and willing to serve you, or any other Christian church.

21. For

[|] Ver. 15. Te shine quiveds, or shine ye, in the imperative mood.

21 For all feek their own, not the things which are lefus Christ's.

any hazards for it.

- 22 But ye know the proof of him, that as a fon with the father, he hath ferved with me in the gospel.
- 23 Him therefore I hope to fend prefently, fo foon as I shall see how it will go with me.

24 But I truft in

- 25 Yet I supposed it necessary to fend you Epaphroditus, mybrother and companion in labour, and fellowfoldier, but your melfenger, and he that ministred to my wants.
- 26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been fick.
- 27 For indeed he was fick nigh unto death, but God had mercy on him: and not on him only, but on me also, lest I should have forrow upon forrow.

28 I fent

- 21. For the generality of Chri- A. D. 62. stians in these parts, are more concerned for their own fafety and private interest, than to advance the religion of Christ, by taking much pains or running
 - 22. But Timothy, you know, has always fluck close to me, and ferved me in the gospel concerns with the perfect respects of a son to a father.
 - 23. & 24. As foon as ever therefore I fee the iffue of my trial, I shall send him. And I have reason to hope I shall be cleared, and vifit you foon myfelf.

the Lord, that I also myself shall come shortly.

- 25. In the mean time, I thought it proper with this letter, to fend you back your worthy meffenger and minister Epaphroditus, who ever fince his coming to me, with fupplies from you, hath been my fellow-labourer in Christianity, and done me great fervice.
- 26. And is very defirous to fee you again, and relieve you from the concern he concludes you to be under at his late fickness here.
- 27. For indeed he has been fo very ill, as to be at the point of death. And his recovery was not only a great mercy to himself, but to me in particular, and has prevented one of the greatest misfortunes that could have befallen me in my confinement.

tupply you G 3 omos to Serie 28, I pitched A. D. 62. 28 I fent him therefore the more † carefully, that when ye
fee him again, ye may
rejoice, and that I
may be the lefs for-

rowful.

29 Receive him therefore in the Lord with all gladness, and hold such in reputation.

30 Because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service toward me.

z8. I pitched upon him therefore for the bearer of this letter, to give myself the pleasure of rejoicing you at the fight of so dear a friend.

29. Nor need I much exhort you to receive him with all Chrithian respect, and to set a high value upon all such good ministers of Christ as he is.

30. Who has hazarded his own life in labours and pains for Christ's fake, and in doing that service to me, which you at this distance, how willing soever you be, were not capable to perform ‡.

CHAP. III.

He encourages them to a cheerful Profession of Christianity; and to a Dependence on the Faith of it alone, without regard to the Jewish Law, according to his own Example. Warns them against the Principles and Practices of the Jewish zealots, upon whom he makes very just and severe Resections.

thren, rejoice in the Lord. To write the fame things to you, to me indeed is not grievous, but for you it is fafe.

2 Be-

I. THE sum of what I have further to exhort you to is, a cheerful and joyful profession of Christianity, founded in a true sense of Christ's love toward you, and his protection over you. And as I have formerly, by word of mouth,

+ Ver. 28. [The more carefully; or σπεδαιοτέςως, the more speedily;] viz. with this very epifile. Vulg. sessionatius.

‡ Ver. 30. [To supply your lack of service to me—
[Greek] To perfect or complete your beneficence to me.]

mouth warned you against the principles of a set of A. D. 62. men that are its worst enemies; I think it proper to repeat those cautions again.

- 2 Beware of * dogs, beware of evil-workers, beware of the concision 1.
- 2. I mean the Jewish zealots, that fnarling * and malicious people; whose bufiness it is to do mischief to the true Christian faith, and who put all the stress of religion upon the empty ‡ ceremonies of circumcifion and the Fewish law.

3 For we are the circumcifion, which worship God in the fpirit, and rejoice in Christ fefus, and have no confidence in the

flesh.

3. It is we Christians that are now the true church and people of God, by embracing the pure worship and spiritual religion of the gospel, which it was the delign and purpose of the law to lead men to; and placing all our hopes of

pardon and falvation in that, and not in the external obfervance of the Mosaical rites, that are quite out of date.

- 4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more.
- 4. And though we should suppose the Yewish law were the main thing yet to be depended on; yet those zealots have no manner of reason to boast themselves above me, who have as many and more Tewish privileges than most of them can pretend to.

5 Circumcifed the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew

5. For I was a true born Ifraelite, both by father and mother's fide, of the tribe of Benjamin (a tribe that never revolted to Jeroboam,

* [Beware of dogs.] So the Jews, by way of contempt, used to style all Heathens; and now, as a just return for their contentious and obstinate opposition to the true religion, the apostles, St. Paul and St. John, sling it back upon themselves. See Rev. xxii. 25. Psal. xx. 16.

I [The concision;] The naratophy. The same natural act as wegitopin, circumcision, but now a mere and insignificant cutting of the flesh; circumcision, as a religious ceremony,

being now quite abolished.

A. D. 62. Hebrew of the Heas the rest did), circumcifed the brews: as touching eighth day, and fo made a memthe law, a Pharisee. ber of the Jewish church in exact conformity to the law; and was a perfect Jew both by nation and language; nay, and a Pharifee too, one of the most strict and honourable sects of that religion.

> 6 Concerning zeal, persecutingthechurch: touching the righteoufness which is in the law, blameless.

6. And if zeal for the law be of fuch moment, none was fo fevere an observer of ceremonies and traditions as my felf, nor fo violent a persecutor of the Christian re-

ligion, which came to repeal those ceremonies.

7 But what things were gain to me, those I counted loss for

7. But now the case is justly altered with me: and those external privileges of the fewish profession I so much valued myself

8. & 9. For verily, fo excellent

upon, I now so little esteem, in comparison of the bleffings of Christ's religion; that to retain them any longer, while far better and nobler are come in their room, would be the greatest damage to me.

8 Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

and great are the privileges of Christianuty, that those temporal ones of the Jewish dispensation feem perfeely mean and vile things; and I make no difficulty to part with them all for the fervice and favour of Jefus Christ my great Lord and Saviour; by embracing of whose religion I obtain that perfect par-9 And be found in don and falvation at God's hands, which my strictest observance of

him, not having mine righteoufness, which is of the law, but that which is through the faith of

Christ, the righteousness which is of God by faith.

have procured for me.

That I may know him, and the power of his refurrection, and the fellowship

10. & 11. I give them all up, I fay, to own bim for the true Meffiah and Saviour of mankind; to fuffer and die for bis religion, who fuffered

the ceremonial law could never

lowship of his sufferings, being made conformable unto his death;

II If by any means I might attain unto the refurrection of the dead *.

I Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but this one thing I do, forgetting thosethingswhich are behind, and reaching forth unto those thingswhicharebefore,

fuffered for our fins; in full hope A. D. 62. and affurance to be raifed again to eternal life by the same divine power that raised him from the dead; not refusing to do and undergo any thing to attain that final blessing of a glorious and happy resurrection.

dear brethren, I, as a Christian, hope for, and am assured of, but have not yet actually attained. My business in this life is, to strive and run for it; and like a true racer, to mind nothing else about me, but keep my eye fixed upon this; stretching on towards it with my utmost vigour and activity, in order to gain that at last which was the end for which Christ was graciously pleased to convert me to his religion.

14 I press toward the mark +, for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

15. Let all those Christians therefore, who duly understand and have fully embraced this religion, keep to this maxim, viz. I bat this great prize of a glorious and bappy resurrestion is to be had by Christ's religion, without the ceremonial law. Hold to this and then, though you

may not be all exactly agreed in every notion about this law,

^{*} Ver. 11. [If by any means,] &c. 21705, [that so I might attain,] &c.

[†] Ver. 14. [I press toward the mark;] or, κατὰ σκοπὸν, [I press forward, according to my view or design.]

A. D. 62. law, or our obligation to it, God will *, in due time, bring you all to a complete understanding of the case, and let you see it is perfectly abolished.

> 16 Nevertheless, whereuntowe have already attained, let us walk bythe fame rule, let us mind the lame thing +.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an enfample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

19 Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things).

16. In the mean while, let us, that perfectly know it to be fo, keep firm and unanimous to the true Christian principle.

17. Follow my example, and my principles in this matter; and take them for your patterns, who have relinquished all their Fewish privileges for the fake of Christ's religion, as I have done.

18. As to the Jewish zealots, that would perfuade you to the contrary, I have always told, and now tell you again, not without tears for their incurable obstinacy, that they are the worst enemies

our religion has.

19 Their notions and views of religion are all temporal: and their chief aim is at the gratification of their fenfual appetites and pleafures; they boaft in what they ought to be ashamed of; and for

* [God will reveal even this unto you.] Some copies read απεκάλυψε-[God has revealed it.] The fense being thus, [Whoever thinks otherwise is in a plain error; for God hath now expressly declared the Jewish law to be abolished, and no further necessary.] A most agreeable sense indeed: but I keep to our translation, according to the more ancient MSS.

Ibid. [Will reveal.] Thus the abrogation of the ceremonial law was completely demonstrated by the total destruction of Jerusalem and the temple, about eight years after the date

of this epiftle.

+ Ver. 16. [Let us mind the same thing:] or rather, perhaps, to asto peover. [To be at unity with one another, according to Chap. ii. 2. Rom. xii. 16,-xv. 5. As Mr. Pierce well observes.

fuch irreclaimable prejudices and practices God will de- A. D. 62. ftroy their whole nation with a most exemplary de-Aruction.

20 For our converfation is in heaven, from whence also we look for the Saviour the Lord Jesus Christ: day expects to behold

25. Directly contrary to their wordly principles, a Christian ought to look further and higher, and confider himfelf as a citizen of beaven, from whence he one Jesus his Saviour descending, to raife and exalt him thither.

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to fubdue all things unto himself.

21. To transform these frail and mortal bodies of ours into a resemblance of his own glorious body, enabling them by his Almighty power, for which nothing is too hard, to mount * up after * 1 Thef. him thither, where we shall beiv. 17. for ever happy with him.

CHAP. IV.

The Encouragements to Christian Constancy, Cheerfulness, and and Resignation, continued. He expresset the due Sense be had of the Philippians Kindness to him. The Apostle's Courage and Contentedness under all Conditions of Life. The Salutations and Conclusion.

I THerefore, my brethren, dearly beloved and longed for, my joy and crown, fo stand fast in the Lord, my dearly beloved.

1. A ND thus, my dear Christian converts, in whose steadiness to the faith I glory and triumph, continue still firm and unanimous in your profession, from all the foregoing confiderations.

2 I beseech Euodias, and befeech Syntiche, that they be of the same mind in the Lord,

2. I particularly entreat Euodias and Syntiche to do thus, and not to be led aside by the Jewish zealots.

3. And

A. D. 62. 3 And I entreat
thee also, *true yokefellow, help † those
women which laboured with me in the gospel, ‡ with Clement
also, and with other
my fellow-labourers,
whose names || are in
the book of life.

of everlasting life ||, as truly fincere Christians.

4 Rejoice in the Lord alway, and again I fay, rejoice.

5 Let your moderation be known unto all men. The Lord is at hand. 3. And I beg of you, my true Christian brother * and a fellow apostle, to give your assistance to those † pious women that laboured so heartily to serve me, while I preached in your parts: along with ‡ Clement, and all those my fellow-labourers in the Christian ministry, who, I verily believe, are to be partakers of the reward as truly sincere Christians.

4. I exhort you again and again, to rejoice and be cheerful under the hopes and privileges of your

Christian profession.

5. Show an even, patient, and contented spirit toward all that oppose and persecute you: Be not rigorous in insisting upon your

utmost right, nor impatient in suffering wrongs. Remember, the Judge is not far off, that will take vengeance on your surious adversaries, and reward your Christian patience.

+ Ver. 3. [Those women]: Probably he means Euodi-

as and Syntiche, before mentioned.

‡ [With Clement and the rest, &c]. These words may be joined either to συζυγε γνήσιε, [true yoke-fellow] or to αίτινες συνήθλησων μοὶ, [those who laboured with me and Clement].

The latter feems most probable

[Whole names are written in the book of life]. It is a Jewish phrase, and does not at all imply any absolute degree or predestination to eternal life; but signifies their being registered in that corporation or society where eternal life was the privilege, on condition of faith and obedience to Christ's religion: Alluding to both the Jewish, Greek, and Roman custom of registering the inhabitants of every city and great town; and then blotting out their names again as fast as they died. See Exod. xxxii. 32. with my note on that passage. See also my note on Rev, iii. 5.

^{* [}True yoke-fellow]. Who the apostle particularly means, is not agreed upon by interpreters.

nothing: but in every thing, by prayer and supplication with thanklgiving, let your be requests made known unto God.

7 And the peace of God, which paffeth all understanding, shall keep your hearts and minds, through Christ Jeius.

6 Be careful for 6. Be not anxiously careful, or A. D. 62. show any distraction under your greatest sufferings. But commend yourselves and your cause to God, in prayer for his affiftance, and in thankfgiving for all his former mercies; and he will not fail to comfort and support you.

> 7. For the continual fense of the divine favour and mercy, and the lively hope of the happiness and reward procured for you by Jefus' Christ, will guard you under all trials, and give you that inward

fatisfaction and complacency of mind, that no tongue can express, nor any heart conceive, but such as enjoy it.

8 Finally brethren. whatfoever things are true, what soeverthings are honest, what soever things are just, whatloever thingsare pure, whatfoever things are lovely, whatfoever

8. In fine; be constant in the fludy and practice of truth, decency, justice, and purity; and of every virtue that is lovely and commendable, or that favours of a courageous and manly disposition.

things are of good report; if there be any virtue, and if there be any praise, think on these things.

9 Those things which ye have both learned and received, and heard and feen in me, do: and the God of peace shall be with

o. Such virtues as I taught you. both by my doctrine and example: follow them, and the God of peace and comfort will never forfake you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity. 11 Not

10. I cannot but repeat my fatisfaction at the care you took to fupply my wants, now under my confinement. I know you would have done it fooner, had not my great distance from you prevented it.

II. Not

A. D. 62. II Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

12 I know both how to be abased, and I knowhow to abound; everywhere, and in all things I am instructed, both to be full and to be hungry, both

absolute want, or was uneasy, before you sent Epaphroditus to me; for though I had but little, I have learnt to be contented with any thing.

master of myself, as to bear, with an equal mind, the utmost degrees either of prosperity or adversity.

and to be hungry, both to abound and fuffer need.

* कर्लभावः

13 I can do all * things, through Christ, which strengtheneth me.

ing, ye have well done, that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

13. I can do or fuffer any hardship in the course of my apostolical * office, through the affistance
of Jesus Christ, who is ever prefent to support me.

14. However, you did very Christianly and well, in sending me a supply; and in the tokens you have given me, how much you sympathize with me in my present affliction.

15. & 16. And I must acknowledge, to your particular credit, that while I was preaching in your parts, I received contributions from no church but yours, and especially at my leaving Macedonia, and while I was at Thessalonica, you fent collections to me several times.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I defire a gift: but I defire fruit that may abound to your account.

17. Nor do I remind you of this your kindness to me, with the least design to draw more from you. My acknowledgments for what is done to myself, are purely

purely to encourage you in general to fuch excellent A. D. 62. acts of Christian charity and beneficence, as will be most amply and gloriously rewarded.

18 But I have all, and abound: I am full, having received of E. paphroditusthethings which were fent from you, an odour of a

18. What you have now fent is abundantly enough for me; and God will accept it as the best facrifice you could offer up to him.

19 But my God shall supply all your need, according to his riches in glory,

fweet fmell, a facrifice acceptable, well-pleafing to God.

by Christ Jesus. lity towards me.

19. And the same God, whose apostle I am, will not fail, out of the infinite fullness of divine goodness towards us, in the glorious dispensation of Jesus Christ, to give you a plentiful return of supplies, for your libera-

20 Now unto God and our Father be glory for ever and ever. Amen.

20. Now to him, our supreme Creator and Father, be glory for ever and ever. Amen.

21 Salute every faint in Christ Jesus. The brethren * which are with me greet you.

21. & 22. My hearty love to all the Christians in your parts, as all the Christian brethren here give theirs to you and them; particularly the converts that belong to the emperor's court.

22 All the faints falute you, chiefly they that are of Cæfar's household.

> 23. The love and favour of our Lord Jesus Christ be with you all. Amen.

23 The grace of our Lord Jesus Christ be with you all. Amen.

It was written to the Philippians from Rome, by Epaphroditus.

A PARA-

^{*} Ver. 21. The brethren; viz. the ministers, in contradistinction to the faints here, and in the following verfe.

PARAPHRASE

ON

THE EPISTLE OF ST. PAUL

tern And the pine God, whole

octor and Parlary, be glory for

TO THE

COLOSSIANS.

THE PREFACE.

T appears from feveral (Chap. ii. 1.) passages in this epistle, that St. Paul did not personally preach to, and convert the Coloffians to the Christian faith; nor had ever feen them. Though how near he was to them in his travels, we read, Acts xvi. 6 .- xviii. 23. xix, to. But that he was concerned in their converfion, by fending others to them for that purpose, is allowed by all; and that Epaphras was the person particularly employed by him there, feems probable from Chap. i. 7. Upon hearing their fleadiness to the Christian faith, in opposition to the Jewish zealots that would have perfuaded them (as they endeavoured to do all other Christian converts) to a necessity of observing the ceremonial law; and likewise to arm them still against the mixture of Gentile phile fopby (or of fuch speculations as some Jewish zealots might have learned from Gentile philosophers) with their Christian principles, he sends them | them this epiffle; wherein he expresseth his great satisfaction at their constancy in their profession, and consirms them in it, against the infinuations of each of those adversaries. It was written at the same time and place with those to the Ephesians and Philippians (viz. during his consinement at Rome) and in the same strain of expressions. For a clearer notion whereof the reader may please to see, and compare this with, the presace to the Ephesians.

CHAP. I.

The Title. He congratulates their Conversion, and steady Adberence to the Christian Religion. Prays for their Continuance in it. Declares it to have ever been the gracious Purpose of God to bestow on them (the Believing Gentiles) the Blessings of Christ's Religion, as well as on the Jewish nation; and Himself, the Apostle especially commissioned to preach it to them and the rest of the Gentile World.

pAUL an apostle
of Jesus Christ,
by the will of God,
and Timotheus our
brother,

2 To the faints and faithful brethren in Christ, which are at Colosse: Grace be unto you, and peace from God our Father, and the Lord Jesus Christ.

3 We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you:

Vol. II.

r. & 2. PAUL, called by the ex. A. D. 62.

prefs * revelation of * Acts ix.

God to be an apostle of Jesus

Christ, sending this epistle to the steady and faithful Christian church of Colosse. Wishing you all spiritul favours and blessings from God our supreme Creator and Father, and from Jesus Christ our Lord and Governor; as does also Timothy my Christian brother.

3. & 4. Expressing my hearty thanks to God the Father of our Lord Jesus Christ, for your conversion to his true religion, and your extensive charity to all the

H professors.

A D. 62. 4 Since we heard of your * faith in Christ Jesus. and of the love which ye have to all the faints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minster of Christ.

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding:

valk worthy of the

professors of it (without partial distinction between such as receive circumcision, and such as do not receive it) and ever praying for your perseverance in it.

5. & 6. Bleffing God, I fay, for the hope and full affurance you now have of the heavenly happiness promised in that gospel of Christ, which is now preached to so considerable a part of the Gentile world, and embraced by you in particular, with such good effects on your lives and principles, from your very first conversion to it by Epaphras my dear fellowfervant in Christ.

7.&8. Whom I fent to Coloffe for that work, and who like a trufty minster of Christ, has fully performed it; and given me a most comfortable account of your love to Christ, and great charity to all his members, according to the true spirit of the gospel religion.

9. Since my hearing whereof, I have continually made it an article of my most hearty prayers, That God would give you a still larger knowledge of his true religion, and bestow on you greater gifts of his Holy Spirit for that purpose, and bring you to the perfect understanding of its spiritual and excellent nature.

prove in Christian principles, and

^{*} Ver. 4. [Since we heard of your faith]—The wish piece, your fidelity or fleadiness, viz. to the Christian religion, without the observance of the ceremonial law.

Lord unto all pleafing, being fruitful in

11 Strengthened with all might according to his glorious power, unto all patience and long-fuffering with joyfulness:

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the faints in light:

13 Who hath delivered * us from the power of darkness, and hath translated us into the kingdom of his dear Son.

and delufions of the devil; and subject to the power has made you members of the church of Christ, the Messiah, his dear and only Son.

14 In whom we have redemption through his blood, even the

forgivennels of fins:

15 Who is the image of the invisible God, the first-born of every creature +.

in all fuch practices as are truly A. D. 62. pleafing and acceptable to God. every good work, and increasing in the knowledge of God:

11. And, by his great and powerful affiftance, may fuffer all the hardships your religion brings on you, not only with perfect patience, but with joy and fatisfaction.

12. Giving all praise and glory to God the Father, for vouchfafing you, Gentile Christians, the promife of inheriting the happiness of beaven, and of glorified faints; as the Yews had formerly of the promised land of Canaan.

13. In order to which, he has now, by the revelation of the gospel-doctrine, delivered you * from your heathenish state of darkness, ignorance, and vice; wherein you were fo miferably

14. By the facrifice of whose death, you and all the Gentile world, as well as the Jews, are put into a state of pardon and eternal falvation.

15. And well may bis death extend to an atonement for the fins of all mankind, who is the Son of God, the express image of the invisible Father, and was before all creatures, even.

the Lord and Governor of all things. 16. & 17. For

* Delivered us: Making himself as it were, one of the Gentile converts, as his usual method is. See Ephes. i. 2, 3.

⁺ Ver. 15. (The first-born of every creature.) For the true original meaning of this phrase weorotox. See my note on Gen. xlix. 3.

A. D. 62. 16 For by him were all things created, that are in heaven, and that are * in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created by him, and for him.

17 And he is before all things, and by him all things confift.

18 And ‡ he is the head of the body, the church; who is the beginning, the || first-born from the dead, that in all things he might have the pre-eminence.

things created in * heaven and earth, angels and archangels, all degrees of spirits above, as well as of men here below, even the whole visible and invisible world: before all which be had an existence with the Father, by whose power he created them all at first, and still governs and preserves them.

18. And t this glorious Messiah is now the Lord and Head of the Christian church, which has the noble privilege of being his spiritual body; and, by his refurrection from the dead, has given us, his members, the first and most absolute assurance of our resur-

rection to an immortal life, by him | who is the Lord

both of the dead and of the living, Rom. xiv. 9.

19 For it pleased the Father, that in him should all fulness dwell;

Father thus to invest him with the fulness of divine power and wisdom, for the creation of all

things, and for the redemption, government and prefervation of his whole church, viz. by uniting both Jews and Gentiles into one body under him, the great Saviour and Head of all.

20. And

t 'Autos, He the same emphatically.

^{* (}In heaven and in earth.) See Ephes. i. 10. note there. Ephes. i. 20, 21, 22.

i. e. either is declared and proved to be the Lord and Governor of the church by his refurrection: Or else, The Lord that should so first rise from the dead as to give others a perfect assurance of their resurrection, according to Acts xxvi. 23. I have expressed both senses. See Ephes. i. 10—20, 21, 22.

20 And (having made peace through the blood of his cross) by him to * reconcile all things unto himfelf, by him, I fay, whether they be things in earth or things in heaven.

21 And you that were fometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled,

of his flesh through death, to present you holy and unblameable, and unreproveable in

his fight.

23 If † ye continue in the faith grounded and fettled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister.

24 Who

cross hath God procured the * reconcilement of both Jews and Gentiles to himself; giving to them all, peace and pardon through his merits; and intending, at last, to bring all good and obedient creatures, men on earth, and angels in heaven, into one blessed and happy society !.

|| See Eph.

Christians of Golosse are now in a state of pardon and reconciliation with God, and made the pure and holy members of his church; even you, who in your heathen condition, were utter strangers to his covenant, and, by a habit of idolatrous and wicked courses, were at perfect enmity with him.

23. Which glorious privilege you will remember to be upon this condition, viz. your firm adherence, against all false infinuations, and under all persecutions, to the same gospel-doctrine you were first instructed in; and which is now offered to the whole Gentile world; as I Paul am divinely commissioned to preach and propagate it.

H 3 24. Who,

† Ver. 23. [If ye continue]. sige, either if ye continue,

or fince ye, &c.

^{*} Ver. 20. [To reconcile all things unto himself]. Note, This sense of the word απακαταλλάξαι, is indeed agreeable to the matter of the Jews and Gentiles being reconciled and brought together by Christ; [consonantly to the main scope of the epistle]; but not to that of thrones, principalities; viz. angels and men together. I think therefore, that in this verse it is to be most truly interpreted by the parallel phrase ανακεφαλαιώσαιδαι, Ephes. i. 10. Το unite or sum up all under his government.

A. D. 62. 24 Who now rejoice in my fufferings for you, and fill up that which is behind of the * afflictions of Christ in my flesh for his bedy's sake, which is the church.

fon; for the fake of his body the church.

made a minister, according to the dispenfation of God, which is given to me for you to fulfil the word of God:

26 Even the myftery which hath been hid from ages, and from generations, but now is made manifest to his faints.

27 To whom God would make known what is the riches of the glory of this myftery among the Gen-

tiles,

24. Who, instead of being difcouraged, do now glory and triumph in being a prisoner for preaching it to you Gentiles; whereby I show Christ to be a truly suffering Messiah, by his being still a sufferer in me his apostle, as he was once in his own per-

25. Of which church, particularly the Gentile part of it, I am (as I have frequently faid) a fpecial apostle, commissioned to preach its doctrines to you, and the rest of the world, in common with the

Jewish nation.

26. & 27. A thing, indeed, that the former generations of men had little or no notion of, nor had the generality of the Jewish nation any understanding of what their own prophets had said about it; but is now most expressly and clearly declared to the Christian church, as agreeable to the many prophecies of the Old Testament, viz. that God would,

^{*} Ver. 24. [And fill up that which is behind of the afflictions of Christ]; και ανταναπληςῶ τὰ ὑσσερήματα τον Αλίψεων Tou Xeiss. Note, The fufferings or afflictions of Christ, are, either Christ's own sufferings, or those of Christians for his fake. St. Paul's filling up, &c. is not well expressed in our translation. The word is, I, in my turn, fill up, &c. arravandnea, &c, i. e. As Christ suffered for me, so now (in my turn) I fuffer for him. Or else, as I have exhorted other Christians to endure afflictions for Christ, so now I myself complete, as it were, that work, by my own fuffering. The learned and judicious Dr. Clarke rightly also observes, that the phrase fill up, fignifies the accomplishment of what remained to be fulfilled of those prophecies which foretold that, after the sufferings of Christ, his fervants also should therein follow his example—for the good of his church. Serm. Vol. I. page 274, 275.

tiles, which is Christ would, in infinite mercy, bestow A. D 62. in you, the hope of upon all Gentile believers, the glory. fame hopes and conditions of eternal happiness, by Christ the Messiah, that the Jewish nation was to enjoy.

28 Whom we preach, warning every man, and teaching every man in all wifdom, that we may present * every man perfect in Christ Jesus.

29 Whereunto I alfo labour, striving according to his working, which worketh in me mightily. 28. Which comfortable doctrine I therefore preach to all, without distinction, in order to train them up to that spiritual wisdom, that will make them true and perfect members of his church*.

29 Using my utmost endeavours in the improvement of all those powerful gifts and graces which Christ has endowed me with for that purpose.

CHAP. II.

He repeats his earnest Concern and Prayers for them; the better to warn them against the Error and Subtilty of Heathen Philosophy, and the vanity of Jewish Traditions; encouraging them to depend upon Christ and his Religion alone, without any regard to the Jewish Ceremonies, or mixing any Part of Heathen Devotion with their Christian Worship; especially that of the Worship of Angels or inferior Demons, as Mediators to God, under a Pretence of Religious Humility.

r FOR I would that ye knew what great conflict I have THUS, I fay, ‡ I strive and ‡ Chap. i.

labour to make all my²⁹

converts become true and perfect

H 4

Christians;

^{* [}Every man perfect in Jesus Christ]; i. e. either perfect in the understanding of Christianity here, or crowned with the reward hereafter, as the word reduces often fignifies.

A. D. 62 have for you, and for them at Laodicea, and for as many as have not feen my face in the flesh.

not personally seen them, nor they me;

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full affurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ.

3 In whom are hid all the treasures of wifdom and knowledge.

4 And this I fay, left any man should beguile you with enticing words.

Christians; but for none more than you, and the Laodiceans, and all those Gentile Christians, whom I converted by other peoples miniftry under me, but as yet have

2. Continually praying for their cheerful and unanimous progrefs in the true faith, and for their full and complete understanding, and free and public profession of all the gospel-doctrines; particularly this great and unexpected point, of the Gentiles being now called into the Christian covenant; as God and Christ have plainly declared it.

3. In whom * are all the perfections of the divine wisdom, and by whom the will of God is perfeetly and completely revealed to mankind.

4. And this perfection, both of the person and revelation of Christ, I the more carefully observe to you. to secure you from the enfnaring in-

\$ See Ver.finuations of some \$\pmen\$, that lead you into principles 9, 10.

that very much derogate from them both.

5 For though I be absent in the flesh, yet am I with you in the lpirit, joying and behold-

5. For though I be at fuch a diftance from you, and indeed never faw you, yet, by the inspirations + of the Holy Spirit, I know the condition

* In whom-it feems ambiguous, whether is a refers to Christ, or the mystery in the forgoing verse: But the following verses, especially the 9th and 10th, make it most agreeable to understand it of Christ.

+ [Am with you in the spirit.] To weeveare our iquir eine. It may be rendered, [My mind or heart is with you]. But the former sense is more agreeable to the general acceptation of this phrase in the New Testament. See Acts xx. 22. i Cor. v. 3. However, I thought fit to express them both.

beholding your order, dition you are in, and the tempta- A. D. 62. and the stedsasses of tions you are most liable to; my your faith in Christ. heart and my authority is with you, and I think upon your orderly behaviour, and constant adherence to the true faith, with great delight and satisfaction.

6. As ye have therefore received Christ Jesus the Lord, so walk ye in him:

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware left any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: 6. & 7. And I now again exhort you, to keep close to the same rule of Christian doctrine, that Epaphras || first instructed || Chap. i. you in. Build your hopes of par- 7, 8. don and happiness upon Christ and his religion only; go on in that profession with a thankful heart, for the honour of being bis disciples.

8. Taking special care, that neither the Gentile philosophers deceive, and make a prey of you, by mixing their vain speculations with your Christian principles; nor the fewish zealots persuade you to embrace their traditions and ceremonial observances, those mere exter-

nal and figurative things, that do not at all belong to

the religion of Christ.

9 For in him dwelleth all the fulness of comply with either of these kinds
the Godhead bodily. of corruptions; since Christ, by
his incarnation, sufferings, and exaltation into heaven,
is demonstrated to be invested with all that power and
* dominion over the church of God, which qualifies him,

^{*} Ver. 9. [Fulness of the Godhead]. The Section of power and dominion. It is the same with his being made the Head or Lord over the church, as is most evident from chap. i. 15, 18, 19. which passages, compared with the 18, 19, and 20. verses of this chapter, will show the justness of the other part of my paraphrase on this verse. I understand the phrase bodily to signify Christ's incarnation, and his whole transaction for us in our sless. But if the reader rather chooseth to understand it to signify really and substantially, in opposition to significant ally and supposition in the main sense given of the whole verse.

Father: And therefore by him only, and his interceffion, ought we to offer up all our prayers and praises to him.

no And we are complete in him, which is absolutely safe, as to all the means the head of all prinos of salvation, by him, who is the cipality and power. Lord and Governor of all degrees and ranks of creatures whatever. (Compare John i. 14. 16, 17).

ye are circumcifed with the circumcifion made without hands, in putting off the body of the fins of the flesh, by the circumcifion of Christ:

external rite of admitting men into the Jewish religion, your baptism into Christ's profession, and the reformation of all your sinful principles and practices, make you, in a much higher and better sense, the members of God's true church,

and entitled to nobler and better privileges.

in baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead.

in water fignifies your dying to all fin and vice, in conformity to Christ's death and burial; so your certain belief and assurance of his resurrection (denoted by your rising again out of the water) gives

you the certainty of your own refurrection to glory and happiness; by the same divine power that raised up bim from the dead.

13 And you being dead in your fins, and the uncircumcifion of your flesh, hath he quickened together with him, having forgiven you all trespaffes,

14 Blot-

13. And this is now the privilege of you Gentile, as well as of the Jewish Christians, God having now reduced you from your heathenish and reprobate condition, and granted you the pardon of sin, and the hopes of eternal life by his religion;

14 For

14 * Blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his crois:

15 And † having fpoiled principalities and powers, he made a show of them openly, triumphing over them in it.

16 Let no man therefore judge you in meat or in drink, or in respect of an holy day, or of the new-moon | or of the Sabbath days.

17 Which are a shadow of things to come, but the body

is of Christ.

14. For he has now, by the A. D. 62. death of Christ upon the cross for all mankind, cancelled and difannulled * the obligation to all those Tewisb ceremonies that made the difference between you and that people, and kept you at a distance from them.

15. And by the same sufferings on the cross, has made Christ the conqueror of fin and Satan, depriving them of their former wicked power and influences over mankind, and leading them, as it were, captives in triumph +.

16. & 17. Wherefore, it is a vain thing for the Jewish zealots to condemn you Gentile converts. for not observing the Jewish festivals or | Sabbaths, and the ceremonial distinctions between clean and unclean meats. For the ceremonies of that law were nothing but figurative and temporary representations of Christianity; in Christ they are all now perfectly

answered and ceased; and in comparison of his religion, they are no more than the shadow is to the substance.

18. And

* [Blotting out the hand-writing—nailing it to his cross.] An allusion to the two ancient ways of cancelling a bond or obligation; viz. either by croffing the writing, or striking it through with a nail.

+ Ver. 15. [And having spoiled principalities and powers, &c.] Note, I have expressed the meaning of this verse agreeably to the general fense of interpreters. That of the learned Mr. Peirce (who interprets the principalities and powers of the good angels) is very particular, but withal exceedingly curious, and worthy of consideration. Let the judicious reader judge for himself.

[[Or of the Sabbath days-] Perhaps this is not meant of the feventh-day fabbath, enjoined by the moral law; but of the festivals appointed by the ceremonial law. Let the

reader judge for himself.

A. D. 62. 18 Let no man + beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not feen, vainly puft up by his flethly mind:

18. And as you are to fence against these notions of the Jewish zealots, fo take heed that none of the philosophers, either of the Gentiles, or of those lews that borrow their philosophy from them, impose upon you, and endanger + your future happiness by any mixtures of false worship with that of

God and Christ. Particularly that of addressing to angels, or inferior demons, as mediators and intercessors with God for mankind; under pretence of bumility, in not addressing to God himself immediately. This is the effect of a proud conceit of human reason, that makes men venture to dive into, and determine those divine matters they have no notion of, nor warrant for.

19 And not holding the head, from which all the body by joints and bands having nourithment ministred, and knit together, increaseth I with the increase of God.

19. For to worship any such beings, as intercesfors for us, is the highest disparagement to Christ, our only Mediator and all-fufficient Intercessor; who being the Head of his church, it is by him alone that we have access to Cod the Father; and from our union to bim only, do all the members

of his body only receive all proper and full ‡ supplies, for their growth and progress in true religion.

20 Wherefore if ye be dead with Christ, from the rudiments of the world, why, as though living in the world, are ye fubject to ordinances?

21 (Touch not, tafte not, handle not:

20. & 21. As to the nicety of the Jewish zealots, about not touching any thing that has been offered to an idol; not tasting any forbidden meats, and not handling any unclean thing, &c. it is plain, that fince the death and religion of Christ has freed you from them all.

[†] Ver. 18. [Let no man beguile you of your reward.] Катавеавыеты. Note, This word fometimes fignifies to judge or condemn. If it be so taken here, the sense is the same as in ver. 16.

[[]With the increase of God.] See the note on 2 Cor. viii. 1.

all, it would be the greatest folly imaginable for you to A. D. 62. impose, or suffer others to come under, the slavery of such observances.

22 Which all are to perish with the using*) after the commandments and doctrines of men.

Chap. II.

- as absolutely necessary, upon no better authority than that of human traditions, is such an abuse * as tends to corrupt and spoil the Christian faith.
- 23 Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body: not in any honour to the satisfying of the slesh.
- 23. Thus do they both equally err; the heathen philosophers, in pretending angel-worship to be a religious act of humanity and reverence; and the Jewish zealots in recommending their niceties about meats and drinks, &c. as a means to mortify our bodily plea
 It is all show invention and mere

fures and appetites. It is all flow, invention and mere pretence; nor is there any thing of true religion in either of them, but the gratification of a carnal or fewift mind.

CHAP.

^{*} Ver. 22. [Which things are all to perish in the using.] The literal translation is, [Which things tend to corruption, by the abuse of them, according to the doctrines and commandments of men.] Or else thus, It is the abuse of these things, not the mere use of them, that tends to corrupt or defile a man. So referring the following clause, [after the doctrines and commandments of men,] to the foregoing verse; I think the latter is the more natural construction, (though the former be very good sense) agreeable to our Saviour's words, Matth. xv. II. as interpreted by Grotius and Le Clerc. There is yet another way of rendering these words, à is advisa sus program and another way of rendering these words, à is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is advisa sus program and another way of rendering these words, a is a dvisa sus program and a parenthese by themselves. The judicious reader is to choose for himself.

CHAP. III.

From the Consideration of the Happiness of a future State, now assured to them by their Christianity, the Apostle exhorts them to renounce all those vicious Practices they were subject to, in their Heathenish Condition; among which immoderate Anger, Revenge, and filthy Conversation were the chief. He shows them their great Obligation to Purity, Peaceableness, and Charity; and to an exact Observation of the relative Duties, notwithstanding any Differences of religious Principles, in the Persons so nearly related to each other.

with Christ, seek
those things which are
above, where Christ
fitteth on the right
hand of God.

2 Set your affection on things above, not on things on the earth. 1. & 2. SINCE then your Christian religion, and particularly that great article of Christ's refurrection, has raised you Gentile Christians to the hope and affurance of an eternal life in another state; it highly concerns you, no longer to suffer your affections to be immoderately bent upon earthly pleasures and enjoy-

ments, but to fix the main of your thoughts and endeavours after the happiness of heaven; where Christ your Head is now set, in the utmost degree of glory and majesty. And, for the same reason, do you fewish Christians raise your minds above carnal and earthly ceremonies, and fix them upon spiritual and heavenly things.

3 For ye are dead, 3. By your baptism into this and your life is hid religion, you profess yourselves with Christ in God. dead to sin, and the world, and them to you. The life you are now to lead is purely Christian, and Godlike; and though your future happiness, consisting in the full enjoyment of God through Christ, be yet at a distance, and its glories invisible;

that ought by no means to flacken their endeavours. A. D. 62. God has it referved *, and laid up in store for you; and you are fure to enjoy it.

4 When Christ who is our life shall ap. pear, then shall ye alto appear with him in glory.

judgment, when all fincere and shine out with him, in perfect good Christians shall

fplendor and happiness.

5 Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupifcence, and covetouf ness, which is idolatry:

6 For which things fake, the wrath of God cometh on the children of disobedience 1.

7 In the ‡ which ye alfo walked fometime, when ye lived them.

world.

8 But now you also put off all these, anger, wrath, malice, blafphemy, filthy communication out of your mouth.

5. In order, therefore, to qualify you for this glory, you must be careful to fubdue the habits of all those carnal vices you were fo addicted to in your heathen state; all those lustful passions and † impure practices, you fo freely indulged, in your course of idolatrous religion.

4. For the present life is a state

of trial and duty; the feafon for

your complete reward is at the

great appearance of Christ to

6. Such enormities as these all along have, and do still, bring down the heavy wrath of God upon the wicked and unreformed part of mankind.

7. And you Gentile Christians, of Coloffe well know, how fad a share you have formerly had in the practice of them, when you conversed among the beathenish and wicked part of the

> 8. But now you are converted to the pure and spiritual religion of the gospel, you must utterly renounce them; and, in like manner, you must carefully reform that temper of furious anger, and bitter

^{*} Ver. 3. Hid, κειεουπίαι. Hid as treasures are faid to be hid-ibid with Christ in God. Compare John x. 28-30.

[†] Πλέονεξία, Ephef. iv. 19 .- v. 5.

I Er ois, Among which children of disobedience.

A. D. 62. bitter revenge, with all those reproachful | words and filthy expressions that flow from it.

9 Lie not one to another, seeing that ye have put off the old man with his deeds.

the new man, which is renewed in know-ledge, after the image of him that created him.

fpel that will reduce you to a bleffed refemblance of God, after whose image you were at first created, and of Christ, who has reformed you to a new and happy life.

neither Greeknor Jew, circumcifion nor uncircumcifion, Barbarian, Scythian, bond nor free: but Christ is all in all. religion, God now makes no difference between Jew and Gentile; it matters not of what country or parentage any man be, whether he be circumcifed, or not, a free man or a flave; it is sufficient for

9. & 10. With the same care

must you forsake that wicked cus-

tom of lying to, and deceiving

each other in your dealings and

expressions. Which is a particu-

lar instance of that former course

of life, you are engaged by your

baptism to renounce, in order to

live up to those rules of the go-

his pardon and falvation, that he becomes a Christian, and lives up to the precepts and faith of the gospel.

12 Put on therefore (as the elect of God, holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering:

ness, humility, meekness, and patient forbearance.

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.

12. Wherefore, being thus made members of the true church of God, make it your principal endeavour to be masters of those graces and virtuous dispositions, that become persons so highly priviledged; such as mercifulness, kindess and patient for bearance.

13. In all debates of right, between man and man, let the example of Christ, who forgave us all, excite you to bear with the infirmities, and to forgive the injuries of each other.

14. Let

Aiggo hogiest.

14 And above all these things, put on charity, which is the bond of perfectness.

in a tender regard for the good and welfare of others, and which is the fum of all the duties of the

fecond table, the very bond of all perfect union and happy fociety, be your principal virtue, and become

habitual to you.

15 And let the peace of God rule in your hearts, to the which also we are called in one body: and be ye thankful.

15. Let that perfect spirit of peace, by which God intends to cement you all into one Christian society, be the rule and umpire to decide all controversies amongst you: and, instead of envying one with a thankful heart to him, for

another, look all up with a thankful heart to him, for his universal mercies toward you, in restoring you all, both Jews and Gentiles, to peace and reconciliation

with him.

16 Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord*.

pel be carefully studied, and freely communicated; let Christ be the frequent subject of your conversation with one another; that God may daily bestow on you more and more of the spirit of wisdom, and the true knowledge of his word; which will enable you in your Christian assemblies, or in

your private families, most decently and religiously to fing bis praises, in spiritual psalms and divine hymns; instead of those lewd and profane songs with which you were formerly wont to celebrate your idolatrous

festivals.

17 And what foever ye do in word or deed, do all in the name of the Lord Jefus, giving thanks to God and the Father by him.

Vol. II.

17. In fine, in all your words and actions, whether in public or private, have a careful and conscientious regard to the authority and commands of Christ, and the just limits of your Christian duty; offering up all your prayers and de-

* Ver. 16. [Singing with grace, in xders with or by the (spiritual) gift, Ephel. v. 19. James v. 13.

Vout

18. & 19. Let none of your

Christian privileges, nor any dif-

ferences in religious opinions,

make any person think himself ex-

empt from the perfect performance

of relative and civil duties. Let

20. & 21. Let children and all

young people obey their parents,

in every lawful thing, as an effen-

tial duty of Christianity. And let

all Christian parents be especially

careful that, by no fevere usage,

they discourage their children, ei-

flaves to beather masters, ferve

them cheerfully and fincerely from

See Eph

VI. 4.

A. D. 62 vout praises to God the Father, through his mediation, and for his sake.

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

your wives, and be not bitter against them.

the wife pay all due submission to the busband, and the busband use all loving and tender carriage to the wife; whether they be both of the same Christian * sentiments, or not.

your parents in all things, for this is wellpleasing unto the Lord.

21 Fathers, provoke not your children to anger, lest they be discouraged.

ther from paying just obedience to themselves, or from embracing the Christian religion, by the badness of their temper or example of

by the badness of their temper or example §.

22 Servants, obey

22. Let such Christians as are

22 Servants, obey in all things your maflers according to the flesh: not with eyefervice, as men pleafers, but in fingleness of heart, fearing God:

23 And whatfoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. laborious and faithful service to an earthly master is in effect to serve Christ our great Lord, whose providence put you into that condition, and who will not fail to reward your patient submission to it, with an inheritance of eternal life.

But 2.5.

a religious principle; carefully difcharging their duty, and feeking their interest, as well out of their fight, as while they are under their inspection. 23. & 24. Remembering that a

25. And

25 But

* See Pref. to the Ephefians, § 4. for St. Paul's full meaning in this and the following relative duties.

25 But he that doth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

vant confider, that whichever of them does wrong to the other, shall be justly and proportionably punished for it another day, by him who can have no partial re-

gards to any man upon any account of his external circumstance in this world.

CHAP. IV.

The first Verse concludes the Exhortations of the latter Part of the foregoing Chapter, and ought to have been joined to it. Then he exhorts them to constant Prayer for themselves, and for him their Gentile Apostle; to Discretion in their Behaviour towards Insidels, and to Prudence in their Words and Expressions to all Men. Salutations to and from several Christians. Orders this Epistle to be read to the Laodiceans, and theirs to be read by the Colossans. A Warning to Archippus. His own Salutation, and Conclusion.

to your fervants that which is just and equal, knowing that ye also have a master in heaven *.

1. A ND as Christian slaves || || Cap. iii. are obliged to be fincerely 22, &c. observant to even their heathen masters; so let all Christian masters be just, and kind toward their fervants or slaves, be they of what

religious principles soever +; remembering, they themfelves have a heavenly Lord, that will reward and punish their behaviour as impartially as he will do that of the meanest fervant.

1 2

2. AND

+ See Pref. to the Ephesians, § 4.

^{*} Note, This first verse does so evidently belong to, and conclude the foregoing chapter, that it is amazing it should here be put at the beginning of a chapter, which enters upon a quite different argument.

A. D. 62. 2 Continue in prayer, and watch in the fame with thankfgiving:

my exhortation to you all, as you have many difficulties to encounter, many adversaries that strive

2. AND NOW, to conclude

to draw you from the true faith, be diligent, and confrant in earnest prayer to God, for all needful bleffings, and in thanksgivings for the mercies you have received.

3 Withal, praying also for us, that God would open unto us a * door of utterance to fpeak the mystery of Christ, for which I am also in bonds:

3 & 4. In which devotions, let me, your apostle, have a continual share; befeeching God to affist and encourage me * in preaching the gospel to the Gentile world: a thing fo unexpected by them, and fo violently opposed by the Jews, that I am now a prisoner for doing it.

4 That I may make it manifest, as I ought to ipeak.

5. Use the utmost discretion in your carriage toward infidel people; endeavouring as much as lawfully you may, by due circumfpection, to avoid + the dangers their obstinacy and malice may expose you to.

5 Walk in wisdom toward them that are without +, redeeming the time.

6 Let your speech be alway with grace, feafoned with falt, that ye may know how ye

ought to answer every

6. Let all your discourses in company be mild and courteous, prudent and cautious, fo as to anfwer every question, or objection against your religious principles, and stand any public examination

of them before beathen magnifrates, in fuch a manner as may conduce to the credit of Christianity, and your

own fafety in these evil times.

7 All my flate shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-fervant in the Lord:

8 Whom

7. 8. & 9. As to my condition here, under my present confinement, of which I conclude you would gladly hear; I have, with this letter, fent Tychicus my beloved Christian brother, and faithful minister of Christ, and along with

^{* [}A door of utterance.] See 1 Cor. xvi. 9. the note there. + See Ephel. v. 15, 16. And the LXX. in Dan. ii. 8.

8 Whom I have fent unto you for the fame purpose, that he might know your estate, and comfort your hearts:

9 With Onesimus a faithful and beloved brother, who is one

of you. They shall make known unto you all things which are done here.

all do.

fellow prisoner, saluteth you, and Marcus sister's son to Barnabas (touching whom ye received commandments; if he come unto you, receive him.

is called Justus, who are of the circumcifion. These only are ing the gospel, a under my confine to the kingdom of God which have been a comfort unto me.

12 Epaphras, who is one of you, a ferwant of Christ, saluteth you, always labouring frequently for you in prayers, that ye may stand perfect

15 Salute the bre-

thren which are in La-

odicea, and Nymphas,

and the church which

and complete in all the will of God.

prisoner, sends his hearty love to your church. And if Mark, nephew to Barnabas, comes to you, entertain him according to the directions you have formerly had about him.

10. Aristarchus, my fellow-

member of your own church, on See Epi-

purpose to acquaint you with it, file to Phi-

to give you a comfortable ac-lemon.

count of my circumstances; and

to bring me word back how you

the only Yewish converts that have assisted me here, in promoting the gospel, and comforted me under my consinement.

12.& 13. Epaphras, your good Christian teacher, who has a zealous love for your church, and is ever praying for your constancy and perfection in Christianity, salutes you.

- 13 For I bear him record, that he hath zeal for you, and them that are in Laodicea, and them in Hierapolis.
- ved physician, and the beloved physician.

 Demas greet you.
 - 15. My hearty love to Christians of Laodicea, particularly to Nymphas and his Christian family.

is in his house.

16. And,

I 3

A. D. 62. 16 And when this epittle is read amongst you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epittle from Laodicea.

17 And fay to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The falutation by the hand of me, Paul. Remember my bonds Grace be with you. Amen. 16. And, when this epiftle has been communicated to all your own church, let it be read to the church of Laodicea, and let their † epiftle be read to your church too.

to mind the main duties of his Christian ministry, and not trouble himself, or other people, with need-less controversies and disputes.

18. I here falute you, with my own hand-writing. Remember I am a prisoner for your sakes, and keep steady to my doctrine. The divine love and sayour be with you. Amen.

Written from Rome to the Colossians, by Tychicus and Onesimus.

† [The epistle from Laodicea.] It is not known, for certain, what this epistle was. Dr. Mills and Dr. Whitby think it to have been St. Paul's Epistle to the Ephesians; (which they suppose in reality, to have been written to the Laodiceans.) See Dr. Mill. Prolegom. § 72, 73, &c. and Mr. Benson's Hist. of the first Propag. Gosp. Vol. 11. Chap. 10. Sect. 8. Others take it for one written to the Laodiceans, which is now lost; as no doubt many other apostolical papers may be, without any derogation to the facred canon; there being as many of them left and providentially preserved, as are abundantly sufficient for the end for which they were written.

A PARA-

PARAPHRASE

ON THE

FIRST AND SECOND EPISTLES
OF ST. PAUL

TO THE

THESSALONIANS.

THE PREFACE.

that there could not pass above a year, between the writing of these two epistles. That they
were also written from the same place, viz. Corinth;
and upon the same argument and occasion, appears by
the concurrent suffrage of the best, both of ancient and
modern authors. What the chief aim of them was,
will be learned partly from the history of the Acts, relating to St. Paul's preaching to this church, and partly
from the passages in the epistles themselves.

14

§ 2. Ach

§ 2. Acts 17. We find St. Paul preaching in a Fewife fynagogue at Theffalonica. The converts he then made, according to the account there given, confifted of some Jews, but mostly of Greeks, proselyted to their religion. But that some Gentiles also came in, before either of these epistles were sent, and made this, like most others, a church mixed up of both kinds of believers, seems clear from several expressions and advices peculiarly directed to Gentile converts, as in 1 Thess. i. 9. iv. 3, 5, 6.

§ 3. The violent opposition, and implacable malice wherewith the generality of the Jews of this place perfecuted the apostle and his doctrine, we read in the forementioned chapter of the Acts. And the whole strain of these epistles, together with the time of their inditement, which was during his stay at Corinth, even in the same year he converted the Thessalonians, shows his design to have been, by an early care, to support and cherish his new Christians, under the surious attacks, and the salse and malicious suggestions of those

Fewish zealots.

6 4. Those obstinate wretches, not contented to injure the bodies and estates of such of their brethren as had forfaken the ceremonial law, to profess the Christian faith, endeavoured to affright and terrify their minds also by continually sounding in their ears that confident affertion of theirs, That none but a circumcifed Ifraelite could have any share in the future happines; and confequently that all Christians that died without circumcifion, were eternally loft. To this the apostle refers, I Epist. chap. iv. 13, to the end. And, whereas the prophetic writings had spoken much of the great and terrible day of the Lord, and the apostles themselves had frequently given notice of a dreadful appearance of Christ to judgment; this they understood of the temporal kingdom and conquests of their Messiah; affirming it to be near at hand, and that its greatest terrors were to light upon the head of fuch Christians as revolted from the law of Moles. On the contrary, the founder Christians, according to St. Paul's doctrine, expected that judgment to fall on the obstinate Jews, and those false Christians that corrupted the gospel religion; though by a common prejudice they feem to have expected it to come fooner than they had any just grounds for. See I Epist. chap. 5,

chap. 5, and 2 Epist. chap. 2, wherein St. Paul seems plainly to include both the day of final judgment, and that of the destruction of the Jewish nation, under one and the same phrase of the day of the Lord; as our Saviour had before done under that of, the day, or coming of the Son of Man. Thus, keeping to the general terms of the prophetic fcripture, without giving fuch open and distinct notices of that previous judgment upon Jerufalem, and the temple, which, to have then done, would most probably have exasperated the infidel part of that prejudiced people, into an untimely and incurable degree of rage and bitterness. So then, though the apostle's account of this matter was prudently couched in expressions of a latitude adapted to the times, and persons he wrote to; yet to them who knew his mind, and to us, who have feen the subsequent events so concurring and agreeable, the fum of what he fays upon this point in these epistles, is clearly reducible to this; viz. That indeed there was a day of dreadful judgment and wondrous revolutions a coming, as both the fcriptures and Christ himself hath foretold: but that neither the day of universal doom was any thing near at hand, nor even that of the destruction of the Jewish nation was to happen till fome particular occurrences had paffed; viz. That before the final judgment of the whole world, there would be great corruptions, by the violent abuse and impositions of temporal power, even by such as would, in feveral ages, be governors of Christian churches. This is the grand apostacy, or falling-away, or the man of fin, &c. in St. Paul, and the o arrixeis .. The Antichrist, in the most eminent sense of that phrase in St. John (1 John ii. 18, 22, 23.) And moreover, that God would in his due time, and in most terrible manner, scourge and punish all such arbitrary governors, and vile corrupters of the church of Christ. In like manner, the obstinate and insidel nation of the Jews were not to feel the fatal effects of divine wrath upon themselves, their city and temple, till, by their last and utmost rage against the Christian faith, by their persecuting its profesfors, and their seditious revolt from the Roman government, they had began the work of the great Antichrist, and might, in a primary sense, come under his title and character. And thus, as the defiruction of ferusalem is allowed by all judicious divines, to be described in expressions common to that of the sinal judgment, and to be a kind of type and emblem of it; so (I think) the fews, and beretics spawned from them, were the Antichrist already come, the forerunners of that great Antichrist, to all whose most eminent characters the church of Rome has so undoubted a title. (See and compare Pres. to I Epist. John, and I John ii. 18, 22, 23, with 2 Peter chap. iii). See also my Parap. on the Revelations.

CHAP. I.

The Title and Salutation. He expresset his Religious Joy and Satisfaction, at their embracing the Christian Faith, by his preaching to them; and their firm and exemplary Adherence to it, against the violent Usage they met with from the Jewish Adversaries.

nus, and I imotheus, unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ, grace be unto you, and peace from God our Father, and the Lord Jesus Christ,

2 We give thanks to God always for you all, making mention of you in our

prayers,

3Remembering without ceafing, your work of faith, and labour of love and patience of hope in our Lord Jefus Christ, in the fight of God, and our Father:

4 Knowing, brethren beloved, your election of God. r. PAUL, the apostle of Jesus A D. 52. Christ, sendeth this epistle to the church of Thessalonica, converted to the true religion of God the Father, and his Son Jesus Christ: wishing you all divine favours and blessings from them; as do also * Silvanus (or Silas) and * See note Timothy, who are now with me. on Phil. is

2. To let you know how much I bless and praise God for your conversion; and how mindful I am of you in the prayers I put up to him.

3. Religiously and thankfully remembering your steady faith in the gospel, your pious endeavours to promote it, out of pure love to God and to mankind; and the great patience wherewith you suffer for it, from the lively hopes you have in God through Jesus Christ.

4. These are my delightful thoughts, dear brethren, while I consider, and assure myself, that

God has now made you converted Gentiles true members of the church of Christ, by your firm belief of its doctrines, and dutiful observance of its precepts:

5. Especially

A. D. 52. 5 For our gospel came not unto you in word only; but, also in power, and in the Holy Ghost, and in much affurance, as ye know what manner of men we were among you for your fake.

> 6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghoft:

> 7 So that ye were enfamples to all that believe in Macedonia and Achaia.

8 For from you founded out the word of the Lord, not only Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not speak any thing.

9 For they themfelves show of us, what manner of entering in we had unto Acts, xvii.you, and how ye turned to God from idols, to serve the living and true God.

> 10 And to wait for his Son from heaven, whom he raifed from the dead, even Jesus, which delivered us from

- 5. Especially when I reflect upon myself, as the happy instrument of bringing you to it, by not only delivering its doctrines to you, but demonstrating and confirming the truth of them, by fuch miraculous powers and evidences of the Holy Ghost, as you know I did.
- 6. And were fo entirely convinced by them as to imitate our great master Christ Jesus, in suffering for it with a most cheerful mind, affisted with the inward comforts of the Holy Spirit.
- 7. & 8. So that, as your city is the metropolis of Macedonia, your church has been the first and chief fpring of the gospel-doctrine in the Grecian countries. And I need not fay how celebrated and exemplary your Christian principles are become in all those parts.
- 9. For every one's mouth is full of it; friends and enemies acknowledge how ready and cheerful a reception you gave me at my first || preaching to you; and how effectually you were converted from beathen idolatry to the true Christian religion.
- 10. In full hope, and expectation of deliverance from that future punishment which will fall upon all wicked men; and of eternal happiness, at the great appearance

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from the wrath to ance of Jesus Christ the Son of A. D. 52. come.

God, our Redeemer and Saviour;
an assurance founded on the certainty of his resurrection from the dead.

CHAP. II.

He remembers them again of the Powerfulness and Sincerity of his Ministry amongst them; and of the good Effects it had on them. The Apostle's Readiness and Courage to preach to them, as their Gentile Apostle; and their Steadiness in his Doctrine, against all the Persecution of the Jews. The Obstinacy and Punishment of that People. St. Paul's Desire to visit the Thessalonians again, out of his great Affection for their Church.

- brethren, know our entrance in unto you, that it was not in vain.
- 2 But even after that we had fuffered before, and were tham fully entreated, as ye know, at Philippi, we were bold in our God to fpeak unto you the gospel of God with much contention.
- 3 For our exhortation was not of deceit, nor of uncleannefs, nor in guile:
- 4 But as we were allowed of God to be put

1. THUS complete * is your * Chap. i. conversion to Christianity; 5, &cc. and well might it be so, considering with what powerful demonstrations my doctrine was attended.

2. And with what courage and refolution I preached it to your church, against all the furious opposition from the Jews; and after the many contemptuous abuses I had just before suffered for it, as you know, at Philippi †.

† Acts xvi

3. & 4. And confidering how free my arguments to you were of all finisher and felfish defigns; void of all deceitful purposes to ingratiate myself with men, for the gratification of any finful passions

A. D. 52. put in trust with the gospel, even to we fpeak, not as pleafing men, but God, which trieth our hearts.

> 5 For neither at any time used we flattering words, as ye know, nor a cloke of covetoulness, God is witness;

> 6 Nor of men fought we glory, neither of you, nor yet of others, when we might have been burthensome, as the apostles of Christ.

> 7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately defirous of you, we were willing to have imparted unto you, not the gospel of God only, but allo

9 For ye remember, brethren, our labour and travel: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye are witneffes, and God also, how holily, and justly, and unblameably we behaved ourselvesamong you that believe.

of my own; aiming at nothing but the faithful discharge of the great trust committed to me by God the fearcher of hearts.

5. & 6. Who can testify how perfectly clear I was of all flattering expressions to promote my private interest; how far from feeking popular applause, or temporal profit; infomuch that I refused to be maintained by yours, and feveral other churches, though I could have claimed that privilege belonging to me as a Christian apostle and minister.

7. But, on the contrary, used you with the tenderness of a mother to her child, giving nourishment to you, but receiving none from you.

8. Thus affectionately defirous of your spiritual good, was I ready not only to preach the gospel to you of free-cost, but to die * for you: fo dear are you to me.

our own fouls, because ye were dear unto us.

9. For you cannot but remember, that I and my companions wrought at our trades early and late, to maintain ourselves, and live without any contributions for preaching the gospel to you.

10. God, and yourselves, can testify, what care I took to cut off all objections, from every fort of Christian converts, while we converfed among you.

11. & 12.

^{*} Our own foul, ras Juxas faurar, my own life.

II As you know how we exhorted, and comforted, and charged every one of you (as a father doth his children.)

12 That ye would walk worthy of God, who hath called you unto his kingdom and

glory.

13 For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but (as it is in truth) the word of God, which effectually worketh alfo in you that believe. 14 Forye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:

15 Who both killed the Lord Jesus and their own prophets, and have perfecuted us: and they please not God, and are contrary to all

men.

11. & 12. And both by doctrine, A. D. 52. and example, treated you, as good and kind parents do their own children, encouraging you all to your duty, confirming you under your affliction, and charging you in the most earnest manner, to live in all respects worthy of this mighty favour of God, in making you members of Christ's kingdom and religion here, in order to your eter-

nal glory hereafter.

13. I am now therefore constantly bleffing and praising God for the happy effects of my endeavours upon you; that you entertained my doctrine, not as a well-laid scheme of buman philofopby, but (what it really is) as the pure word and revelation of God, fo powerful in its influences on the principles and practices of all that fincerely embrace it.

14. As yourselves are now a plain instance, who are persecuted by the Jews of your own country*, as the Christians of Judea* Acts xvii. are by theirs, for the fake of this5-8. religion; and have courage to bear it patiently, after their example.

15. Being both of you perfecuted by that obstinate and malicious people, that crucified Jefus Christ their own Messiah, as their forefathers, by the same wicked principles, flew their own prophets that foretold his coming; and fo it is no wonder they still

persecute us his disciples and followers; being a people that have very few true notions of religion themselves,

and

A. D. 52. and yet proudly infult, contemn, and fcorn all other peo-

16 Forbidding us to fpeak to the Gentiles, that they might be faved, to fill up their fins alway: for the wrath is come upon them to the uttermost.

fusing to embrace the religion of Christ, unless they can engross all the mercies and privileges of it to themselves. By their incurable obstinacy, in which pride and pre-

16. They are averse to us for

preaching the gospel of falvation

to the Gentile world; utterly re-

judice they are likely to fill up the measure of their iniquities, and become ripe for a complete and final destruction.

Acts xvii thren, being * taken 5—10. from you for a short time, in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore, we would have come unto you (even I Paul) once and again; but Satan hindred us.

hope, or joy, or crown of rejoicing? are not even ye in the prefence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

I7. But though, dear brethren, I am, by their malice, * detained from you for the prefent; be affured my heart is with you; and my defires and resolution to visit your church again, are thereby only heightened and confirmed.

18. Do not therefore misinterpret my stay from you: For I had been with you long ago, had not these wicked instruments of Satan prevented me.

19. & 20. And believe me fincere in what I fay; for there is nothing I so much delight and rejoice in, nothing I expect so much glory from, at the great day of Christ's appearance to judgment, as from you my steady converts to his religion, and from the success of my great labours in converting you to it.

CHAP.

^{*} Ver. 17. [Taken from you,] Long pared sures—It is a most emphatical word, [Taken away, as a dying parent is from his orphan children]. See Acts xvii. 5—10.

CHAP. III.

A Testimony of his great affliction for them, in sending Timothy to them, to know how they did, to comfort them under their Persecutions, and confirm their Christian Resolution. The Satisfaction he reaped from the good Account Timothy brought him of their Church. His Prayers for their final Perseverance.

r.WHerefore when we could no longer forbear, we thought it good to be left at Athens alone;

2 And fent Timotheus our brother and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith; church, put me under fuch dread * Chap. ii. and concern at the perfecutions 19, 20. you were exposed to, from the malicious Jews, that I no fooner left you, and arrived at Athens, but I fent Timothy, that faithful and good minister of Christ, back again to you, to see how you did, to comfort and support you under your distresses. And though I tance there, yet I chose rather to

much wanted his affistance there, yet I chose rather to be left only with Silas, amongst those proud || and con- Acts xvii. tentious philosophers, than not serve you and hear from 14, 15, 16.

Acts notine a. 10, and chapt iv. 17. of this applied

3. That no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we should suffer tribulation; even as it came to pass, and ye know. Vol. II.

3. 4. & 5. I fent him, therefore, for fear any of you should be discouraged from your profession; and to remind you of what I had often told you, viz. That Christianity is, what you have found it to be, a state of trials and sufferings, and those so hard too, that I was under apprehensions the devil, by these his wicked instruments, might succeed in his attempts, and draw K

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A. D. 52. 5 For this cause, some of you from the true faith, when I could no longer forbear, I sent to conversion.

by some means the tempter have tempted you, and our la-

bour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remem-

return, gave me so comfortable an account of your steadiness, constancy, and good affection to me, as made me easy under the worst afflictions that can befal me.

6. & 7. But Timothy, at his

brance of us always, defiring greatly to fee us, as we also

to fee you:
7 Therefore, brethren, we are comforted over you in all

our affliction and diffress by your faith:

8 For now we live, if we fland fast in the Lord.

9 For what thanks can we render to God again for you for all the joy wherewith we joy for your fakes before our God,

ro Night and day praying exceedingly that we might fee your face, and might pefect that which is lacking in your faith?

11 Now God himfelf, and our Father, and our Lord Jesus Christ direct our way unto you.

12 And the Lord make you to increase and abound in love 8. For your constancy to Christianity is the great comfort of my life.

9. & 10. Nor can I sufficiently bless and praise God for the satisfaction I reap at your conversion, and the progress you have made in the true religion. And am ever wishing and praying for another opportunity to see you again, and perfect those instructions which I could not fully complete, by reason of my short * stay amongst you.

Creator and Father, and Jefus Christ, our Redeemer and Governor, so order it that I may soon visit you for that end.

12. In the mean time, may he graciously assist all your pious dispositions to the same perfect love

to

^{*} Acts xvii. 1. 10. and chap. iv. 13. of this epiftle.

one towards another, and towards all men, even as we do towards you:

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his faints.

to each other, and charity toward A.D. 52 all mankind, that I myself bear toward you.

13. And may he preserve and confirm you in all holy and acceptable conversation, till the great and solemn appearance of our Lord Jesus Christ to reward you and all good Christians.

CHAP. IV.

He warns the Gentile Converts of their Church against the Vices they had been most addicted to in their Heathenish Estate; particularly against Uncleanness. An Encouragement to mutual Love and Charity, and to Industry in their Callings. A Consolation for the Death of their Christian Friends, from the Assurance of Christ's glorious Appearance, and our future Resurrection.

a FUrthermore then we befeech you, brethren, and exhort you by the Lord Jefus, that as ye have received of us how ye ought to walk, and to pleafe God, fo ye would abound more and more.

1. & 2. THE fum of what I have now further to exhort you to is, carefully to follow and improve the directions for a holy and Christian life, as I gave you them from the doctrine and authority of Jesus Christ.

2 For ye know what commandments we gave you by the

Lord Jesus.

3 For this is the
3. I must particularly remind will of God even your you, Gentile converts, of that fancti
K 2 great

the exceptibility of the property of the property of

is and laveral ordines, read it he walk, which may that then

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A. D. 52. fanctification, that ye fhould abstain from | wogveia. fornication :

Christians from.

4 That every one of you should know how to possess his vessel in fanctification and honour:

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

true God, would ever indulge themselves.

6 That no man go beyond and defraud his brother * in any matter, because that the Lord is the avenger of all fuch : as we also have forewarned you, and testified.

mon vices of the countries + you live in.

7. For God hath not called us unto uncleanness, but unto holinefs.

8. He therefore that despiseth, despiseth not man, but God, who hath also given unto ‡ us his holy Spirit.

9 But

great duty of purity and chastity, an abstinence from all kinds of uncleanness; which the gospelreligion is especially designed to reform you Gentile

> 4. & 5. How indispensibly obliged you all now are to preferve your bodies in temperate and fober habits, dedicated to the fervice of God, and free of those lusts and passions that are a dishonour to them; and in which none but ignorant beathens, that have no fense and knowledge of the

> 6. That none of you prelume to violate the rights of his neighbour's bed, or abuse human nature in fuch lufts as are contrary to it *: Sins that God will most feverely punish, as I have formerly, with great earnestness, forewarned you, as against the com-

7. For nothing is so opposite to the Christian religion, the very purpose whereof is, to cleanse and reform you from fuch impurities.

8. Whoever of you, therefore, neglects or contemns this advice I give them from the very infpiration of the Holy Spirit, despifeth God himself, by whose inspiration and authority I act.

9. As

^{* [}In any matter,] in To wedywars. [In such a wicked act ;] πράγμα, in a bad fense being the same with facinus in the

⁺ All historians are full of the luxury and debaucheries of the Grecians.

[†] Ver. 8. [Unto us his Holy Spirit.] Note, all Henry Stephen's MSS. and leveral others, read it is buis, unto you: And then

9 But as touching brotherly love, ye need not that I write unto you: for ye yourselves are *taught of God to love one another.

do it towards all the brethren, which are in all Macedonia: but we befeech you, brethren, that ye increase more and more:

dy to be quiet, and to do your own business, and to work with your own hands (as we commanded you:)

walk honestly toward them that are without, and that ye may have lack of nothing. 9. As to the great duty of love A. D. 52. and unity, I need not repeat my exhortations to you now, who are fo truly fensible, from my former apostolical precepts, and from the example of Christ himself, how effential a duty of Christianity this is *.

carefully you exercife it toward all the Christians you live amongst. And all I have to do is, to encourage you still further to it.

it. And to advise you all to an industrious and peaceable temper, to mind the duties of your several callings, and not intermiddle unnecessarily in what does not concern you.

ing yourselves to be men of a decent and orderly conversation in the eyes of *insidels*; so as not to be branded with the character of

an idle and useless people, or be beholden for your livelihood to men of a contrary religion.

K 3 13. I must

the fense is this, "God hath given you his Holy Spirit, on "purpose to cleanse you from impurity, and reduce you to "holiness of life; so that to neglect and despise the advice" I now give, is to despise God, whose Spirit it is". Indeed the sense will be the same, if by us in this verse is meant, not us the apostles, but Christians in general, as in the verse foregoing.

* Ver 9. [Taught of God]; () to didate — A most emphatical word—Not only taught by the precepts, but by the example of God and Christ. Their former heathen deities could never be truly supposed to teach them universal benevolence: for those gods are said to have quarrelled amongst

one anothers

A.D. 52. 13 But I would not have you to be ignorant, brethren, concerning them which are afleep, that ye forrow * not even as others which have no hope.

13. I must also particulary arm you against the proud suggestions. and pretences of the Jewish zealots, who would fright you into a belief, That no uncircumcifed person, or any that for sake the fewish religion, can partake of the future bappiness, any more than a beathen

| See the that has no hope or prospect at all of it | : whereby Pref. § 4 they endeavour to discourage your hopes of the good condition of all your Christian friends that have died in the faith of Christ.

> lieve that Jesus died, and role again, even fo them also which fleep in Jesus, will God bring with him.

14 For if we be- 14. But be not terrified with fuch impudent and groundless affertions; for the full affurance you have of the actual death and refurrection of Jefus, your head and Saviour, is demonstration

enough to you, that at his fecond coming to judge the world, God will raise up and fully reward all his true disciples and followers.

15 For this we fay unto you by the word of the Lord, That we which are alive, and remain unto the coming of the Lord, shall not † prevent them which are afleep.

15. And, for your further confirmation in this great truth, let me affure you of the following circumstances of this future judgment and refurrection, as I received them from Christ himself; viz. That these good Christians that shall be alive upon earth, at

our Lord's appearance, shall not receive their happy change, and glorious reward, till all those that died in his true faith, be raifed from their graves, to receive it along with them +.

16. For

^{*} Ver. 13. [That ye forrow not even as others that have no hope], viz. of a refurrection. The apostle means to disfuade the Christians from using those excessive signs of forrow, those howlings and lamentations over their dead friends, which the heathens were known to make.

[†] Ver. 15. [We which are alive shall not prevent them which are asleep]. Note, I have mentioned the Jewish mealots as the persons against whose infinuations this passage,

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the * dead in Christ shall rise first.

all good and fincere Christians from death *.

17 Then we which are alive, and remain, shall be caught up together with them in the clouds, to meet the Lord in the air : and fo shall we ever be with the Lord.

18 Wherefore comfort one another t with these words.

flate after death.

16. For Christ himself shall then, A. D. 52. in the most folemn and glorious manner, with a vast retinue of the holy angels, his heralds and ministers, descend from heaven, to fummon all mankind to a final judgment; and the first thing then to be done will be, to raile * Rev. xx.

17. And then those faithful5, 6. Christians that are alive at the re-23. furrection, shall undergo their bleffed change; and fo all together shall be taken up into the clouds, to meet their Saviour, and be carried with him into a bleffed

18. With these considerations, therefore +, fully fatisfy and comfort one another, as to the condition of your departed friends, and your own happy

and eternal abode.

K 4

CHAP.

from verse 13. to the end of the chapter, seems to be levelled. Yet I must confess it seems, probably, to have been spoken against the misunderstandings of some [Thessalonian Christians], concerning the expected [coming of Christ, the day of the Lord], which they took to be [near at hand], 2. Thef. ii. 2, 3. in which they feem to have been of opinion, that those who were then alive should enjoy a long and great happiness, before the resurrection of such Christians as were dead. Against this imagination, the several phrases of this passage are indeed very much adopted, especially this of the 15th verse-We which are alive shall not prevent, & un Φθάσωμεν, i. e. shall have no advantage above, or shall not get the flart of them which fleep: So far from that, fays the apoftle, That [the dead in Christ shall rife first], ver. 16.

Ver. 16. | The dead in Christ shall rife first]. See Rev. xx. 4, 5, 6. with my paraph. and notes there, and upon the

reft of that chapter.

T With these words, in Tois Loyous TETOIS, with these things.

S. A. A. Horn Charit himself their them. A. D. St.

CHAP. V.

The Apostle makes it needless for Christians to know the fixed Time of Christ's Judgment. Only observes to them the Suddenness and Terror of it to wicked Men. Exhorts them to such Care, and Purity of Conversation, as will prepare them for it, and render it joyful to them. Admonisheth them to pay due Value and respect to their Spiritual Governors. To the Exercise of Unity, Charity, Patience and Forgivenness; to Prayer and Thanksgiving: To a just Regard to Prophetic and Spiritual Endowments; to Discretion in entertaining, and Constancy in upholding the Truth. His Prayers, Salutations and Conclusion.

A. D. 52. IBUT of the times and the feafons: brethren, you have no need that I write unto you.

judgment of the world, there is no occasion for you to know, nor for me, if I could, || to acquaint you with it.

|| Matth.

2 For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. 2. What you know of it already, is sufficient for the state you are in at present; to excite and engage you to prepare for it, viz. That (come when it will) it will be very sudden and terrible.

mail belraged ruoy to and

1. BUT as to the particular time either of God's judg-

ment upon the Jewish nation *

in particular, or of Christ's ap-

3. It

number; respecting both the judgments mentioned in the paraphrase. The one was plainly hinted at chap. ii. and the other in the latter part of the foregoing chapter. See the Pres. § 4.

3 For when they shall fay, Peace and safety; then sudden destruction cometh upon them, as travel upon a woman with child: and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

at, and unprepared for, that great day.

- 5 Ye are all the children of light, and the children of the day; we are not of the night nor of darkness.
- 6 Therefore let us not fleep as do others: but let us watch and be fober.

7 For they that fleep, fleep in the night, and they that

night, and they that be drunken, are drunken in the night. best that can be exp

8 But let us who are of the day, be fober, putting on the breast-plate of faith,

3. It will be exceeding dreadful, A. D. 52. and furprifing to all wicked and irreclaimable men; who, at a time when they are going on thoughtlefs, and fecure in their unrepented impieties, shall find themselves unexpectedly seized upon by the most dismal and inevitable destruction.

4. But you, dear brethren, being reclaimed from your former state of fin, and ignorance; unless by your own wilful neglect, are in no danger of being terrified at that great day.

- 5. For by your admission into the Christian covenant, you have all the means of happiness, and salvation, which neither the obstinate Jew, nor insidel Heathen can enjoy.
- 6. You must remember, therefore, how highly it concerns you to live a life quite different from either of those stupid people; to

be active, temperate, fober, and vigilant in all instances of Christian duty; so as to be prepared for that appearance of our great Judge.

7. For as night is the feafon wherein drunkards ufually exercife their debaucheries, and fleep and inactivity possesses us all; fo a loose and unthoughtful life is the

best that can be expected in a state of ignorance, blindness and prejudice; but in a better and more enlightened condition, we are obliged to better and wifer courses.

8. Which is your case now, after your conversion to the gospel-religion. You must therefore now be watchful and industrious in

al

A. D. 52 and love, and for an all holy living. Your faith in helmet, the hope of God, and his promifes, your love falvation. to him, and to all mankind, must guard you, as the breast-plate does the soldier; and your ardent and firm hopes of eternal happiness must, as the helmet is to his head, be a security against the violent assaults of the devil and wicked men.

9 For God hath not appointed us to wrath: but to obtain falvation by our LORD Jesus Christ.

10 Who died for us, that whether we wake or fleep, we should live together with him.

* Matth. xxiv 42. Luke xii. 38.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

12 And we befeech you brethren to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their works sake. And be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, fupport the weak, be patient toward all men. 9. Thus attending therefore to the duties required of you, you may be fecure: this day of judgment will be no day of terror, but of falvation to you, by Jefus Christ.

10. By virtue of whose death and sufferings, all faithful and sincere Christians are certain to live eternally with him; let him come at what time soever he will *.

11. Go on therefore in confirming yourselves, and supporting one another, in your Christian profession, by this comfortable affurance.

12. & 13. And let me particularly exhort you to pay all just respect to the admonitions and instructions of your spiritual governors: esteem them in proportion to the dignity of their office, and the exemplariness of their lives; and live in unity and charity with one another.

14. In order to which, be fure to warn and advise all such as are refractory to theirs and my orders. Relieve and comfort such as are hard pressed with afflictions and persecutions; confirm and restore such as labour under any doubts and

and

and prejudices against our holy religion; and bear the A. D. 5 .. infirmities of all forts of men with an even and patient carriage.

- 15 See that none render evil for evil unto any man; but ever followthat which is good, both among yourselves, and to all
- 15. Seek no revenge against fuch as have injured you; but be kind and forgiving to your fellow Christians, and even to your very perfecutors.
- 16 Rejoice ever- 16. In all conditions and cirmore, cumftances, let the hopes you have in Christ, and in the blessings of his religion, be your inward joy and fatisfaction.
- ceafing.
- 17 Pray without 17. Be diligent and constant in observing all proper feasons of devotion and prayer.
- 18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.
- 18. For whatever mercies you receive, or whatever afflictions befal you, look up with a thankful heart to God, by whose good providence everything will be turned to your bleffing and advantage.
- 19 Quench not the 19. Have a just regard to all fpiritual gifts and endowments, imipirit. prove them in yourselves with diligence, modesty and prudence; and duly respect others that are qualified with them *.

20 Despise not prophefyings.

21 Prove all things: hold fast that which is good.

22 Abstain from all appearance of evil.

20. 21. & 22. Though there i Cor. xiv. are too many that vent their false I Tim. iv. doctrines, under pretence of prophetical inspiration, yet remember, that God has furuished his church with persons truly inspired. Do not therefore neglect the one for

the fake of the other; but examine and try them all, by the rule and standard of the Christian + doctrine; + 1 John keeping close to what you find, by that rule, to be iv. I. found and good; and renouncing every thing that upon due examination appears to be false and ill-designed.

23. And

* I Cor. iii.

A. D. 52. 23 And the very God of peace fanctify you wholly: And I pray God your whole fpirit and foul and body be preferved blameless unto the coming of our Lord Jesus Christ.

> 24 Faithful is he that calleth you, who alfo will do it.

gospel religion, will never fail to do bis part, for your attaining the final and eternal bleffings of it.

* Col. iv. 4. 25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ be with you. Amen.

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defirme, under pertener of seal to of circlinipiration, we remember, that God has furpilized bit shurch

bot therefore negled the gas for

something gethinds out to broband has been see service close to what you had, by their rails, rother and and good grand regumning every thing that the

23. And may the God of peace and comfort fo prosper your endeavours, as to render you true and perfect Christians, in the exercife of all the faculties and powers both of mind and body; that fo you may be accepted of him as his true and faithful fervants, at the great day of Christ's appearance.

24. Be fully affured that God, who has been fo gracious as to call you into the privileges of the

25. Let me, dear brethren, your fpecial * apostle, have a share in Christian prayers.

- 26. Salute all the Christians in your parts with your usual kiss of charity, for my fake.
- 27. I charge you by the authority of Christ, to communicate this epistle to your whole church.
- 28. The love and favour of our Lord Jefus Christ be with you all. Amen.

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A CHARLES

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

SHT OT SE SE SHE SE SE SE

THESSALONIANS.

See the Preface to the First Epistle.

The Persecutions of the Jewish Zealots against this Church still continuing and increasing, and the Apostle being, beyond bis Expectation, detained from paying them the Visit he had promised (1 Thess. ii. 17, 18. iii. 10, 11.) sends his Second Epistle to revive and back the Encouragements he had given them. He here expresset his Thankfulness to God for their inviolable Patience and steady Progress in the Christian Faith. Strengthens their Courage and Hopes, from the Consideration of the happy Ends and Essets of their present Susserings, the Vengeance that would light on their persecutors, and the glorious Reward they would reap at the great Day of God's Judgment, and Christ's solemn Appearance, to recompense all true Believers, and to vindicate the Honour of his holy Religion.

nus, and Timotheus, unto the church of the Thessalonians, to the church of Theffalonica, end of the which, under all pressure and year.

A. D. 52 in God our Father, and the Lord Jesus Christ:

> 2 Grace unto you and peace from God our Father, and the Lord Jesus Christ.

3 We are bound to thank God always for you, brethren, as it your faith groweth exceedingly, and the charity of every one of you all towardseach other aboundeth:

4 So that we ourfelves glory in you in the churches of God, for your patience and faith in all your perfecutions and tribulations that ye endure.

fest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

6 Sceing it is a righteous thing with God to recompense tribulation to them that trouble you:

PALILURE apolile fends Wester

perfecutions that befal them, remain still firm to the true religion of God the Father, and Jesus Christ our Lord and Governor: wishing you all divine favours and blessings from them; as do also * Timothy and Silvanus (or Silas) who are now with me.

3. Expressing (as in duty and gratitude I am bound) my constant praises to God for the great, and even * unexpected progress you have made in the Christian faith, under all the difficulties attending it, and for your enlarged charity and unanimity with each other.

4. Of which remarkable degree of faith producing such patience and courage, under what you suffer for your profession, I take notice, and triumphantly boast of, to all the Christian churches in these parts.

whereby God has enabled you so perfectly to bear such hardships for his sake, and qualified you for the future glories of his kingdom, does at once fully vindicate the divine wisdom and justice, in calling you to these sufferings, and gives you a complete assurance how justly and fully he will, one day take vengeance on those that now so unjustly oppress you.

7, 8. & 9.

* See note on Phil. i. 3.

only he boy a should

7 And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

8 In flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

9 Who shall be punished with everthe glory of his power.

10 When he shall come to be glorified * in his faints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

happy share.

II Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power.

12 That

7. 8. & 9. It should highly sa- A. D. 52. tisfy you, I fay, what a complete happiness you shall then share in with us the apostles and ministers of Christ; and how terrible shall be their punishment at the dreadful and amazing appearance of the Lord Jesus from heaven, who by his glorious and powerful prefence, will strike all insidel and obstinate men into everlatting mifery and destruction.

lasting destruction, from the presence of the Lord, and from

10. Then will be the time when the divine wisdom, justice, and mercy, in the gospel dispenfation, shall be fully displayed to, and admired by all good creatures, angels and * men; especially by all true Christians, among whom you, for this firm and generous adherence to my doctrine, shall have a particular and

> 11. To which purpose, I continually beg of God, fo powerfully to affift you in all Christian faith and practice, as may render you truly qualified for those bleffed ends of your conversion to his holy religion.

> > 12. That

^{* [}In his faints.] Ev rais eylois aurs, in, with, or by his faints. It not being clear whether faints be the fame with believers, or fignifies the heavenly spirits, I have expressed both acceptations.

light from heaven, who by

ordens and powerful pre-

A. D. 52. 12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

12. That so Christ may be honoured and glorisied by you, and you made happy in him, according to the wise and gracious design of his gospel.

ton-would link mark

CHAP. II.

He forewarns them from concluding, either from the confident Affertions of their Adversaries, or from any thing he had bimself written or spoken to them, That the Time of Christ's Appearance to Judgment was near at hand. The divine Judgment upon Jerusalem and the Jewish Nation, was not to be fulfilled, till that obstinate People had by their last and utmost Malice against the Christian Religion, and their turbulent Rebellion against the Roman Government, ripened themselves for a final Destruction. Nor is the universal Judgment of the World to come, till after many and great Corruptions be brought into the Christian Church, by the arbitrary Impositions of temporal Power among its own Professors. latter Event is the Great Apostacy * or falling away. These powerful Corrupters of Christianity are the Man of Sin, in the most eminent Sense of that Phrase. The Apostle bleffeth God for the fafe Condition the Theffalonians were in, by embracing the true Christian Faith; exhorting them to, and praying for their final Perseverance in it.

* See Pref. to I Epist. § 4.

> NOW we beseech 1.&2. THUS have I endeavouryou, brethren, ed to comfort and supby port you under your afflictions,

from the confideration of the great A. D. 52.

day of Christ's judgment *. But

as you value the bleffings you are

to enjoy at his + glorious appear-

ance, take heed that no confident

affertions, nor pretended inspira-

tions of the Jewish zealots, nor

the milinterpretation of any thing I myself may have said or writ-

ten t to you upon that head, make

* by the coming of our Lord Jesus Christ, and by + our gathering together unto him.

2 That ye be not foon shaken in mind, or be troubled neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

hand: you conclude the time of this judgment must needs be just at hand; for such a false persuasion, when you see the expected event not to answer, would tend to shake you in your Christian principles, and tempt you to mistrust the truth of the whole

gospel religion.

3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition:

3. And, to prevent you from being so imposed upon, I now plainly tell you, that Christ's judgment, neither upon the Jewish nation in particular, nor upon the whole world in general, is yet near at hand. Jerusalem is not to be destroyed, till that wicked

people by their last malice against Christianity, and their sedition against the Romans, be ripe for destruction. And before the universal judgment there will be introduced great corruptions of the Christian faith, in several ages of the church; a great apostacy from the pure truth, and practice, and worship of Christianity, by the Vol. II.

1 Chap. iv. 15. and ver. 2. of the First Epist.

^{*} Ver. 1. [By the coming of our Lord Jesus Christ,] ὑπὶς
—[Concerning the coming, or as to the coming.] So Rom,
ix. 27. Isaiah crieth ὑπὶς τε Ἰσςαλλ, [concerning Israel.] And
2 Cor. i. 6. [Our hope concerning you,] ὑπὶς ὑμῶν. So in
Philip. i. 7.

[†] Ver. 1. Ἡπισιμωγωγῶς, [Our gathering together unto him] may fignify either our being received by him at the last judgment, or our embracing of his religion and worship, as in Heb. x. 25. The former sense is most natural in this place.

A. D. 52. arbitrary and violent use of temporal power, even among its own pretended professors *.

4 Who opposeth and exalteth himself above † all that is called God, or that is worshipped: so that he as god sitteth in the temple of God, showing himself that he is god.

4. Thus will the Christian religion be dealt by, from a set of haughty and impious men, pretending themselves to be the only true church and people of God; despising all other religious † principles beside their own, trampling upon all human government and authority, and setting up their

own inventions and traditions against the plain word of God. Such will be the practice of the obstinate Jews and the heretical Christians, their followers, in these times: but much greater and wider will be these corruptions under the grand apostacy in the Christian church in after ages, by the violence of temporal power in religious matters, under its own pretended heads and governors. [Which apostacy in the latter times of the Christian church is so plainly foretold by the prophet Daniel.—Dan. xi. and xii. chapters.]

5. You

† [Against all that is called God, or σέβασμα, worship.] Respecting either all other different religions, or perhaps the Roman Emperor that affected to be deisied, and was styled σεβασος (august) or lastly, magistrates in general, who are called gods in scripture. It is not very easy to determine the particular sense, and therefore I have expressed them all. See also Le Clerc upon this place, and the learned Dr. Hen. More's Mystery of Iniquity, Book II. Chap. 17, 18. See

my Paraph. and Note on Revel. xvii. 12, &c.

^{* [}That man of fin.] Some copies read ris averplas, [The man of rebellion, or the lawless man. So the Jews and those heretical Christians that were tainted with their notions, might truly be styled, both upon account of their impiety towards God, and their incurable proneness to resist their temporal powers that Providence had subjected them to. But most eminently such is that Christian church which takes upon her to excommunicate all Christian princes, and absolve their subjects from all allegiance to them that submit not to ber arbitrary dictates and usurpations. See ver. 4.

- 5 Remember ye not, that when I was yet with you, I told you these things?
- 5. You cannot but remember, A. D. 52. while I was preaching amongst you, I gave you some notices of this matter, though you now seem to have forgot it.
- 6 And now ye know what withholdeth, that he might be revealed in his time.
- 7 For the mystery of iniquity doth already work: only he who now letteth, will let, until he be taken out of the way.

6. & 7. And you cannot but fee a plain reason why this apostacy cannot break out immediately. The Jews indeed, for their part, begin already to show great inclinations to perfecute the Christians, and rebel against the Romans; but that the many favours conferred on them by the present emperor *; and, at the same time, *Claudius.

his strict eye over them, awes them as yet from openly attempting it, till after bis death; when the troubles and disturbances of the empire will prompt them to it †. † Josephus In like manner, while the government of all countries DeBel Jud. Lib. VI. continues in the hands of none but beathen princes, there is no room for the grand Christian apostacy which is to come in after the emperors themselves turn Christians, and is to be carried on by the arbitrary use of temporal power in religious concerns, by Christian governors.

8 And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

8. When these things are past, then will be the time of God's severe judgment upon the wicked opposers and corrupters of his true religion. The Jews, their temple and city, shall, with a swift destruction, perish by the Roman army. But infinitely more dread-

ful and amazing will be the final punishment of those lawful Christian governors and corrupters of the true faith; whom God will blast with the breath of his mouth, according to the prophet's expression, Isaiah xi. 4. Compare Revelat. xvii. 12, 13, 14, with my Paraph. there.

L 2

9. & 10.

A. D. 52. 9 Even him whose coming is after the working of Satan,

with all power and figns, and lying wonders,

10 And with all deceivableness of unrighteousness in them * Josephus that perish; because and Matth. they received not the

XXIV. 24. and fee Pref. to I John,

II And for this cause God shall send them strong delusion, that they should believe a lie.

12 That they all might be damned, who believe not the truth, but had pleafure in unrighteouf-

But we are bound to give thanks alway to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to falvation, through fanctification of the fpirit, and belief of the truth.

9. & 10. Most exquisite and terrible will be the divine vengeance upon those people, that will give themselves up to diabolical arts, forged miracles, and lying prophecies; abandoned to the pernicious methods of fraud, violence and injustice; and averse to all the clearest evidences of true and faving religion *.

love of the truth, that they might be faved.

11. & 12. For which irreclaimable corruptions, God, in just judgment will let them loofe to the prevalent delufions of false prophets and pretenders, fo that they will embrace the most abfurd and foolish things, and run headlong into fuch desperate courses as must naturally end in the utter condemnation and destruction of a people, lost to all fense of truth and goodnefs, and devoted to falsehood and impiety +.

> 13. & 14. And, while I am thus representing to you the wretched fate of all fuch obstinate people, I cannot forbear to express my thankfulness to God, for your happy condition, dear brethren, who by your firm adherence to the gospel-religion, from the time it was first proposed to you, are now become the true church and peo-

+ See all these predictions exactly fulfilled, with respect to the Iews, in Josephus of the Jewish wars. And they that would fee the fullest and most accurate account of the apostacy spoken of here, and in other parts of scripture, may read Mr. Mede, Dr. Hen. More, and Sir Isaac Newton. From the works of which learned and great men any honest mind will fee to whom all these characters principally be-See my Paraph. on Revelat.

14 Whereunto he called you by our gospel to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

Jefus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation, and good hope through grace,

hearts, and stablish you in every good word and work. ple of God, and are affured of all A. D. 52. its glorious bleffings and privileges, by the gifts and graces of the Holy Spirit; agreeably to the gracious purposes of God to mankind, by Jesus Christ.

16. & 17. And may God the Father, who out of his infinite love, has bestowed these gracious conditions, and sure hopes of eternal happiness, by the gospelreligion; and may Jesus Christ, who hath thus redeemed us, and purchased them for us, support you under all your persecution, and keep you stedsaft to all the principles and practices of your holy profession.

CHAP. III.

He desires them to pray for his Deliverance from the Malice of the Jews, as he had prayed for them. Renews his Prayer for their Constancy and Patience. Exhorts them, by his own Example, to Industry in their worldly Employments, and to avoid Idleness. Not to suffer any Christians to live a lazy Life, but to censure them, and avoid their Conversation, in order to reclaim them from it. The Salutation and Conclusion.

Finally, brethren, pray for us, that the word of the Lord may 1. A ND now, to conclude my exhortations to you; pray for me, brethren, as I have done L 3 for



A. D. 52. may have free courle, and be glorified even as it is with you.

> 2 And that we may be delivered from unreasonable and wicked men: for all men

have not faith.

3 But the Lord is faithful, who fhall stablish you, and keep you from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the * patient waiting for Christ.

you from, and reward you for them.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, withdraw ye your

for you, befeeching God to give the fame happy fuccess to my Christian ministry, among other Gentile nations, that it has had in your church.

- 2. Entreat God to prevent the malice, and blaft the defigns of those obstinate and unreasonable Jews, that thus oppose his gospel; of whom, God knows, there are too great a number.
- 3. & 4. But be their infidelity what it will, and their opposition never fo strong. God will not be wanting to support you against all the bad effects of it: and I fully persuade myself that your own endeavours will be fuch as cannot fail, through his affiftance, to keep you firm to the principles and practices I have taught you.
- 5. And may Christ so guide and confirm you in the love of God and the true religion, as to render you truly patient under your fufferings, after his great example*, and in hopes of his glorious appearance to deliver
 - 6. I must not forget to warn you, and that by the authority of Jesus Christ himself, not to fuffer any Christian amongst you to live

^{* [}To the patient waiting for Christ,] is imopeout to Xeise, i. e. Either to the same kind of patience wherewith Christ himself suffered; or else, [With the patient expectation of Christ's coming. I have expressed both senses.]

yourselves from every brother that waketh disorderly, and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you.

8 Neither did we eat any mans bread for nought: but wrought with labour and travail night and day, that we might not be chargeable unto any of you.

o Not because we have no power, but to make ourselves an ensample unto you to

follow us.

we were with you, this we commanded you, that if any would not work, neither should he eat.

that there are fome which walk among you diforderly, working not at all, but are bufy bodies.

12 Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But

live an idle and flothful life, con-A. D. 52.

trary to the express advices I

Chap. iv.

11 of 1st.

Epist.

7. & 8. And to the example you know I myfelf fet you, while I was preaching among you: earning my own living by conflant and unwearied labour, at my trade; and taking nothing of any of your church toward my maintenance.

9. Not that I could not have claimed it as the privilege of my office, to be maintained by them I preach to, but I did it on purpose to encourage you all to a diligent and laborious life.

10. You remember also, I then gave a particular charge, that no Christian, that was able to work for his livelihood, should be maintained from the public charity.

because I understand there are some of your church, that continue still guilty of this miscarriage, intruding themselves into matters that do not belong to them, instead of minding the proper business of their callings.

expressly command all such perfons, by the authority of our Lord Jesus Christ, to leave off that idle course, and live upon their own employments.

wir employments.

L 4 13. And

A. D. 52. 13 But ye brethren, be not weary in well doing.

* Kaho-

14 And if any man TOLEVIES. obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

> 15. Yet count him not as an enemy, but admonish him as a brother.

ciety; but, along with your feverities and discouragements, give them brotherly admonition and reproof, in order to reclaim them.

16 Now the Lord of peace himself give you peace always, by all means. The Lord be with you all.

17 The falutation I See Rom. of Paul with mine zvi. 26. own hand, which is I Cor. xvi. the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ be with you all. men.

13. And do you all, dear brethren, go on in that commendable * way of industry and diligence.

14. And whoever of those idle persons will not reform, and take warning by what I now fay, fet a mark upon them, shun their conversation, and make them ashamed of it.

16. I would not, however,

have you utterly reject them like

infidels, from your Christian so-

16. Now may God, the Author of our pardon, peace, and happiness, give you all the means of comfort and happiness, by his continual presence with you, and his providence over you.

17. I here falute you with my own | hand-writing, as a certain fign of the genuineness of my epiftles, to all that know my hand.

18. The love and favour of our Lord Jesus Christ be with you all. Amen.

A PARA-

PARAPHRASE

ON THE

FIRST AND SECOND EPISTLES OF ST. PAUL

TO

TIMOTHY.

THE PREFACE.

§ 1. THOUGH the place whence the first of these Epistles was written, nor indeed the time be univerfally agreed on; yet one may most probably conclude the latter, with Bishop Pearson and Dr. Mill, to have been Anno Domini 65. about two years after St. Paul's first imprisonment and discharge at Rome. chief defign of them both, purfuant to his placing Timothy over the church of Ephefus, and those of the neighbouring provinces, appears plainly from the characters and false notions of the persons he describes; to suppress whose malicious corruptions, the directions here given are intended. St. Paul's Epistle to this very church of Ephesus, three years before, shows the Jewish zealots to have been the principle authors of the irregularities and disputes there. And, upon comparing that with thefe, to the bishop, either now actually refident, or at least in commission there, it seems natural to conclude, that this faction, which had got but little * ground at the date of that Epistle, had, by this time, * See Pre

made to the Eps



made fuch a progress, as to call for a vigorous and timely suppression: which the attentive reader will, I think, be confirmed in, by observing how exactly those characters here given, 1 Tim. iv. 6, 7. chap. iv. and 2 Tim. chap. iii. do agree to zealots for the Mofaical ceremonies and traditions; and how justly the several directions in these Epistles are levelled at the prejudices of a fewish doctor, or a Christian still tainted with Jewish prejudices. Thus, prayer for all men, and in every place (I Tim. ii.) are clearly opposed, the one to their contemptuous opinion of all other nations, and even magistrates, that were of a different extraction from themselves; the other to that fond notion, That the public worship of the true God was absolutely confined to the Jewish temple and synagogues. The fame is to be faid of the nice distinction of meats and drinks (I Tim. iv.) and of the obligation of fervants or flaves, | to heathen as well as the Ephel. Christian masters, (I Tim. vi). To omit several others.

Pref. to

- § 2. These are the people, and these the errors the reader will find to have been the occasion, not only of thefe, but indeed of most (not to say all) of the epistolary writings. And whatever of the earliest heretics, viz. Nicholaitans, Carpocratians, Corintbians, Ebionites, &c. (For Dr. Hammond's Gnostics were not yet formed into a diffinct feet, at least not so numerous as to infect every church) may be affirmed by the ancients, or fupposed by the moderns, to have been here, or in other Epistles referred to; it will be sufficient to answer, that even their herefies were made up of a Jewish medley, and the beretics themselves were, either of Jewish extraction, or fet up upon pretence of zeal for Fewish ceremonies and traditions.
- § 3. As to the fecond of these Epistles, it need only to be observed, that the most accurate chronologers place it two years after the former, and from feveral expressions in it, agree it to have been dated from Rome, during the apostle's fecond confinement under Nero, and not long before his martyrdom there. The fubstance of it is clearly of a piece with the first; the prevailing errors above-mentioned, calling yet for fresh advices, and encouragements to Timothy, who was fent to supprefs them.

CHAP.

CHAP. I.

The Title and Salutation. He reminds Timothy of the good End for which he left him at Ephefus; viz. To reduce those Converts, who, by the infinuations of the Jewish Zealots, were intermixing Jewish Doctrines and Traditions with the Christian Faith; and raising warm Disputes about Insignificant Matters. Moral Commands of it still perfectly consistent with it, and promotive of it. The Apostle's humble and grateful Sense of the Mercy of his Conversion, and the Honour of his Christian Ministry. His Conversion, a great and Encouraging Example of Divine Favour to all true Penitent Believers, whether Gentiles or Jews. Reminds Timothy of his Call to the Ministry, and exharts him to the conscientious discharge of it: Warning him, by the Instances of such as he had Jeverely chastised, for their Insolence and Immoralities.

PAUL an apostle
of Jesus Christ,
by the commandment
of * God our Saviour,
and Lord Jesus Christ,
which is our hope;

my own fon in the faith: grace, mercy and peace from God our Father, and Jesus Christ our Lord.

3 As

1. & 2. PAUL an apossile of Jewritten fus Christ, by the express | revelation of God our Saviour*, and of Jesus Christ our Lord and Governor, the Author of all our hopes of glory and happiness, sendeth this epistle to Timothy, whom I converted, and begat to Christianity; wishing him all divine favour and happiness from God our Supreme Father, and Jesus Christ our Lord.

3. & 4. To

^{* [}God our Saviour]; some good copies read και σοτίζος ήμων '1408 Χεισέ. [And Jesus Christ our Saviour].

A. D. 65. 3 As I befought thee to abide still at Ephefus, when I went into Macedonia, that thou mightest charge fome that they teach no other doctrine;

> 4 Neither give head to fables, and endless genealagies which minister questions, rather than * edifying, which is in faith: fo

> 5 Now the end of the + commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned.

3. & 4. To remind you of the end and defign for which I left you at Ephesus, viz. To correct and reform several of the Jewish converts in that city and the neighbouring parts; to bring them off from mixing their Fewish notions with the * Christian faith; from the value they fet upon their groundless traditions, and their frivolous and endless disputes about their pedigrees and descent from the patriarchs; to the great neglect of their Christian faith and practice.

5. For true religion, especially that of the gospel, confifts in none of these impertinent matters: The grand defign of it, and of our + preaching it, being to bring men to the true love of God and their

neighbour; from a principle of pure conscience, and a

firm belief of its moral doctrines and precepts.

6 From which fome having swerved, have turned afide unto vain jangling.

6. And it is the neglect of this main thing that has 'turned the heads of them and their Jewish teachers to these frivolous dif-

putes, about traditions and pedigrees; things that are full of uncertainties, and void of all advantage to true religion.

7. They

^{*} Ver. 4. [Rather than edifying]. It should be rendered, μάλλον ή δικονομίαν θές την έν πισει. [Which teach men questions, but not the true dispensation of the gospel]. For all MSS. read it oinovouíav, not oinodopiav. See Dr. Mill.

[†] Ver. 5. [The end of the commandment] -Or This waemyrehias, [of our preaching]. I have expressed both senses. But perhaps the first meaning of this word is to be taken from Ver 3. where St. Paul fays, [I belought thee still to abide at Ephesus, iva wagayreinns, that thou mightest charge or warn some, &c.] --- Now he says, the end of this wagayys-Asus, charge or caution, is charity, &c.

7 Defiring to be teachers of the law, understanding neither what they fay, nor whereof they affirm.

7. They fet up for doctors, and A. D. 65. expounders of the Jewish law; but understand little of the true scope, and ultimate design of the law they are so zealous for; nor have any certainty of the traditions they so confidently

talk of. 8 But we know that the law is good, if a

man use it lawfully. 9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly, and for finners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to found doctrine,

8. 9. & 10. And whereas they represent us as contemners of the Mofaical law in general; it is an ignorant and false suggestion. For we Christians allow that religion to have been a wife and good dispensation; even the ceremonials of it to have had their good purpefes; viz. To be figurative representations of Christ, and his more perfect religion, and then to cease; and not to be of effential and perpetual obligation*, as they vainly imagine, contrary to the very defign of fuch kind of inftitutions. And as to the more fubstantial part of it, viz the moral law, that we hold to be perfect and good, and still to remain so: But then, we affirm, that law does in no instance condemn a good || Christian (as they would per_ | dinains

fuade men); because it was made against those very xestas. vices, such as impiety and false worship, profanation of boly things, paricide, murder, uncleannefs, Sodomy, manstealing, lying, perjury, &c. all which the gospel-religion feverely condemns and punishes, as it does every other instance of immorality, as much as ever the law could do.

II. And

^{* [}If a man use it lawfully,] vopelpeds, i. e. according to the nature and design of the Jewish ceremonial law, viz. not esteeming that to be of the same necessity and eternal obligation with moral; and condemning all people as apostates from the one, because they do not think the same of the other, as those Judaizing Christians do.

A. D. 6;. 11 According to the glorious gospel of the bleffed God. which was committed to my trust.

office with which God has been pleased to intrust me.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a perfecutor, and injurious. But I obtained mercy, because I did it ignorantly in unbelief.

+ See Actsfrom the fury of misguided zeal and prejudice +.

XXVI. 9, 3. 14 And the grace 17, 13, 27. of was our Lord exceeding abundant, with faith, and love which is in Christ Tefus.

IC This is a faitht Ver. 4, ful * faying, and worthy of all acceptation, that Christ Jesus came into the world to fave finners, of whom I am chief.

11. And, you know, I have always represented the pure and glorious dispensation of the gospel, as destructive of all vice and wickedness: agreeable to the ministerial

12. And I bless and magnify God, for the great favour of esteeming me worthy of it, and qualifying me for a faithful and fufficient discharge of it by his gifts and graces bestowed on me.

13. On me, I fay, who, for my former rage and blasphemy expressed against Christ and all his professors, did least deserve fuch a favour. But God had compassion on me, as knowing I did it, not against the known dictates of my conscience, but

> 14. Which eminent degree of divine favour, I have endeavoured, to improve into a perfect faith in Jesus Christ, and a zealous love for the promotion of his true religion.

15. While, therefore, the Jewish disputes ‡, about traditions and pedigrees, are built upon nothing but vanity and uncertainty; our Christian religion is founded in this undoubted truth*, this great and comfortable fact, of Jesus Christ's incarnation and fufferings for the falvation of

* Ver. 15. [A faithful faying,] wis & a hoyos, [a true thing :] For Noyos is the same 727 in the Hebrew, fignifying things or facts as well as words. And miores faithful, fignifies being truly or faithfully represented, agreeably to the wirth, the faith or religion of the gospel. So to be found faithful, is to preach the gospel truly and faithfully, in oppofition to the errors and misrepresentations of others."

finful

finful mankind, whereof I myself am a most signal ex-A. D. 65. ample. And if the pardoning mercy of the gospel be extended to so remarkable an offender, to so notorious a persecutor of the truth as I have been; why should it be thought to be denied to the repenting Gentiles?

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereaster believe on him to life everlasting.

17 Now unto the *king eternal, immortal, invisible, the only wife God, be honour and glory for ever and ever. Amen.

18 This charge I commit unto thee, fon Timothy, according to the prophicies which went before on thee, that thou by them mightest war a good warfare.

16. And certainly God has been pleafed, by this great instance of his mercy toward me, to show all true penitent believers, of every nation, how ready and graciously willing he is to accept and reward them with eternal life, upon their fincere profession of Christ's religion.

17. For which, may all honour and glory be for ever ascribed to God the eternal, invisible, and all-wise Governor of the world, and all the several dispensations * of it.

18. Of this excellent and admirable religion, my dear convert Timothy, have I ordained you a minister, and now constituted you bishop over the churches I left you in, as a person marked out by the predictions of the Holy Spirit for that office. A

very high trust indeed! take care, therefore, to answer those prophetic characters given of you, by a due and conscientious discharge of it.

19 Holding faith and a good conscience, which some having put away, concerning faith have made shipwreck.

19. By studying, and sirmly adhering to the Christian faith, and adorning and confirming that faith by a conscientious practice, considering how much a disagreeable and impure life will endanger and corrupt the best principles.

20. As

^{*} The King Eternal, or Baoules van alaran, the ruler of the ages, or dispensations.

A. D. 65. 20 Of whom is

| 2 Tim. |
| 17. iv. |
| 4. delivered unto Satan, that they may learn not to blaspheme.

20. As may be feen in the particular instance of Hymeneus || and Alexander, whom for venting their notorious errors, and opposing the doctrine I preach, I have now excommunicated from the

Christian church, and delivered up to Satan; till by a tr Cor. v. sufficient punishment, both of mind and ‡ body, they be brought to repentance and reformation.

CHAP. II.

Directions to Timothy for the Management of his Church. Prayers to be made for Heathen Governors, and Gentile People, as well as Christian; it being the gracious Defign of God to give them all the Offers of the Gospel Covenant and Privileges, without distinction. Christ the Saviour, and God the Creator and Governor both of Jew and Gentile. The Apostle declares himself a Preacher to both. Public Prayer and Worship to be no longer confined to the Jewish Temple and Synagogue, but to be performed in the Christian Assemblies of every Nation, with Reverence and Regularity, Charity and Faith. Women enjoined to appear at the Public Assemblies in a decent Garb, with Modesty, Silence, and Subjection, according to the Original Laws of the Creation, and the Circumstances of the first Transgression. Marriage and Child bearing no way impure and inconfistent with true and faving Religion, as some of the Jewish Zealots pretended. Chastity and sobriety the special Duty of Christian Women.

I Exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: cular directions I am to give you, for the due discharge of your office. And first, let the public devotions of Christians be, not like those of Jewish zealots,

put

put up only for themselves, and those of their own na. A. D. 65. tion and religion; but let all mankind have a share in each part of your prayers; viz. In your deprecations for averting divine judgments; in your petitions for spiritual and temporal bleffings; in your intercessions for the pardon and falvation of others; and in your thanksgivings for mercies already received.

2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

2. And, as temporal governors and magistrates, whether they be of the true * religion, or no, are * See Rom; still the ministers of God, for thexiii. 1, &c: good of the communities they govern, let the emperor, and all offi-

cers under him be the special subject of your prayers, befeeching God for a bleffing upon their administration. and to incline their minds to give you a quiet and peaceble enjoyment of your Christian profession.

3 For this is good and acceptable in the fight of God our Saviour :

3. For, whatever prejudices those zealots have against beathen governors; the Christian religion makes no alteration in civil con-

flitutions, but obliges us to pray for their prosperity,

and obey their just laws.

4 Who will have all men to be faved, knowledge of the truth.

4. Thus extensive ought our Christian prayers to be; fince God and to come unto the never intended to exclude any part of mankind from his providence and protection; but especially not from the mercies of the Christian covenant; but is de-

firous to have all nations enjoy them, upon their acceptance of the faith, and obedience to the precepts of the

go/pel.

5 For there is one God, and one Mediator between God and men, the man Christ Tefus:

6 Who gave himfelf a ranfom for all, to be testified in due

time.

7 Where-Vou. II.

5. & 6. For, as God is equally the Creator and Governor tboth of t Rom. ii. Gentiles and Jews, fo has he given 29, 30. his Son Jesus Christ as a Saviour and intercelfor for them all, without distinction. And Christ has, now in the gospel-dispensation, as freely offered up, and demonstrated himself a facrifice and expiation for the fins of all mankind. 7. Of

A. D. 65. 7 Wherunto I am ordained a preacher and an apostle, (I fpeak the truth in Christ, and lie not) a teacher of the Gentiles in faith and verity *.

> 8 And I will therefore that men pray every where, lifting up holy hands, without wrath and doubting:

7. Of which merciful dispenfation I am appointed a preacher, expressly commissioned to declare and offer it to the Gentile world; which, whatever those Fewish zealots may think of it, is as certainly true * as the Christian religion itself is.

8. Wherefore, though the publie worship of the true God has hitherto, for a long time, been truly performed only in the Yewish temple and synagogues; yet was it not intended to be absolutely

confined to those places. I order, therefore, that every congregation of Christian people, whether Gentile or Tewish, in what country, or place soever, perform their public worship of God, through Christ; affuring them, it will not fail of acceptance, if it be done with true reverence and piety towards God, with charity and for-İ διαλο-giveness toward mankind, and without animosities I and

guous. contentions among themselves. See Mal. i. 2. John iv. 21-24.

> 9 In like manner alfo, that women adorn themselves in modest apparel, with shamefacedness and sobriety: not with broidered hair, or gold, or pearls, or costly array:

10 But (which becometh women profeffing godliness) with good works.

11 Let the women learn in filence with all subjection.

12 But I fuffer not a woman to teach, nor

9. Let all Christian women appear in the congregation, in a decent and modest dress; and not set themselves out in a gaudy, costly, and captivating manner.

10. But let them esteem virtue and modesty to be the proper ornaments of Christian women.

11. & 12. And let them be fure to be grave and filent in the church assemblies: For I cannot permit a woman to be a public preacher; that being the proper office of the **fuperior**

^{*} I speak the truth in Christ, annosiav ev Xeisa, Christian truth. See Rom. ix. 1. Ibid. In faith and verity in mirres man adulcia, in the true faith.

to usurp authority over the man, but to be in filence.

fuperior ‡ fex, and for them to A. D. 65. do it, is to usurp upon the laws tiCor.xiv. of the creation. (Gen. iii. 16.) 34.

13 For Adam was
13. For the man being first crefirst formed, then Eve. ated, and the woman taken out of
him, and being made as a help and assistant to him, bespeaks her duty of modesty and subjection §.

§ I Cor. xi°

not deceived, but the woman being deceived, was in the transgression.

14. And beside, Eve being first deceived by the tempter, and drawing her husband into a transgression of the divine law, she and all her female posterity were

expressly and justly sentenced to an obedience and subjection to mankind; as a wife punishment for the ill use

of her influence over Adam.

ing the shall be faved in child bearing, if they continue in faith and charity, and holiness with sobriety. 15. But whereas some of the new teachers endeavour to decry the state of matrimony and child-bearing, as an impure thing *, inconsistent with true religion; let not that frighten the most virtuous

women from it. Marriage and child-bearing are perfectly confishent with the gospel terms of salvation, and no breach of Christian purity. All that I require of Christian women is, to keep close to their Christian profession, and to remember, that chastity and temperance, and a freedom from all unlawful desires and pleafures are the special duties of their sex.

M 2

CHAP.

^{* [}She shall be saved in child-bearing.] Διὰ τῆς τεκνογονίας, in the state of marriage and child-bearing, as well as in that of virginity. Τεκνογονία, the same as παιδοποία and παιδοποί ησις in the classics. By comparing the verse with chap. iv. 3.—
v. 10. 14. Heb. xiii. 4. I take the paraphrase to contain the true meaning of it, without any respect either to the education of children, or the pains of bringing them forth. Each of which senses are attended with difficulties that I humbly conceive are taken off by this interpretation, which I submit to better judgments.

CHAP. III.

The Charasters and Properties of a good Bishop. Of Deacons and Deaconesses. He gives Timothy these short Rules, till be sees him, and furnishes him with more particular directions. The Truth and Excellency of the Christian Religion.

A. D. 65. THIS is a true faying, If a man defire the office of a bishop, * he defireth a good work.

and honourable * that any man can aspire after; and whoever aims at it, ought duly to remember those dispositions and qualifications that are required to render him worthy of that honour.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

him worthy of that honour.

2. Now the chief of them are fuch as these; viz. He must be a person unexceptionable in his life and morals; one that is guilty neither of the polygamy of the beathers, nor of divorcing one wise

1. MY next directions to you are, concerning the choice

of bishops, and church-governors:

Certainly an office the most useful

to marry another, out of luftful or humourfome reasons, as is too customary among the Jews; but one that has had but one wife at a time, and kept constant to her. He must be vigilant in his studies and function, temperate in his passions and pleasures, decent and grave in his habit, words and gestures; ready to entertain strangers, able to teach the true gospel-doctrines, and free in communicating his knowledge, for the instruction of others.

3. He

* [He desireth a good work,] 2228 igys, [An honourable office.]

^{† [}The husband of one wife.] Note, The interpreting this passage as a prohibition of fecond marriages, is supported by such slender reasons, that I thought them not worth an annotation. The reader may see them collected together, and fully answered by the learned paraphraser, in Mr. Locke's manner, on this verse: who agrees with me in the sense given.

3 Not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous;

3. He must be given to no ex- A. D. 65. cefs in drinking, nor to violent returns upon any provocation, nor to any fordid and mean courfes for worldly gains. One that is mild and modest, and no way

clamorous and abufive in converfation; nor enflaved to the love of riches.

- 4 One that ruleth gravity:
- 4. One that keeps his children well his own house, under due discipline, and his having his children whole family in a decent order, in subjection with all by exercifing a prudent authority over them.
- 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?

5. (For no one, that is not a good master of a family, where his authority is more immediate, direct and clear, can ever be supposed qualified for a church-governor, which is a much higher province, and requires

greater skill annd pains in its management).

6 Not a novice, lest being lifted up with pride, he fall into the condemnation of the | devil.

6. He must not be a new convert, a raw and imperfect Chriftian; but for fear his advancement should puff him up into the fame pride, and draw him into || TE dis-

the same condemnation, as that pride once did the fallencoas, The angels; a just condemnation upon one that gives occa-slanderer. fion to the enemies, who are always watching for the faults of Christians, by which to slander and reproach them.

7 Moreover, he must have a good report of them which are without; left he fall into reproach, and the fnare of the * devil.

7. Moreover, he must be a man of good character among the * unbelieving Jews or Gentiles, with whom he formerly converfed: left, by reproaching him with his former life, or present immoralities, they ihame .

^{*} Ver. 6 & 7. [Condemnation of the devil, reproach and snare of the devil, or of the slanderer]: And perhaps the sense may be, [Lest he give occasion to the adversaries and calumniators of our religion, to condemn and reproach it, and him]. See Ephes. iv. 27. John vi. 70. and ver. II. of this chapter.

A. D. 65. shame him out of his Christian princples, and tempt

him to apostacy.

8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

ceitful, or inconstant in their words and expressions; not given to any intemperance in drinking, nor any base and fordid methods of gain.

9 Holding the * mystery of the faith in a pure conscience.

the Christian faith, and careful to defend and maintain the honour

8. And, as bisbops and superior

officers of the church, fo deacons,

and all inferior ones ought to be

persons of approved gravity and

fobriety; no way fraudulent, de-

9. They must be orthodox in

of it by a fuitable and confcientious practice.

10 And let these also first be proved; then let them use the office of a deacon, being found blameless.

deacon's office, till it be clearly removed.

II Even so must Tuvainas. their wives be grave, not flanderers; fober, faithful in all things.

10. In both which points they ought to be thoroughly examined into, and if in either there be found any exception against them, they are not to be admitted to the

11. In like manner, all women that are admitted into any church + office, must be such as are remarkable for their gravity and Hisas in modesty; no way loose and slanderous in their words:

fober and temperate in their conversation; steady in all Christian principles, and true to any trust committed to them.

12 Let the deacons be the husbands of one wife, ruling their

12. Be fure to let none be a deacon, that keeps feveral wives at once, or divorceth his wife up-

* Ver. 9. [Holding the mystery of the faith.] Very probably the apostle means that particular divine discovery of the Gentiles being partakers of the gofpel-bleffings. Concerning this doctrine, they ought not to be double-tongued, talking fometimes for it, fometimes against it, to please the Judaizers.

† [Viz. Deaconesses,] that were employed in the baptism of women, &c. The manner of baptism, in those times,

being to plunge the whole naked body in water,

2006.

children, and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

on needless || occasions; or, that A. D. 65. keeps not good discipline in his See ver. 2.

13. For though the deacon's office be but an inferior one, yet it is a step to a higher; the more honourable offices of the church being generally chosen out of the best of the lower ones. And therefore, he that has been a good deacon, will have the more effec-

tual influence and authority, when he is raifed to a post,

in which he is both to teach and govern.

14 These things write I unto thee, hoping to come unto thee shortly;

15 But if I tarry long, that thou mayeft know how thou oughtest to behave thyself in the house of God, which is the church of the living God*, the pillar and ground of the truth.

14. I thus give you these general and short rules, in hopes to see you soon, and furnish you with more particular instructions.

rs. And if I should be detained from you longer than I expect, these will serve, in the mean time, for the due management of yourself, as the governor of a Christian church; which is not like the Jewish temple, samed and magnished for its outward sabric; nor is the nursery of ignorance

and superstition, as the beathen religions and temples were, but contains a society of men dedicated to the honour and worship of the true God, and instructed in all the great and admirable truths of Christ's religion. Behave yourself therefore like a true * defender and supporter of such important truths.

M 4

16. For

^{* [}The pillar and ground of truth]. Στύλος κὰ ἐδεαίωμα, [As a pillar and support, or buttress]. It is most natural (I think) to refer these words neither to ἐνκλησία, the church, as the Romanists vainly imagine, nor to μυστήσιον in the following verse, as Episcopius and others do, but to the person of Timothy, to whom the apostle was speaking: [How thou mightest behave thyself,—like a pillar of the truth]. Thus James and John are styled pillars, Gal. ii. 9. See Rev. iii, 12,

A. D. 65. 16 And without controverly, great is the mystery of godlines: God was manifest in the slesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

16. For, indeed, what religion could ever confift of more noble, comfortable and important articles than these, viz. That the Son of God has taken upon him our human nature, in order to instruct us by his heavenly doctrine, and redeem us by his death: By the wonderful works he wrought by the Holy Spirit, was declared and demonstrated, against all the ma-

lice and calumny of the Jews, to be the true Messiah, and Saviour of mankind: That, at his entrance into the world, the good angels did worship him, and attend upon him, while the wicked spirits were conquered and dispossessed by him: That, upon the most undoubted evidences, his religion was, against the most surious opposition, received by a considerable part of both the Jewish and Gentile world; being intended as the gracious means of universal salvation. Finally, that this Saviour having conquered sin and death, by suffering for us, was raised again, and, in the most open and solemn manner, exalted into heaven; there to remain a powerful advocate, and intercessor with God the Father, for all that truly repent, and embrace his religion?

CHAP. IV.

None ought to be surprised at the great Number of Apostates from the true Christian Faith, since the Holy Spirit had plainly foretold, there would be such a Set of Men. Such were especially the Jewish Zealots of these Times: A Character of them, and their False Doctrines. Timothy warned against them; advised to slight their vain Traditions, and build his Faith on the Scriptures, and to be diligent in the Discharge of his Office.

1 YET

rit speaketh expressly, that in the latter times some + shall depart from the faith, giving heed to ‡ seducing spirits, and doctrines of devils: 1. YET, notwithstanding these A. D. 65. undoubted evidences † of Chap. iii. our religion, we must not be sur-16, &c. prised to see a set of men pretending to embrace it, seduced from it to quite contrary doctrines, by the influence of wicked spirits, or salse teachers; seeing the Holy

Spirit, both by the old prophets, Jesus Christ*, and his inspired apostles, has plainly and expressly foretold, it would be so in the latter times of the Christian church,

2 Speaking lies in hypocrify, having their conscience seared with a hot iron;

3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thankf-giving of them which believe and know the truth.

4 For every creature of God is good,

2. That there would be false doctrines broached by hypocritical and designing people, men of loose and profligate consciences.

3. & 4. Such are now those converts that are influenced by the zealots of the fewish faction; who, contrary to the clear design of Christianity, and out of pretended purity, would persuade us, that marriage || is an impure and See chap. unlawful thing, especially to some in 15. ranks and orders of men; and put the main stress of true reli-

* [The Spirit speaketh expressly,] which some refer to that of Dan. xi. 36, &c. But others more probably to that of our Saviour, Matth. xxiv. 11, 12. and of the apostles, 2 Thess. ii. 3, 9. Jude xvii. 18, 19. and elsewhere.

these times, but even the generality in the times of the grand apostacy. So the word Tives is often used. See 1 Cor. x. 7. compared with Exod. xxxii. 3. So chap. vi. 10. [Such

were fome of you, i. e. all.]

† Ver. 1. [Seducing spirits.] This phrase may not signify wicked (invisible) spirits, but wicked men, pretending to the inspirations of the true divine Spirit, and thereby seducing others into the belief and worship of demons, or evil spirits, as false and imaginary deities. So St. John's [trying of spirits,] is to be understood, I John iv. 1, 2. [Of trying and examining into men pretending to inspiration.]

A. D. 65 and nothing to be region upon fuch indifferent matfused, if it be receivters, as that of abstaining from
ed with thanksgiving: such and such meats, formerly
forbidden by the Jewish law: Whereas, the original
intent of God's creating all forts of creatures, was for
the use of man; and no Christian, that truly understands his religion, can be ignorant of the liberty he
has of eating them, without distinction, in a dutiful and
thankful manner.

of by the word of has taken off all difference between clean and unclean meats; render-

clean and unclean meats; rendering them all equally * lawful to us to feed upon; and requires nothing of us, but to beg God's bleffing upon and return him thanks for our refreshment from them

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives See chap.fables, and exercise i. 4, 6. thyself rather unto Titus i. 15 godliness.

8 For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

- 6. It is your duty then, as a faithful minister of Christ, pursuant to the true doctrines of his religion, you so well understand, to warn all Christians of these things, these corruptions already begun, and that are the forerunners of the great apostacy that will be hereafter.
- 7. And be specially careful to dash and discountenance the sense-less and fabulous || traditions of these fewish teachers; and make the substantial duties of Christianity your chief business.
- 8. For those external observances, they pretend to be so strict in, are of no moment in true religion: But the practice of Christian virtues and graces, has all possible advantage; having the express promise of divine blessing and protection in this life, and of a certain reward in the next.

9. This

o This is a faithful * faying, and worthy of all acceptation.

we both labour, and fuffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

9. This is the * certain and most A. D. 65. important article you should endea-vour toposses Christian people with.

no. And for this it is that those malicious Jews do thus despise and persecute us; viz. that we forsake their external and ceremonial observances, that were intended only for a while, to keep up a distinction between their nation and the rest of the world;

and preach up that substantial and spiritual religion of Jesus Christ, which God, who cannot but be thought to intend the salvation of all men, has now graciously offered to all mankind, without distinction; and the blessings whereof all true believers, of what nation soever, will most certainly enjoy.

command and teach: make, therefore, let it be your conflant business to inculcate it, and oblige all Christi-

ans to the belief of this important doctrine.

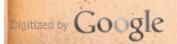
12 Let no man defpise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. young man, be careful, by the foundness of your doctrine, the gravity of your conversation, your charity to all persons, your prudent and industrious improvement of the gifts of the Holy Spirit, by

a fleadiness in the true faith, and in charity and purity of practice, to be so exemplary to all people, that none may take occasion to despise your authority upon ac-

count of your youth.

13 + Till I come, give attendance to reading, to exhortation, to doctrine. 13. Let reading the holy fcriptures of the Old Testament be your constant study; and, out of them build wholesome instructions and persuasions to your people.

14. Be



^{*} Ver. 9. [A faithful faying.] See the note on chap. i. 15. † Ver. 13. [Till I come.] See note on Rom. vi. 13. [Till I come.] Eug Egyopuu. See 2 Sam. vi. 23. 1 Sam. xv. 25. in the Septuagint.

A. D. 65. 14 Neglect not the gift that is in thee, * I Tim. i. which was given thee by prophecy, with the laying on of the hands of the presbytery.

+ Ver. II, 15 Meditate upon these things; give thy-12. felf wholly to them, that thy profiting may appear to all.

> 16 Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this, thou shalt both fave thyfelf, and them that hear thee.

good an example.

14. Be no way negligent in the facred office, the Holy Spirit prophefied you should have *, and which you were confecrated to by the imposition of my hands, and of other church-officers with me. (2 Tim. i. 6.)

15. Confider well and frequently on what you read + and teach to others; that you may show what a proficient you are in the Christian doctrine, by a ready and exact way of instruction.

16. In fine, be every way careful both of your life and doctrine. Be constant in what I have recommended to you; and, by fuch a discharge of your office, you will not fail of your own salvation, nor of the best method to fecure that of your people too, by the influence of fo

CHAP. V.

Directions for Censuring and Reproving an Elder or Presbyter, and for his Behaviour toward aged, or young Women. For the public Charity to Widows; which of them are fit, and which not to receive it. Good Ministers to be liberally maintained. No Accusation against a Presbyter to be proceeded upon, without due Caution. and full Evidence: but fuch as are notoriously guilty, to be severely and openly reproved. Timothy strictly charged to be impartial in his Government, and to be tenderly cautious who he ordains to the Ministry. Private Advice relating to his Health.

1. To

R Ebuke not an elder, but entreat bim as a father, and the younger men as brethren;

1. TO come now to fome other A. D. 65. particular directions. Be not hafty and extreme in cenfuring the miscarriages of any elderly person, especially such as are pref-

byters of the church, unless they be very notorious and fcandalous; but, as you are a young man, though a governor and bishop, endeavour to persuade them with due respect to their age and office: and treat all younger persons, particularly such as are in any church-office, with brotherly kindness, and a friendly temper.

2 The elder women as mothers, the younger as fifters, with all purity. decency, as may be fure to cut off all suspicion of any

impure thoughts or behaviour.

- 2. Treat the deaconeffes *, or * SeeChap. any other elderly women, with just iii. 2. regard to their years also; and converse with the younger women, as with Christian relations; but with fuch gravity and
- 3 Honour widows that are widows in-
- 3. Let fuch widows as are deftitute of all friends to relieve them. be liberally and respectfully maintained out of the public charities of the church.
- 4 But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents; for that is good and acceptablebefore God.
- 4. But where any widows have children or grandchildren, that are in a capacity to maintain them; let those children know, it is but a just return, and one of their prime and fpecial duties, to provide for their parents; and that God-will indifpenfibly require it at their hands.
- 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in fupplications and prayers night and day.
- 5. Now, a widow ought to have these two qualifications, to render her a proper object of the churches charity; viz. she must be one entirely destitute of relations to relieve her; and one that

is remarkable for the steadiness of her Christian principles, and the constancy of her devotions.

6. For

A. D. 64. 6 But she that liv--eth in pleasure, is dead while she liveth, its charity.

> 7 And these things give in charge, that they may be blamelefs.

8 But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worfe than an infidel.

even a heathen would be ashamed of.

9 Let not a widow be taken into the number, under threefcore years old, having been the wife of one man.

10 Well reported

of for good works; if the have brought up children, if she have lodged strangers, if she have washed the faints feet, if fhe have relieved the afflicted, if she have diligently followed every good work.

II But the younger widows refuse: for when they have be-

6. For a loofe and voluptuous widow is to be looked on as a member loft and dead to the Chrifian church; and so incapable of being maintained by

> 7. Be fure, therefore to divulge and execute their orders carefully, that none but truly good women may be chosen in to partake of the churches maintenance.

8. And none but fuch as are really destitute. For whatever Christian, that is able to do it, neglects to provide for his nearest relations (especially his parents and children) acts in direct contradiction to one of the effential duties of Christianity, and is guilty of a crime, that

g. Let none be chosen into the number of these church-widows, under the age of fixty; nor any that has, upon needless and humourfome' occasions, procured a divorce, or for good reasons been divorced from one hulband, and married another.

> 10. Nor any, but what are known to have discharged their duties of life well; fuch as the care of their families; the pious education of their children; to have been hospitable to strangers, charitable to the poor and afflicted, and ready to do the meanest of good offices to any Christian brethren.

11. & 12. And be fure to take in none that are very young, for fuch women are too apt to grow

gun to wax wanton against Christ, they will marry:

12 Having damnation, because they have cast off their first faith.

15 And withal they learn to be idle, wandering about from house to house; and not only idle, but tatlers also, and bufybodies, speakingthings which they ought not.

14 I will therefore the adversary to speak reproachfully.

that the younger women marry, bear children, guide the house, give none occasion to.

weary of the grave and retired A. D. 65. life of church-widows; and be * yapen, tempted to marry into heathen * See ver. 15. families, and renounce their Christianity; and so be lost, at last, to the great scandal of the church.

13. At least, it is very hazardous; but fuch young perfons, instead of the sobriety and retiredness that become them, will run into idleness, impertinence, and indecency in their words and actions.

14. Instead, therefore, of being objects of the public charity, let fuch young widows marry again, and be duly and honeffly employed in breeding and well educating children, and in a discreet management of their families; that

so no occasion be given to the adversaries of our religion, to reflect upon it, from their indifcretions and miscarriages.

15 For some are already turned afide after Satan.

you know, fome of these young widows have actually done as + I fay, and even re- + Ver. II, nounced their Christian profession.

16 If any man or woman that believeth, have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well, be counted worthy of double honour, especially

16. I charge, againt, that every t Ver. 8, 9. Christian, that has wherewithal to do it, maintain the widows that belong to his own family, and not throw them upon the churches charity; that fo a large provision may be made for fuch as are really destitute of other relief.

15. And this caution is but

too necessary at this time: for,

17. Take care, that great respect, and very liberal maintenance be given to all our fuperior officers in the church, especially to such as

A. D. 65. cially they who labour in the word and doctrine.

* See 1 Cor. ture faith, Thou shalt ix 9, 12. not muzzle the ox that treadeth out the corn: and, the labourer is worthy of his reward.

labour hard in the conversion of others to the faith, or in inflructing and edifying such as have already received it.

18. This is but just, according to the rule of the very Mosaical law *, that forbids even an ox to be debarred from feeding upon the corn, while he is labouring to tread it out from the straw. And what you are obliged to from our Sabe labourer is worthy of his hire.

viour's own words, the labourer is worthy of his bire. (Matth. x. 10. Luke x. 7).

der receive not an act Ver. 1. cufation, but before
two or three witneffes.

of censuring a presbyter + of the church. Entertain no complaint against such officers, so far as to determine and give sentence upon

it, but upon the utmost caution, and full evidence of two or three witnesses, at least.

20 Them that fin, rebuke before all, that others also may fear. let him be publicly straint to others.

20. But, if the evidence given against him plainly prove him to be guilty of any considerable crime, censured, for a warning and re-

before God and the
Lord Jesus Christ,
and the elect angels,
† See i Cor that thou observe these
i. 4. and
Rev. i. 4.
with my
Paraph. by partiality.
there.

21. And I adjure you by God, and the Lord Jefus Christ, whose minister you are; and by the good angels, that are inspectors over, and ministring ‡ spirits to the Christian church to govern the church committed to you, agreeably to the rules I have given you, without the least prejudice

or partiality to any person whatever.

22 Lay hands suddenly on no man, neither be partakers of other mens sins: keep thyself pure. 22. Use strict care and examination, before you admit any perfon into holy orders, or receive any notorious offender into the com-

* communion of the church again. For by granting A. D. 65. either of these admissions to unworthy people, you entail a share of their guilt upon yourself: and therefore

keep yourfelf clear.

23 Drink no longer water, but use a little wine for thy stomach's fake, and thine often infirmities.

23. Thou your facred office obliges you to great temperance in the use of wine; yet remember, wine was given us for necessary refreshment; and, as you have a

weak stomach, and are of an infirm constitution, I advise you to use it as a cordial, and not confine yourself

wholly to water.

24 Some mens fins are open beforehand, going before to judgment; and some men they follow after.

25 Likewise also the good works of Some are manifest beforehand; and they that are otherwise, cannot be hid +.

24. & 25. As to the caution I gave you (ver. 22.), you need not understand it of persons whose principles or practices are plainand notorious. Some are fo openly fcandalous, that there need no witnesses to come in against them; while others are of fo good and clear a reputation, that little or no examination will ferve to their admission, either into the church

as penitents, or into holy orders. But some there are, that have the art to conceal and varnish over their crimes for the prefent, and appear fair. But due time and care, will discover and prevent them from imposing themselves upon you; at least, you will have done your part, and discharged your own conscience †.

* Which was usually done with [laying on of hands.]

+ [And they that are otherwise cannot be hid]: Not, [they cannot be hid at all], but they cannot be hid long and

always.

Ibid. [They that are otherwise]. Perhaps this may refer, not to the fins of bad men, in the foregoing verfe, but to the good works of others in this verfe. So the apostle's similitude is complete and elegant; viz. That neither the secret vices of some, nor the hidden virtues of others, shall be [long and always concealed]. So the excellent Dr. Clarke's Serm. vol. I. p. 254.

Vol. II. CHAP.

CHAP. VI.

Christianity exempts none of its Professors from their Natural and Civil Obligations: Not Servants or Slaves from paying due Service and Fidelity even to Heathen Masters, much less to Christian ones. The Reasonableness of being contented in every Condition, where a Competency is to be had; and the Danger of an immoderate Love of Riches. Rich Men obliged to Courtesy and Charity. The Charge to Timothy renewed.

* See Pref. der the yoke, count to the Eph. der the yoke, count their own masters worthy of all honour: that the name of God, and his doctrine be not blasphemed.

2 And they that have believing mafters, let them not despise them, because they are brethren: but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

fervants (or flaves) to beathen * masters, respect and serve them diligently; and not, by their disobedience to them, bring a scandal upon the Christian religion; as if it dissolved any man from his natural or civil obligations.

2. And, as the privilege of Christianity exempts none from discharging their duties to heathen, much less do it to Christian masters: But is a still stronger argument to such saves, not to withdraw their services from them, upon account of their being upon the level with them in religion, but to serve them the more cheerfully; as considering, they labour for those who are partners with them in the same divine savours, and common hopes of salvation.

3, 4. 8 5.

3 If any man teach otherwise, and * confent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godlines;

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy strife, railings, evil furmisings,

5 Perverse disputings of men of cor-

rupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness 6. For, one of the furest me-

6 But godliness with contentment is great gain.

world is, to be contented and industrious in the next tion that Providence has allotted to us in this.

7 For we brought nothing into this world, and it is certain we can carry nothing out.

tain we can carry nothing out.

with the necessaries of it, by divine Providence; so, whatever
affluence we have here, must be left behind, and the
greatest plenty must die with us.

8 And having food and raiment, let us be therewith content.

8. A bare competency, therefore, of the present enjoyments ought to be enough to satisfy any Christian.

thods of rendering religion truly

7. And good reason we have

to be fo: For, as we came naked

into the world, and are supplied

9 But they that will be rich, fall into temptation, and a fnare, 9. And for men to thirst after more, and be bent upon growing rich, by any means whatever, is

N 2 only

* Ver. 3. [And confent not to wholesome words—μη προσέρχεται. See Dr. Bentley's remarks on Freethinking, Part I. pag. 72, 73. μη προσέρχεται, attends not to.

3, 4. & 5. Be fure, therefore, A. D. 65. to inculcate this upon all Christian flaves. And if any of the fewish converts \$\frac{1}{2}\$, contrary to the plain \$\frac{1}{2}\$ Matth. defign of the Christian religion, \$\frac{1}{2}\$ Mark \$\times\$. 44 fet up \$\frac{1}{2}\$, and plead for an unjust Pref. to liberty; look on them as a proud Pref. \$\frac{1}{2}\$ 4 and prejudiced people, led away by a perverse fondness for their vain traditions, that tend to nothing but mischievous quarrels and disputes: And avoid their conversation, as persons that make religion nothing but a trade || for || \$\pi_0 \times_1 \times_1 \times_2 \times_2 \times_3 \times_4 \times_4 \times_5 \tim

A. D. 65. fnare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

> 10 For the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many forrows.

felves into the most miserable condition.

TI But thou, O man of God, flee thefe things: and follow after righteoulnels, godliness, faith, love, patience, meekness.

10. For the immoderate love of temporal riches and grandeur, is the inlet to all mischievous principles and practices; as is too plain from the examples of fome people, who have already renounced their very Christianity for the

fake of them, and brought them-

only to pamper their foolish lusts

and paffions; which will deftroy

their virtuous principles here,

and themselves hereafter.

H. But you, Timothy, as a minister of God, must be perfectly averse to such a temper; and endeavour to become master of that justice that will fuffer us to defraud no man; that godli-

ne/s, that renders us contented with what we have; that faith in God and Christ, that makes us rely upon his good Providence in all estates; that love and charity, that obliges us to distribute freely, when we are in plenty; that patience that supports us under adversity; and that meekness that keeps us kind and forgiving to fuch as injure and defraud us.

12 Fight the good * I Cor. ix fight of faith, lay hold on eternal life, whereunto thou art alfo called, and haft professed a good profession before many witneffes.

12. Thus are you, like a good racer *, to run and stretch forward, with your eye fixed upon that prize of eternal life, that God has fet before you, in the Christian religion: As indeed you have hitherto done and testified your courage in the many fufferings you have publicly undergone for it.

+ Chap. v. 13 I give thee charge in the fight of God, who quickneth all things, and before Christ

13. & 14. And I, again, + adjure you, by that God, who will raife up all from the dead, that fuffer for his fake; and by Jesus Christ. Christ Jesus, who before Pontius Pilate witnessed a good confession.

this cammandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

15 Which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords:

16 Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath feen, nor can fee: to whom be honour and power everlafting. Amen.

17 Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate.

19 Laying up in flore for themselves a good

Christ, who openly professed what A. D. 65. he was, before Pilate, and sealed and confirmed the truth of his religion, even by his death; that you discharge your office, agreeably to the directions I have given you, and so approve yourself a faithful servant of our great. Master, at the great and solemn day of his appearance to judgment.

15. & 16. A day fixed in God's due time, who is the bleffed, and only Supreme Lord and Governor over all things. He that is immortal in himfelf, and has the fole power of giving life to others; dwelling in glory inacceffible, invifible, and unbearable by every mortal eye; to whom be eternally afcribed all honour and power. Amen.

17. Upon this confideration, warn and diffuade all rich men from proudly over-valuing themfelves upon their prefent transitory enjoyments, and placing their happiness in them. Let God, the eternal Author of all true felicity, be the Supreme object of their hope and confidence.

18. & 19. Convince them, that a free and cheerful distribution to the needy, is the best improvement of the charitable course of actions, which is the surest of our See 2 Times.

N 3

of our See 2 Tim future ii. 19. and the Note there,

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A. D. 65. good * foundation a- future happiness, will be their gainst the time to truest riches.

come, that they may lay hold on eternal life.

keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, falsely so called:

21 Which fome professing, have erred concerning the faith. Grace be with thee. Amen.

Timothy, be diligent in the trust committed to you, with respect to all forts of men: Avoiding and despising the frivolous disputes, and pretended learning of Jewish traditions ‡ and genealogies; which some of those zealous converts are so earnest upon, that they have neglected the substantials of Christianity, and lost its true principles. The Divine savour and love be with thee.

* Ver. 19. [A good foundation]; 3emilion—The word here is certainly not to be rendered foundation, but either a (writing of) fecurity, or rather a treasure; the same as Similar Tobit iv. 9. where this expression is used: The same as Kennylvov in Homer.

Πολλά δ' ἐναφνειᾶ πατς Κειμηλια κειταί; Χαλκός τὲ, χευτος τε —— Iliad Z. l. 46. See on 2 Tim. ii. 10.

A PARA-

PARAPHRASE

ON THE

SECOND EPISTLE OF ST. PAUL

TO

TIMOTHY.

See the Preface to the First Epistle.

CHAP. I.

The Title and Salutation. His great Affection to Timothy, with fresh Encouragements to the diligent and courageous Discharge of his Office. Gentiles as well as Jews to be received into the Christian Covenant. The Apostle specially commissioned to preach to the Former, for which he is again persecuted and imprisoned by the Malice of the Latter. He reminds Timothy, how the Asian Christians generally forsook him and his Cause, during his Imprisonment, except Onesiphorus and his Family, whom he mentions, and prays for, with great Respect.

of Jefus Christ, by the will of God, according to the promise of life, which is in Christ Jesus. 1. & 2. PAUL an apostle of Je-Written fus Christ, especially A. D. 67. commissioned by the express * revelation of God, to declare the * Acts ix gospel-privileges and promises of eternal life, both to Gentiles and N 4 Jews;

2 To Timothy, my dearly beloved fon: grace, mercy, and peace from God the Father, and Christ Jefus our Lord.

> 3 I thank God, whom I ferve from my forefathers with pure conscience, that without ceafing I have remembrance of thee in my prayers night and day:

passions), that I have such happy occasions to remember you in the constant returns of my devotion to him.

4 Greatly defiring to fee thee: being mindful of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am perfuaded that in thee alto.

6 Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands.

ordination.

7 For God hath not given us the spirit of fear, but of pow-

Jews; writeth this epiffle to Timothy, my dear convert to Christianity; wishing him all divine favours and bleffings from God the Father, and our Lord Jefus Christ.

3. Expressing my hearty thanks to God, whose religion I have zealously adhered to, as I received it from my forefathers (doing nothing against the plain and known dictates of my conscience, though I acknowledge it to have been mifled by ungoverned prejudices and

4. The tears you shed at our last parting, make me very desirous to fee you again, that the pleafure of another meeting may recompence for the affectionate concern we were then under.

- 5. Be fatisfied, in the mean time, that I have a true and thankful fense of your steadiness and fincerity in the Christian faith; not doubting but those principles will continue as firm in you, as were those of your grandmother and mother before you.
- 6. To which end, I now write again to you, to renew the exhortations I formerly gave you, toward a diligent and vigorous difcharge of your office, and the due improvement of the gifts and graces, which, along with it, were conferred on you, * I Tim. iv by the imposition of mine and other * hands at your
 - 7. And you have no reason to be discouraged from the most violent oppositions you meet withal;

er, of love, and of a for the spiritual powers and en. A. D. 67. found mind. dowments God bestows on the gospel ministers, are sufficient to set us above all slavish fear and cowardice, and to fix us in an immoveable love to him and his true religion, and in a prudent and difcreet * exercise of our ministry. * 000 Pes-

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the golpel according to the power of * God:

Chap. I.

9 Who hath faved us, and called us with an holy calling, not according to our works, but according to his ownpurposeand grace, which was given us in Christ Jesus, before the world began.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished and death,

brought life and im-

8. Go on, therefore, cheerful- wous. ly, in a religion fo well attefted; own and adhere to me, though now a prisoner for preaching it, especially to the Gentiles. Suffer along with me, for this good cause, agreeably to the great * abilities God has given you, as a gospel minister, to support you under it.

9. Who may justly expect we should be ready to suffer for him, that has bestowed eternal happiness upon us, by calling us into the gracious covenant of the gospel. A mercy that neither the Gentiles could merit by any performances of theirs, nor the Jews lay the least claim to, by the nicest observance

of the ceremonial law; but is the pure effect of divine bounty and compassion, originally + intended towards all mankind, by and for the fake of Jesus Christ.

> 10. It was not, indeed, heretofore expressly revealed to the Gentile nations, but referved to the appearance of Christ and his religion; who, now, by dying for our fins, has rescued all true believers from the final power of death;

* Ver. 8. [According to the power of God.] I think these words ought to be connected to svaysaliw. [Be partaker of the affliction, or fuffer thou, To evay[exico xero Suraum Oss-For the gospel that is attended with the power of God, Rom. i. 16. See the like phrase in Rom. i. 4. The note there.

Before any ages or dispensations.]

A. D. 67. mortality to light, death; and by his life and docthrough the gospel: trine, has freed them of all the uncertainties they laboured under concerning the future state; and given them a full assurance of an eternal and happy life, upon their repentance and sincere obedience to his commands.

> appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not assumed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

13 Hold fast the form of found words, which thou hast heard of me, in faith and love which is in Christ Jesus.

mankind, especially toward Christians, without any diflinction between Jewish and Gentile ones.

14 That good thing which was committed unto thee, keep by the Holy Ghost, which dwelleth in us.

am I a preacher, and an apostle; with full commission to declare it to the Gentile world, and bring them into the faith and privileges of it.

again become a fufferer, by the pride and malice of the Jewish people. But not at all discouraged; as well knowing it is the truth of God I suffer for, who, I am certain, will maintain his own cause, and preserve that life, I commit into his hands, for a glorious recompence at the great and solemn day of Christ's judgment.

13. Do you then join with me in this resolution, by keeping steady to that rule of Christianity I taught; consisting in an entire belief of Christ's doctrine, and an universal love and charity toward

14. Remember how much obliged you are by the ministerial * office you are intrusted with, to maintain and defend the true principles of our holy religion; and

how much you are enabled fo to do by the special affistance of the Holy Spirit conferred upon the ministers of Christ.

15. I con-

^{*} Παρακαταθήκην, may refer either to his office, or to the form of found words in verse 13.

15 This thou knowest, that all they which are in Afia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome, he fought me out very diligently, and found me.

18 The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministred unto me Ephelus, thou knowest very well.

- 15. I conclude, you cannot but A. D. 67. have heard how most of the Asian Christians forfook me in my distress here, particularly Phygellus and Hermogenes.
- 16. But Onefiphorus the Ephehan, and his family have always flood close to me, owned me in my worst condition, and refreshed me with his presence and relief.
- 17. Particularly, now at Rome, when I was under fuch close confinement that it was no eafy matter to come at me, he made his way to me by indefatigable pains and industry.
 - 18. And you know how kind and ferviceable he was to me while I preached at Ephefus: for all which, may God give him a proportionable recompence at the great day of Christ's judgment.

CHAP. II.

Timothy still encouraged by the Apostle's own Example of Faith, Hope, and Patience. The good Effects of a Christian's Sufferings, and the Danger of denying Christ in Times of Persecution. Warnings against the immoderate Zeal, the frivalous and violent Disputes of the Jewish Zealots, about their Traditions. The meek and gentle Dispositions of a good Chri-Stian Bishop, or Church Governor.

I THOU therefore, my fon, be strong in the grace that is in Christ Jesus.

WHerefore, my dear convert, follow the example of fuch * as adhere to me, making * Chap. i. a continual improvement in the 16, 17, 12. A. D. 67 use of those gifts and graces that were given you, for

the due discharge of your Christian ministry *.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.

- 3 Thou therefore endure hardness, as a good soldier of Jesus Christ.
- 4 No man that warreth entangleth himfelf with the affairs of this life; that he may please him who hath chosen him to be a soldier.
- 5 And if a man also strive for masteries, yet he is not crowned, except he strive lawfully.

6 The husbandman that laboureth †, must be first partaker of the fruits.

7 Con-

2. And, as you have received from me a complete scheme of the Christian doctrine and discipline, be sure to make choice of able and faithful persons for the ministry, to deliver it down to others pure and unmixed, as I gave it you, and had it myself so clearly and fully confirmed.

3. Look upon yourfelf as a foldier of Christ; and approve your valour by enduring all the

hardships of his fervice.

4. Now, you know, the Roman laws require every one that lists into the army, to disengage himself of all his former employments, and perfectly to attend the service of his prince, and the commands of his general.

5. And in the Olympic games, no combatant wins the prize, unless he fights or runs agreeably to the stated rules of those games.

6. You know too, the busbandman labours in tilling, fowing, or planting his ground a considerable time †, before he can expect to reap the crop.

7. Thus

† [Must be first partaker—nonsidered des newstard must first labour.] If this be the construction, as several critics take it to be, the word newsrer is misplaced by a metathesis, pretty

7 Consider what 7. Thus it was with you, as a A. D. 67. I say, and the Lord Christian bishop; like a true solding in all things. the unnecessary cares of life and business. As a combatant, you must throw off every thing that may give the adversary any hold of you. As a bushandman, you must labour in planting and promoting the gospel, and wait patiently for your reward. Consider this, and may God give you a just sense of every branch of your duty.

8 Remember that Jesus Christ, of the feed of David, was raised from the dead, according to my gospel.

8. And, for the greater encouragement of yourfelf and others, remember yourfelf, and them, that our Saviour Jefus Christ himself, the true Messiah, born of the family of David, as

the scriptures foretold, was no temporal monarch, as the Jews vainly dreamed he was to be, but a suffering Saviour; and, after those sufferings, was raised from the dead, and exalted to heavenly glory, according to the true gospel-doctrine, as preached and demonstrated by me.

9 Wherein I suffer trouble as an evil-doer, even unto bonds; but the word of God is not bound. 9. This is the great truth, for which I am thus, as a malefactor, profecuted by the Jewish people, and am now again a prisoner: But my comfort is, that while I

am confined, the gospel-doctrine is, by my means, spread far and wide, especially in this city 1.

‡ See Phil. i.

dure all things for the elect's sake, that they may also obtain the salvation which my sufferings with the utmost freedom and cheerfulness; that I may thereby become an instrument to bring other Christians,

common in the New Testament. See an instance of it in the word ο πατειάςχης, Heb. vii. 4. or else πεῶτον may be taken adjectively, and the sense be thus: The labouring husbandman is to have πεῶτον τῶν καςπῶν, The sirst and best of the fruits. But the former seems most natural.

A. D. 67. is in Christ Jesus, with of what nation soever, to the glory eternal glory. and happiness promised by Jesus Christ; by encouraging them to suffer, after my example.

II It is a * faithful faying, For if we be dead with bim, we shall also live with bim:

12 If we fuffer, we shall also reign with him: if we deny him, he also will deny us:

11. & 12. For * this is the comfortable and undoubted truth of the gospel-religion. For, as we figuratively resemble the death of Christ, by being baptized into the death of sin, we shall actually rise with him, to an immortal and happy life. And, upon our readiness to suffer for his religion,

as he suffered for our sins, we shall not fail of a glorious reward for it, along with him. But, on the contrary, if we relinquish his profession, for fear of present dangers, he will no longer own us for his disciples, nor reward us as such.

13 If we believe not yet he abideth faithful, he cannot deny himfelf.

13. And whether we continue fleady to his religion, or no, it is certain God is still the same, and cannot but perform the promises

he has made, and execute the threats he has denounced.

14 Of these things put them in remembrance, charging them before the Lord, that they strive not about words, to no prosit, but to the subverting of the hearers.

14. Inculcate this to all Christians, as the indispensible condition of their profession. And particularly charge the Jewish converts, in the name of Christ, to make it their great concern, and not any longer to employ their time in frivolous and eager dis-

putes about traditions, that tend to nothing, but to pervert men from the true faith.

15. & 16. En-

^{*} Ver. 11. (It is a faithful faying;) i. e. In thus suffering for my endeavours to bring men of all nations into the Christian faith and privileges, I act faithfully, or agreeably to the design of the gospel. See the note on 1 Tim. 15.

thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings, for they will increase unto more ungodliness.

17 And their word will eat as doth a canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, faying, That the refurrection is past already: and overthrow the faith of some.

allegorical notions, as to give out, That the refurrection of good men is already past, and nothing further to be expected; and so have drawn several Christians from the sound belief of that capital article.

19 Nevertheless, the † foundation of God flandeth sure, having this seal, the Lord knowyourself a skilful and unexceptionable minister of Christianity. And, as it was the constant and careful service of the Fewish priests, in the temple, to divide the sacrifices, separating the parts that were, from such as were not to be offered upon the altar; so let it be your earnest business to cut off all impertinent disputes, and deliver out nothing but the plain and important doctrines of our religion.

17 & 18. For that turbulent and disputing temper is of the same dangerous consequence to the Christian church, as a gangrene is to the body; infecting and eating out all good principles, as you see in the instances of Hymeneus * and Philetus, who have so corrupted those passages of scripture relating to the resurrection, with their traditional and

19. But, notwithstanding the surmises of such men, this truth of our future resurrection stands firm, as the main + foundation of

* See 1 Tim. i. 19, 20.

^{† (}The foundation of God.) Θεμέλιος fignifies either a foundation of a building, or an indenture writing: And because the latter is more agreeable to the feal in this verse, and the former to the verse immediately following, I have therefore expressed both senses: But I leave it as conjecture, whether the true reading might not be Κειμελίου. See the note on 1 Tim. vi. 19. Indeed, as the word is there used for treasure, so here it may most properly signify, not the foundation, but the precious things, or utensils of a house; treasures laid up and sealed with the seal or mark of the owner. But let the reader judge.

A. D. 67. knoweth * them that
are his. And let e
§ 9εμέλιος. very one that nameth
the name of Chrift,

the name of Christ, depart from iniquity.

and is an inviolable of indenture of fecurity, that God has fealed and confirmed with a promife, on his part, to own and reward all les; and with this condition, on

all our Christian faith and hope,

our part, that we reform our lives, and live agreeable

to the precepts of the gospel.

20 But in a great house there are not only vessels of gold, and of silver, but alfo of wood, and of earth: and some to honour, and some to dishonour.

20. Nor ought it to surprise and disturb us, to find such factious and unorthodox members in the Christian church. For, as in great mens houses, there is variety and degrees of good and bad, rich, and less costly furniture; so in such a wide society as the church

is, it cannot be expected, but fome members will prove

more ungovernable and degenerate than others.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work.

and more fumptuous part of the house's furniture is usually appropriated to the use of the owner and master of the family; in like manner, the only way for any Christian to render himself truly useful and acceptable to

Christ, the great Lord of his church, is, To keep himfelf untainted from the false notions, and impure prac-

tices of those deceitful teachers.

22 Flee also youthful lusts: but follow righteousness, faith, charity, 22. & 23. Accordingly, therefore, be you specially careful to avoid all those passions and irregularities, to

^{*} Ver. 19. (The Lord knoweth them that are his)—
These words are a most emphatical allusion to those of Moses, Numb. xvi. 5. [according to the LXX.] (To-morrow will the Lord show who are his, and who is holy.) A proper application of the case of Korah and his company to that of these false teachers before mentioned. Ibid.—(depart from iniquity and discuss, from salsehood), in opposition to admission before mentioned. See John vii. 18. Rom. xi. 8. I Cor. xiii. 9. 2 Thess. xi. 12. As Moses said, [Depart from the tents of these wicked men.]

charity, peace with them that call on the Lord out of a pure heart.

23 But foolish and * unlearned questions avoid, knowing that they do gender strifes.

per towards all fincere Christians.

24 And the fervant of the Lord must not strive: but be gentle unto all men, apt to teach, patient:

25 In meekness inftructing those that oppose themselves, if Godperadventure will give them repentance to the acknowledging of the truth.

26 And that they may † recover themfelves out of the snare of the devil, who are taken captive by him at his will. which their frivolous and violent A. D. 67disputes may hazard to draw such
a young || person as you are: And I Tim. ivkeep close to the substantial duties
of true faith towards God, of
persect justice in your words and
behaviour towards all men, and
of a charitable and peaceful temchristians.

24. 25. & 26. For it does no way become any Christian, much less a t minister of the gospel, to t deads frive to gain men over to his re-Kueis. ligion, by violent disputation, and ill usage; but only by fair and strong reasons proposed to them, and urged upon them, in a candid, free and peaceable manner; endeavouring to win upon their adversaries, by the meekness and fweetness of their temper, as well as by the strength of their arguments; this being the most likely means to refcue them from that state of ignorance and vice, to which the devil has hitherto enflaved them; and bring them to

the knowledge and obedience of God, and of true religion.

VOL. II.

O

CHAP.

* Ver. 23. [Unlearned questions,] anadeores Enthous, questions that belong not to Christianity, the wardeda, the Christian institutions or instruction. Questions about things never taught by Christ, never required of any Christian to believe at his baptism.

† Ver. 26. [And that they may recover, &c.] Note, The learned author of the Paraphrase and Notes after Mr. Locke's manner, has translated this verse in a very new, and (1 think) a very judicious manner—but very agreeably to your sense of my paraphrase; viz. Thus: "That when they are tak"en (or saved) alive out of the snare of the devil by him
"(viz. the saithful servant of the Lord) they may be awake
"and active to do his (i. e. God's) will."

CHAP. III.

He again reminds Timothy of the dangerous Times, and wicked People, foretold to be under the Church of the Messiah. A Description of those Men, and their Principles. Encourages Timothy against them, from his own Example, and from the Advantages of his Acquaintance with the Ancient Scriptures.

A. D. 67. 1. THIS know also that in the last * I Tim. iv.days, perilous times shall come.

arise in times of the Christian church; the better to arm you against being surprised, and moved at them.

2 For men shall be lovers of their own felves, covetous, boafters, proud, blaiphemers, disobedient to parents, unthankful, unholy.

3 Without natural affection, truce-breakers, falfe accusers, incontinent, fierce, defpifers of those that are good.

4 Traitors, heady, high minded, lovers of pleafures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from fuch turn

1. T ET me again * remind you of those predictions of our Saviour and his apostles, concerning the perfecutions that would

2. 3. & 4. Those predictions are now in some measure fulfilled in the Jewish zealots, that felfish, worldly-minded, proud, and abufive fet of men that are arrived to that degree of ingratitude and impiety, as to break through the most natural and effential obligations, and violate all truth and faith with fuch as are not of their party; minding nothing but their own ambitious purpofes and pleafures, in defiance of the express laws of God.

5. Having nothing to do, therefore, with a people that value themselves upon the mere outward name and privileges of religion; and, in their lives, contradict all

the noble purposes and defigns of it.

6. 8 7.

6 For of this fort are they which creep into houses, and lead captive filly women laden with fins, led away with divers lufts.

7 Ever learning, never able to and come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longfuffering, charity, patience,

II Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lyftra; what perfecutions I endured; but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall sutfer perlecution.

13 But evil men and feducers shall wax worle and worle, deceiving

6. & 7. These are the men so A. D. 67. fond of making profelytes to their own opinions, as to infinuate themfelves into all families, and gain upon women, and the weaker fort, that are prepared to their hand, by finfulaffections and prejudices; that run after every new teacher, and fo are kept in perpetual distraction and ignorance of found religion.

8. These people oppose the true doctrines of Christianity, with the fame obstinate and incurable prejudices, that the magicians of Egypt did the miracles of Moses; against the most evident and con-

vincing demonstrations.

9. And they are foon like to come to the same wretched end, and show their opposition to be the effect of nothing but woful

blindness and malice,

10. & 11. Be not you, therefore, terrified at their malicious endeavours; but make my doctrine your rule; let my life and conversation, my steady faith, charity, and patience under all my fufferings, particularly those at Antioch, &c. be your example, to encourage you to trust in God for the fame powerful deliverances that I had from them all.

12. And, indeed, all that will be fincere Christians, must now expect, and be prepared for their share of fufferings.

13. For the fuccessors of these deceitful impostors, instead of reforming, will in the after times of

Christianity,

A. D. 67. ceiving, and being de-

ceived. wicked defigns, running into deeper ignorance, drawing others into their errors, and per-

fecuting all that oppose them.

thou in the things which thou hast learned, and hast been affured of, knowing of whom thou hast learned them:

rs And that from a child thou hast known the holy scriptures, which are able to make thee wise unto falvation, through faith which is in Christ Jesus.

and keep you firm to the faith of it; which will pro-

cure your eternal falvation.

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

of God may be perfect, thoroughly furnished unto all good

works.

14. To avoid them, therefore, continue fleady to the doctrines I have taught you; and remember you learned them of one, who neither can nor will deceive you.

Christianity, still improve in their

particularly instructed you in, the knowledge you have attained from your constant perusal of the scriptures of the Old Testament, from your very infancy, will be of great advantage to you, to show you the truths of Christ's religion,

writings are of great use to discover to us the truth and certainty of our Christianity, by showing us the prophecies that are now fulfilled, the types and figures that are now exactly answered in Christ and his religion; and abounding, beside, in most wholesome precepts and prohibitions. By understanding of all which, the Christian minister is completely enabled to cor-

rect the errors and misunderstandings of these seducing teachers, concerning the nature of Christ's kingdom; and to set forth all the true and saving doctrines of his holy religion.

CHAP.

^{*} Ver. 16. [All scripture is given by inspiration of God, ware years for the Mr. All writings that are of divine inspiration are profitable, Gr.]—One old MS. with the Vulgar Arab. and Syr. Versions, as also some fathers in their quotations of this passage, leave out the &. I make no question, but that the scriptures by inspiration of God, have a particular reference to the prophecies concerning Christ and his kingdom, and the apostacy from it.

CHAP. IV.

The Charge to Timothy folemnly renewed. The Jewish Ob-Rinacy and Malice will grow Worse and Worse. The Apostle foretells bis own Martyrdom, in full Assurance of his Reward as a Faithful Apostle. Tells him how the Christians deserted him: Appoints Timothy to hasten to him. Warns him against Alexander. The Salutations and Conclusion.

I Charge thee, there-fore, before God, and the Lord Jesus Christ, who judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, and out of feafon; reprove, rebuke, exhort with all longfuffering and doctrine. to reduce them to a fense of true religion.

3 For the time will come when they will not endure found doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears.

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

1. & 2. TO conclude, then; fee- A. D. 67. ing you are encompassed with such | adversaries, and | Chap. iii. have fuch abilities bestowed on 13, 14. you to withftand them, I now again, most solemnly adjure you by God the Father, and the Lord Jefus Christ, the judge of all mankind at the great and folemn day of his appearance, to take all opportunities of refuting those false teachers, of urging and preffing

the truths of Christianity upon all people; correcting their errors and immoralities, and endeavouring with the utmost patience and constancy,

> 3. & 4. My earnest repetition of this charge upon you is but too needful. For, as I * before observ- * Chap. iii. ed, those ignorant zealots are like 13. to be fo far from a speedy reformation, that you will find them grow perfectly impatient of the true doctrines of our religion; still more passionately fond of their new teachers that footh them up in their lusts and vices; and run wholly from the gospel principles to Jewish fables and traditions.

0 3

5. But

A. D. 67. 5 But watch thou in all things, endure afflictions, do the work of an evangelift, make full proof of thy ministry.

> 6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept * the faith. and, as a racer, am have been faithful to my truft.

8 Henceforth there is laid up for me a crown of righteoufness, which the Lord the righteous judge hall give me at that day: and not to me only, but unto all them also that love his appearing.

o Do thy diligence to come shortly unto

10 For Demas hath forfaken me, having loved this present world, and is departed unto Theffalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Only

5. But however irreclaimable and vexatious they may prove, go you on in the work of your gospel ministry, and suffer patiently for the conscientious discharge of it.

6. I am also now the more warm in my exhortations to you, because I expect shortly to be taken from you, and become a facrifice to their malice and obstinacy.

7. Nor am I at all discouraged at that prosped: For I have fought and fuffered for the Chriftian cause like a hardy soldier; at the end of my course: For I

8. So that I have now nothing to do, but to wait for that glorious recompence and reward, which the great and righteous Judge of the world will not fail to bestow on me, and on all fuch who are conscious of having so fincerely performed their duty, as to wish for that happy day of Christ's final judgment.

9. & 10. Come to Rome to me as foon as possibly you can; for I am left almost quite alone; Demas having preferred the fafety of his life before me and my cause, and is retired to Thessalonica; and I have fent away Crescens and Titus upon particular bufiness.

11. & 12.

^{*} Ver. 7. [I have kept the faith.] The wiser terngence, I have preserved my fidelity.

11 Only Luke is with me. Take Mark and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I fent to Ephe-

13 The * cloak that I left at Troas with Carpus, when thou bring with comest, thee, and the books, but especially the parchments.

14. Alexander the copper fmith did me much evil: the + Lord reward him ac cording to his works.

15 Of whom be thou ware also; for he hath greatly withstood our words.

16 At my first anfwer no man stood with me, but all men forfook me: I pray God that it may not belaid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me

11. & 12. I have also fent Ty- A. D. 67. chicus to Ephesus, fo that I have now no body with me but Luke. When you come, therefore, bring Mark with you; for he will be very ferviceable to me in affifting me to promote the gofpel.

13. When I was last at Troas, I left a parchment * roll, and fome books there; bring them with you, but especially the roll.

14. & 15. Alexander the coppersmith has been a great enemy to me: And I + leave him to God, to be recompenced as he deferves. Take heed of him, for he is a bitter adversary against the Christian cause.

16. When I was brought upon my first trial, almost ‡ all my Christian acquaintance at Rome forfook me: Pray God pity and forgive their cowardice.

17. But, while they relinquished me, I was divinely affifted to defend myfelf; and God was pleafed to make me the instrument of fpreading

* The cloak, PENOVAY, a parchment roll, the same with mem-Egava—the parchments. The Syriac reads it [a cheft of books].

‡ [All men forfook me]. Omnibus, id est à maxima

parte desertum se esse conqueritur. Jerom.

⁺ Ver. 14. [The Lord reward him]—This is not to be understood as an imprecation, but as a prophet's expression: As in like manner, is that dying speech of Zachariah, [The Lord look upon it, and requite it, 2 Chron. xxiv. 22. which is in the future tense, [God will look upon it].-

A. D. 67 the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

> 18 And the Lord shall deliver me + from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

of his heavenly kingdom: To whom therefore I ascribe all honour and glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at

ced to leave him in that island.

| See Pear-Miletum fick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

fpreading the gofpel doctrine to the Gentiles of these parts, by delivering me from the fentence of the cruel * Emperor for that time.

18. And, though I am now likely to be unjustly condemned, and fuffer by him; yet, am I fure, God will still preserve me from doing + or faying any thing unbecoming my religion, or my ministerial office; and carry me through death into the happiness

19. My hearty Christian love to Aquila and Prifcilla, with Onefiphorus and his family.

20. If you would know what is become of Erastus, I can only tell you, I left him at Corinth in my last || travels thither; and fon, op. Post Trophimus falling sick at Miletus, in Crete, I was for-

> 21. Come to me before winter, if you can. Eubulus, Pudens, Linus, Claudia, and all the Chriftians here falute you.

> 22. May the Lord Jesus Christ be your director and guide. His love and favour be ever with thee. Amen.

* Nero or else his deputy Helius Cæsarianus.

^{† [}And the Lord shall deliver me]. Et liberabit me, inquit (non à vinculis sed) ab omni opere malo. Pearson op. Post. pag. 25.

A

PARAPHRASE

ON THE

EPISTLE OF ST. PAUL

TO

TITUS.

THE PREFACE.

THE time of St. Paul's being in the island of Crete, and leaving Titus as bishop there, is placed, by some, in the year 55. viz. in his travels mentioned Acts xx. But our more accurate Bishop Pearson has shown good reasons against that; and, much more probably, stated it in the interval between St. Paul's first and second confinement at Rome, viz. Anno Domini 63. dating this epistle the year following; with which account Dr. Mill differs but in one single year.

§ 2. The occasion on which it was written is so perfectly the same with those to Timothy, that the sub-stance and style of it may well be, as it appears, of the same strain. A church was indeed planted here, but wanted watering, cultivation, and due order. The natives of the island were an idle, salse and luxurious peo-

pre

ple, say the ancient historians and geographers, agreeable to St. Paul's descriptions of them here, chap. i. but might have made more tractable Christians, had not their ill qualities and dispositions been fomented by the fewish zealots, abounding in that place. Against whose ignorant and malicious prejudices the apostle most clearly levels all the characters he gives of a good bishop or church governor; and the several directions for the conduct of people of both fenes, in their respective ages, stations, and degrees, conformably to the two foregoing epiftles, and to the general current of the other epistolary writings relating to those matters.

CHAP. I.

The Title and Salutation. The Defign of St. Paul's leaving Titus Bishop in Crete, and of this Epistle to him; viz. To ordain Church Ministers, and reduce that Church to a regularity in Opinion and Practice; especially the Judaizing Part of them, that were more zealous about Yewish Traditions and Ceremonies than the Subflantial matters of Christianity. The good Qualifications of a Church Governor. A bad Character of the Cretians, particularly the Jewish Inhabitants of that Island.

A D. 64.

Written i PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth, which is after godliness,

2 In hopes of eternal life, which God, that cannot lie, promised before world began:

3 But hath in due time manifested his word 1. DAUL, a worshipper of the true God, and an apostle of Jefus Christ, specially commisfioned to preach his religion in its truth and purity, and convert men of all nations to the true faith of it.

2. & 3. A religion that gives all true believers, whether Jews or Gentiles, a full and fure hope of enjoying that great promise of eternal happiness, made by the God of truth himself, at first to Adam in

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word through preaching, which is committed unto me, according to the commandment of God our Saviour:

Abraham and the patriarchs afterward: which, though loft and forgotten by the far greater part of the Gentile nations, through their manifold corruptions, and

wilful iniquities; yet is now again revived and declared to them all, under the gospel dispensation (the proper season made choice of by Divine Wisdom for that purpose): and I am appointed to publish it for the salva-

tion of all the world.

4 To Titus, mine own fon after the common faith, grace, mercy, and peace from God the Father, and the Lord Jefus Chrift our Saviour.

5 For this cause left I thee in Crete, that * thou shouldest fet in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

feveral cities of that island, to put them in due and constant execution.

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, nor given to filthy lucre; 4. I Paul send this epistle to Titus, my dear convert to Christianity; wishing him all divine favour and happiness from God the Father, and Jesus Christ our Saviour and Governor.

5. To remind you of the good end for which I confectated and left you bishop of the church of Crete, viz. to perfect the conversion I had there begun, to give such rules of doctrine and discipline as were wanting, and to ordain other church-ministers in the island, to put them in due and

6. & 7. Now a bishop and governor of a Christian church, as a steward over God's family, ought in general, to be a person of an unexceptionable character; and, in particular, ought not to be one that has been guilty either of the polygamy of the heathens, or of divorcing his wife for humoursome reasons, and marrying others, according to the corrupt usages of the Jews. He must be one that

^{*} Ver. 5. [That thou shouldst set in order the things that are wanting. Or, ένα τὰ λείποντα διοςθώση, to rectify disorders].

A. D. 64 has educated his family in the Christian faith; that no body can accuse of the least debauchery or disorderly life; not stubborn or passionate in his words, or violent in his behaviour; addicted neither to drunkenness, nor any fordid practices for worldly gains.

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate,

vice of God, and temperate in his pleafures.

9 Holding fast the faithful word, as he hath been taught, that he may be able by found doctrine both to exhort and to convince the gainsayers.

no For there are many unruly and vain talkers and deceivers, especially they of the circumcision:

fuch Christian converts as they have corrupted with their notions.

must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

only for prefent profit and applause.

12 One of themfelves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies *.

13 This

8. But, on the contrary, must be a person hospitable and charitable, grave in his carriage, just in his dealings, devoted to the ser-

9. In fine, he must be steady to the true Christian doctrine, by the truth and strength whereof, he may be able to comfort and support the orthodox, and to confute and reprove the erroneous and obstinate.

abundance in Crete, whose business is to talk and dispute, and seduce the minds of men; but especially the fewish zealots, and

and vain their arguments be, must yet be answered and consuted; for they gain upon whole samilies by their unreasonable suggestions, which they spread about,

menides, a native of their own, described the Cretians, as a false, mischievous, and luxurious people, he said what was as true of these fewish inhabitants, as it could be

of

^{*} Ver. 12. Slow bellies, yarriges agyal, not flow but swift, eager bellies, like that of nand Ingla, evil wild beasts. So in Homer, nives agyol are swift dogs.

- 13 This witness is true: wherefore * rebuke them sharply, that they may be found in the faith;
- giving Not heed to Jewish fables, and commandments of men, that turn from the truth.
- 15 Unto the pure all things are pure: but unto them that are defiled and + unbelieving is nothing pure; but even their mind and confcience is defiled.

the original natives of the place: A. D. 64. and therefore you must keep them under a strict censure and discipline; especially such of either of them as are Christian converts, to reduce them again to true Christian principles.

- 14. For they are now addicted to hardly any thing but the study of Jewish fables and traditions; that tend to nothing but to corrupt the Christian faith.
- 15. Their Jewish teachers perfuade them to put the stress of religion upon nice distinctions of meats and drinks, clean and unclean things: whereas, alas! a Gentile convert, that lives up to the faith and precepts of Christianity, is clean and pure in the

fight of God, let him eat or touch what he will; while they, by their obstinate infidelity and immoralities, can perform no acceptable fervice to God; and their nicest ceremonies fignify just nothing 1.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every goodworkreprobate.

16. They boast themselves to be the only people in covenant with God, and acquainted with true religion: but their practices are a contradiction to all fuch pretences, and their stubborn difobedience to the plainest laws of

God, has now rendered them odious to him, whose church and people they once were.

CHAP.

+ Ver. 15. [And unbelieving. A πίστοις, unfaithful, trea-

cherous, though they were pretended believers.

^{*} Ver. 13. [Rebuke them sharply, anoromus, Cut them, as it were, to the quick.

[‡] Ver. 16. [Unto every good work reprobate. Πεὸς πῶν εργον αγαθον άδοκιμοι, stupid and injudicious as to every good work. See note on Rom. i. 28.

CHAP. II.

Titus's Charge to a prudent and courageous Behaviour against the forementioned Persons and their Principles. concerning elderly Men and Women; particularly such as were in any Church-office. Concerning Servants or Slaves. The Christian Religion equally concerns all Ranks and Degrees of People.

A.D. 64. I BUT fpeak thou the things which become found doc-

degrees.

1. BEING, therefore compaf-fed with fuch a number of falfe teachers, and milled converts, make it your more earnest business to preach, and press the true doctrine of Chriflianity, upon all perfons, in their feveral stations and

2 That the aged men be fober, grave, temperate, found in faith, in charity, in patience:

duty of the elder fort of men, particularly fuch as are presbyters of the church, to be grave, ferious, and temperate in their conversa-

2. Viz. Urge it as the great

tion, found in Christian principles, charitable to all, and patient under the fufferings that befal them.

3 The aged women likewise, that they be * Deacon- in behaviour as becometh holiness; not See I Tim. falfeaccufers, not given M. II. to much wine, teachers of good things;

3. And that all elderly women, particularly fuch as are employed by the church *, in the baptism of women, and in other offices of like nature, use fuch habit, gefture and behaviour as become Christians; no way addicted to

flander or drunkenness, but to be exemplary in all the virtues that adorn their fex.

4 That they may teach the young women to be fober, to love their husbands, to love their children, 5 To

4. & 5. That, by their good example, the younger women may be influenced to a fober, modest, discreet and chaste behaviour; to mind the business of their families, to their own * hufbands, that the word of God be not blafphemed.

6 Young men likewife exhort to be fober-minded.

7 In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be

ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again;

no Not purloining, but showing all good sidelity; that they may adorn the doctrine of God our Saviour in all things. lies, to respect their husbands, and A. D. 54take due care of their children; and so, on their part, cut off all occasions from any to think or * See Pref. speak reproachfully of our holy to the Ephesians, religion.

6. In like manner, exhort all young men to a due and careful government of their passions.

7. & 8. And thus, in relation to all ranks of people, do your utmost to become truly exemplary in the purity and simplicity of your dostrine, and the sincerity of your practice; that so neither fewish nor Gentile adversary may find any reasonable objection against you.

9. & 10. And, whereas the Jewish zealots would perfuade men, that their religious privileges exempt them even from civil and natural † obligations to men of † See Pref. different and false religions; be phesians, the more earnest to warn all such § 4. Christians, as are servants or slaves (though it be to heathen masters) against so false a principle. Exhort them to serve their respective masters, in every lawful

thing, diligently and faithfully, without rudely contradicting their commands, or defrauding them by the least neglect or injustice: by which they will become a credit to their profession, even in the low station wherein Providence has placed them.

of God, that bringeth falvation, hath appeared unto all men.

12 Teach-

11. & 12. For the gracious religion of the gospel lays the same excellent duties of piety, justice, and sobriety, upon the lowest flave,

25

A.D. 64. 12 Teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteonsly, and or

ly, righteously, and godly in this present world;

t3 Looking for that bleffed hope, and the glorious appearing of the great God, and our Saviour Jefus Christ: 13. And as all have the same duties and conditions, so have they the same comfortable hope and expectation of a glorious reward for their obedience, at the appearance of the Great God, and our see the world.

as much as upon the highest ma-

fter, equally respecting all ranks

and degrees of mankind.

Saviour Jesus, to judge the world.

14 Who gave himfelf for us, that he might redeem us from all iniquity, and purify unto himfelf a peculiar people, zealous of good works. 14. Even of that Saviour, who gave his life a facrifice for the redemption of all mankind, to procure the pardon of their fins, and restore and oblige all to that sincere practice of piety and virtue, which makes us the true and beloved members of his church.

15 These things speak and exhort, and rebuke with all authority. Let no man despise thee.

ought to declare and urge upon men, in the most authoritative manner: and, with so prudent a severity, to censure and punish

fuch as openly contradict them, that they may not flight and undervalue your authority.

CHAP.

CHAP. III.

Of Duty to Magistrates, against Railing, and Evil speaking. The Gospel-religion intended for the Reformation and Happiness of both Gentile and Jew. Pardon and Salvation not to be attained by the nicest Observation of the Ceremonial Law, but is the Effect of the pure Mercy of God, on Condition of our sincere Obedience to the Gospel Commands. Jewish Traditions and Genealogies. A Heretic not to be excommunicated, till after just and due Admonition. Charitableness recommended. The Salutations and Conclusion.

I PUT them in mind to be subject to principalities and powers, to obeymagistrates to be ready to every good work.

1. A Nother prejudice you must A. D. 64. carefully warn the Jewish zealots against, is, that no beathen governors have any obedience due to them from God's people; + nor + See Rom. any magistrates that are not of xiii. 1.

their nation and religion. Remind them often, that Christianity alters no civil rights; and that they ought to pay all just submission to the emperor, and all due # t mar ieand cheerful respect to all their superiors.

you ayalov.

- 2 To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.
- 3 For we * ourselves also were sometimes foolish, disobedient, Vol. II. deceived,
- 2. Warn them also against that prevailing temper of reviling, and furiously contending with all that are not of the same religious sentiments with themselves.
- 3. All Christians, both Gentile and Jewish, ought to be the more patient and condefcending in their behaviour

^{*} Ver. 3. [We ourselves.] St Paul either mixes himself with the Gentile Christians (as in several other passages) or, perhaps, speaks of himself strictly, denoting what temper he was of before his conversion.

A. D 64 deceived, ferving divers lufts and pleafures, living in malice and envy, hateful and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousnesswhichwe have done, but according to his mercy, he faved us by the washing of regeneration, and renewing of the Holy Ghoft;

6 Which he shed on usabundantly, through Jesus Christ our Savi-

7 That being justified by his grace, we thould be made heirs according to the hope of eternal life.

the Jews lay any claim to, by the most exact observance

of their ceremonial law.

8 This is a * faithful faying, and thefe things I will that thou affirm constantly, that they which have believed in God, might be carefult to maintain good works: thefe things are good and profitable unto men.

9 But

behaviour toward their adversaries, when they confider this turbulent, felfish, and quarrelsome disposition favours too much of that unregenerate state, wherein they all lately were, before their conversion.

4. 5. 6. & 7. And that it was the delign of this great mercy of God in the gospel revelation, and in receiving them into the happy privileges of the Christian covenant by baptism, and the gracious influences of the Holy Spirit attending their admission into it, to reform them from fuch a temper: and to prevent all further disputes about the necessity of their external matters of religion; they ought to remember they were all thus redeemed, and put into a capacity of eternal life and happiness, by the pure and fole mercy of God through Christ; a mercy which neither the Gentiles could in the least merit, by virtue of any thing they did, or could have done; nor

8. These are the * certain and most substantial points of Christianity; and it is of infinite importance to you and them, to perfuade them to be chiefly bent upon poffessing themselves of so gentle and charitable a temper, and upon fuch practices as are the indispensable conditions of these mighty bleflings and privileges.

9. Where

^{*} Ver. 8 [A faithful faying.] See the notes on I Tim. xv. 2 Tim. ii. 11.

⁺ Ver. 8. [Might be careful to maintain good works. Kahan seyan mensaas, to prefer, to excel in, good works.

9 But avoid foolish *questions, and genealogies, and contentions, and strivings, about the law; for they are unprofitable and vain.

10 A man that is an heretic, after the first and second admonition, † reject:

II Knowing that he that is fuch, is fubverted, and finneth, being condemned of himself. 9. Wherefore reject and dif- A. D. 64. countenance all the frivolous and contentious disputes about Jewish traditions, pedigrees, and ceremonies; as being of no manner of advantage, but the greatest obstacles to the Christian profession.

To. & II. Whatever pretended Christian is obstinately and incurably bent upon maintaining such doctrines, or practices, as are directly contradictory to the known rules of our religion *; and such * digerias, upon sufficient admonition, he was directed cannot but, bimself, know to be most fo; and all this out of a factious

temper, to fet himself up as head of a party, ready to join with any set whatever, for promoting some worldly end and purpose; let him + be expelled from the Chri- + autonication church, as one that acts against the plain dictates rangeross of his own conscience; and is to be looked on as a lost and profligate person, and his conversation avoided.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours alfo learn ‡ to maintain good works for neceffary 12. As foon as I fend either Artemas, or Tychicus, to supply your place, make it your business to meet me at Nicopolis, for I intend to stay there the winter season.

13. Supply Zenas and Apollos with all necessaries for their voyage to me.

14. And be careful to exhort all Christians, but especially the fewish ‡ converts (who most want † nuérregos).

P 2 the

* Ver. 9. [Foolish questions.] See 2 Tim. ii. 23.

+ Ver. 10, [An heretic-reject, παραιτέ, avoid him, have

nothing to do with him.]

[†] Ver. 14. [Let ours learn.] Some learned persons think that by ours, he means the Gentile converts. Let the reader judge.

A. D. 64. ceffary uses, that they the advice) to the exercise of cha
* χαλῶν be not unfruitful. rity and * beneficence, wherever

there is occasion for it, without distinction, upon any account of different sentiments and opinions.

15 All that are with me falute thee. Greet them that love us in the faith. Grace be with you all. Amen. 15. All the Christians with me fend their hearty love to you. Do the same from us to all that bear us any Christian respect. The Divine love and favour be with you all. Amen.

A PARA-

PARAPHRASE

ON THE

EPISTLE OF ST. PAUL

TO

PHILEMON.

THE PREFACE.

NESIMUS was fervant (or flave) to Philemon the Colossian, one of St. Paul's converts. He had robbed, and ran away from his mafter. The better to lie undiscovered, he gets to Rome, where the apostle then lay, under his first (see ver. 22.) confinement. St. Paul providentially happens upon this man; converts him to the Christian faith; and now sends him back to his master, with this epistle of reconciliation: wherein are fo many lively strokes of generous humanity and Christian compassion to a reformed sinner; of such justice, mixed with fo much sweetness and condescension, along with the authority of an apostle, toward one that was both a friend and a disciple, as may render it a just wonder, to find some people of opinion, that this epiftle contained fo little in it, as to be unworthy to be ranked among St. Paul's writings. For more particular moral reflections from this letter, the curious reader may be referred to the excellent preface of St. Chryfostome. PHILE-

P 3

5 T. ..

PHILEMON.

Written I PAUL a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellow-labourer,

‡ Theodo-

2 And to our beloved Apphia, and Archippus, our fellow-foldier, and to the church in thy house:

3 Grace to you, and peace from God our SeePhilip Father, and the Lord i. I. Jefus Christ.

> 4 I thank my God, making mention of thee always in my prayers,

> 5 Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all faints;

6 That the communication + of thy faith may become effectual by the acknow-

1. 2. & 3. I Paul, that am now a prisoner at Rome for the sake of Jesus Christ, and his religion, send this epistle to my dear convert, and sellow-labourer Philemon, and to my dear friend Apphia this wise, not forgetting Archippus, my brother minister, and all your Christian family: wishing you all divine favours and blessings from God the Father, and the Lord Jesus Christ. As doth Timothy also, who is now with me.

4. & 5. Expressing my hearty thanks to God (which indeed I never omit to do whenever * I mention you in my prayers (for your steadiness to the Christian religion, and your charity to all its professors, which I hear to be so exemplary and remarkable.

6. & 7. For it cannot but be a matter of the deepest satisfaction to me, to have such ample testimonies of your Christian sincerity in your

^{* [}Making mention of thee alway in my prayers.] Or thus, suxuels a ta dea núvrore, presar ou noisperos. [I always thank God when I mention you in my prayers.

[†] Ver. 6. The communication of thy faith—ή κοινωνία τῆς πιστέως σε, your sharing or partaking of the (Christian) faith. Ibid. [By the acknowledging of every good thing—εν επιγνώσει, By your manifesting every good thing to be in you.

ledging of every good thing which is in you in Christ Jesus.

your generous relief of the indi- A. D. 62. gent and fuffering members of that holy profession.

7 For we have great joy and confolation in thy love, because the bowels of

the faints are refreshed by thee, brother.

8 Wherefore, tho? I might be much bold in Christ, to enjoin thee that which is convenient,

9 Yet for love fake I rather befeech thee, being fuch a one as Paul the * aged, and now also a prisoner of Jesus Christ.

the faith you so much esteem and value.

10 I befeech thee for my fon Onesimus, whom I have begotten in my bonds:

II Which in time past was to thee unprofitable: but now profitable to thee and to me :

8. & 9. Wherefore, with a person of a good and generous disposition, I shall have no occasion to insist upon the respect and reverence he owes me, as his apostle and first converter; but hope, it may be fufficient for gaining your compliance with a request I am now going to make to you, to apply myself to you as a friend, as an aged friend, and a prisoner for

10. & 11. My fuit is not in my own behalf, but of the bearer, your fervant Onesimus; who, though once so treacherous, + as to rob and run away from you; yet, now that I have converted him to the Christian religion, will, doubt not, make you the utmost amends, by a diligent and faith-

ful service for the future, and become a profitable ser-

vant to you, and a credit to me.

12 Whom I have fent again: thou therefore receive him that is mine own bowels.

13 Whom

12. In full affurance of which, I now fend him back to you, and beg you would entertain him again; if not for his own, yet for my fake,

† [To thee unprofitable, axensor, injurious]. See Rom. i. 28. Eph. v. 11. Thus inutilis among the Latins is injurious.

^{*} Ver. 9. Paul the aged—Or perhaps ΠαῦλΟν πρεσθύτης, Paul the ambaffador, agreeably to 2 Cor. v. 20, Eph vi. 20. Indeed it does not appear that St. Paul was a very aged man when this epistle was written; though it may well be allowed, that the many fatigues and bardships he had undergone, might bring an earlier old age upon him than upon the generality of mankind.

A.D. 62. as a person now exceeding dear to me: For remember, I had the pleasure to make him a convert in my bonds, and the son of my old age.

have retained with me, that in thy stead he might have miniftred unto me in the bonds of the gospel.

mind would I do nothing, that thy benefit should not be as it

15 For perhaps he therefore departed for a feafon, that thou shouldest * receive him for ever:

fervant, for his * whole life after.

16. Not now as a fervant, but above a fervant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth thee ought, put that on mine account.

18 I Paul have written it f with mine own hand, I will repay it; albeit I do not fay to thee, how thou owest unto me even thine own self besides. ingly have kept him here, to do me those good offices, in my confinement, which I know yourself would gladly perform, if you could: But, as you have a right to him, I would reap the benefit of no one's fervant, without his master's leave.

fit should not be as it were of necessity, but willingly.

15. And I think, you may well look on it as an act of *Providence*, that his leaving you, for a while, should prove so happy an occasion of improving him into a faithful le life after.

19. Entertain him, therefore, now, not only in the character of a good fervant, but also of a Christian brother. Consider how dear he is to me in that relation; and look upon him not only as your domestic, but as a fellow member of the same Christian church with us both.

17. And show the respect you bear to me, by the generous reception you give bim.

18 & 19. As to any damage he has done you, though I could balance that account, by remembering you owe your very falvation to me, as the instrument of your conversion; yet I wave that at prefent, and here give you, under my own hand-writing, † to make good whatever you have lost by him.

20. Do

^{*[}Receive him again forever]. αιωνίου—[A servant for life].
†[With my own hand]. See Rom. xvi. 26. 1 Cor. xvi.
21. 2 Thess. iii. 17.

- 20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.
- dence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

pare me also a lodging, for I trust that through your prayers I shall be given unto you.

23 There falute thee Epaphras, my fellow prisoner in Christ Jesus.

24 Marcus Aristarchus, Demas, Lucas, my fellow labourers.

25 The grace of our Lord Jesus Christ be with your spirit. Amen.

- 20. Do not, therefore, dear bro. A. D. 62. ther, deny the Christian pleasure and comfort you will do me, by your forgivenness and compassion to one so near and dear to me.
- 21. The great opinion I have of your dutiful respect toward me, suffers me not to doubt of a compliance from you, even beyond what I have requested.
- your house, intending to visit you when my trial is over; in which I doubt not but to be cleared, by the concurrence of yours, and other good Christians prayers.
- 23. & 24. Epaphras, my fellow prisoner for the same cause of Christ, as also Mark, Aristarchus, Demas and Luke, that labour with me in promoting the gospel in these parts, send their hearty Christian love to you.
- 25. The love and favour of our Lord Jesus Christ be with you, and direct your mind. Amen.

A PARA.

PARAPHRASE

ON

THE EPISTLE

TO THE

HEBREW S.

THE PREFACE.

THE testimony of all ancient copies and translations, with the concurrent fuffrage of the best writers, both ancient and modern, give fuch evidence for St. Paul's * being the author of this excellent epistle, that the objections, or rather scruples, brought to the contrary are of no weight. His mentioning himself as lately a prisoner, chap. x. 34. and in Italy, chap. xiii. 24. with Timothy's enlargement, and a promise to visit the Hebrews along with bim, chap. xiii. 23. do fufficiently clear the time of its date to have been just after his deliverance from his first trial at Rome, viz. Anno Domini 63. as both Bishop Pearson and Dr. Mill have adjusted it. All, therefore, that will be further needful to let the reader into the main spirit of this writing is, to observe something concerning the persons to whom, and the occasion upon which it was written.

§ I. I

^{*} See Dr. Mill's Prolegom. § 83, &c. and Mr. Hallet's Introduction to his Supplem. to Mr. Pierce on the Hebrews.

of I. I have formerly observed the Hebrews to fignify Hebrews the native inhabitants of the Jewish land, as distinguish-who? ed from the foreign Jews dispersed in other countries; who went under the name of Helenists, or Greeks; though, most properly, the converts or proselytes to the Jewish religion were called by this name. (See Acts x. 2. and vi. 1). With these believing Jews of Palestine, St. Paul held a conftant intimacy and correspondence, had a free access to them in his writings and arguments, from the obligations he had laid them under, by the charitable collections he had made, and the constant care he took for their poor, Acts xxiv. 17. 1 Cor. xvi. 2 Cor. viii. and ix. So that though it be no question but that this epistle was intended for the conviction of the Jews of all nations, and the confirmation of the Jewish converts, whereever dispersed, yet it was thus prudently directed to them of the Holy Land: to them first who were the immediate and constant attendants on those religious ordinegces and ceremonies, the infufficiency and abolishment whereof was the chief argument of this letter, and to that place that was the centre of the circumcifion, from whence his epistle might, the sooner and better, be communicated to the whole circumference of their dispersion. (See Sir Isaac Newton's Observations on the Apocal pse, chap.

§ 2. St. Paul in his second epistle to the *Thessalonians a The ochad foretold a great apostacy, which, so far as is related casion of it, to the Jewish people, may be interpreted, either of the chap. ii. 3. general revolt of their nation from the Roman government, or of their Christian converts from the religion of Christ, agreeably to our Saviour's prediction, Mat. xxiv.

12. In the latter of these senses, it began now to be suffilled by a too general desertion of the Jewish Christians, frighted from their profession by the surious perfecution of the insidel Jews. To arm some, and to recover others from this apostacy, was the purpose of this epistle: The substance whereof, may, I think, be re-

duced to the following arguments.

First, The superlative excellency of Christ's person, not only above that of Moses, but above the very angels too, by the ministration of whom the fewish law was delivered. This is the argument of the two first chapters,

Secondly,

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Secondly, The dignity and perfect efficacy of Christ's priestbood, and the insufficiency of the Levitical one, together with the wisdom and advantage of his being not a temporal monarch, but a suffering Messiah, make up the discourse from the third to the ninth chapter.

Thirdly, The mere figurative nature, and utter infufficiency of the legal ceremonies and facrifices, and the perfect sufficiency of Christ's death, for the redemption and pardon of mankind, is the purpose of the ninth and

tenth chapters.

And Fourthly, To obviate that prejudice and bold affertion of the Jews, that to for sake the Mosaical religion was to apostatize from God, the eleventh chapter is spent in showing, the faith of Christians to be the exercise of the same virtuous principle, whereby all holy men of old rendered themselves acceptable to God, and stand upon record as his true and eminent servants.

These are severally intermixed with their proper inferences and exhortations, all tending to show the Jewish Christians the unreasonableness, folly, and danger of falling off again from the Christian saith to the Jewish religion; and to support and spirit them under the per-

fecution that tended to draw them from it.

§ 3. It is of no great moment to know the true reafon, why the apostle thought not sit to prefix his name to this epistle: The most probable one seems to be, that he might give the less offence to the insidel Jews of that country, who were engaged at him as a preacher to the Gentiles; or that, having owned himself the apostle of the circumcision, he concealed his name, to give the less disgust to such Jewish Christians as were not fully weaned from their prejudices in that matter. (See Dr. Mill's Prolegom. § 99, 100.

I fay nothing concerning the original language in which this epiftle was written by St. Paul. I rest myfelf contented in the opinion of those who, upon the support of the best of ancient tradition, conclude it to have been written in the Syriae (commonly, at that time, called the Hebrew) language; and translated into Greek by St. Luke. In confirmation of which sentiment, I cannot do better than refer my reader to the ingenious and learned Mr. Hallet's Introduction to his Supplement

to Mr. Pierce on the Hebrews.

CHAP.

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CHAP. I.

The Apostle's first Argument for disfuading the Jewish Christians from Apostizing from Christianity to the Jewish Religion; viz. The Truth and Certainty of Christ's Religion, and the superlative Dignity of his Person, not only above Moses, but even those very Angels by whom the Jewish Law was delivered.

I GOD, who at fundry * times, and divers manners, fpake in time past unto the fathers by the

prophets,

2 Hath in these last days spoken unto us by bis Son, whom he has appointed heir of all things, by whom also he made the worlds.

1. & 2. To preferve you, dear A. D. 63. brethren, from that general apostacy from the Christian faith, to which the false doctrines, and furious perfecutions of the Jews, are now so prevalent to draw the believers of that nation: Let me request you seriously to confider, that your Christian religion is a revelation from the same God, who, in feveral times, manners, and degrees, revealed his will to your forefathers, down from A-

dam, Abraham, Moses, and all the Jewish prophets, to this day; wherein he has made the last and complete discovery of his divine will to us and all mankind, by Jesus Christ, the promised Messiab: A person of most superlative dignity and excellence, being that Word + + John i. and Son of God, by whom the Father created the whole to aliaworld, ‡ and governs all the dispensations of it, and has vas. The constituted him the Lord and Governor over all creat-ages or dis-

ed beings.

3 Who being the brightness of his glory, and the express image of his person, and upholding all things

3. Whose origination is not like that of other prophets and lawgivers, of mere human and mortal extraction, nor produced into being by the agency of any fubordinate

^{*} Ver. 1. At fundry times. πολυμέρης, or in fundry parts, or parcels.

A. D. 63. things by the word of his power, when he sarau- had by himself purged our fins, sat down on the right hand of the majesty on high:

diate ray of the divine majesty itour sins, sat down on
the right hand of the
majesty on high:

the Father made and preserves all
things. Nor did he, after the great sacrifice of himself
in the slesh, for the perfect redemption of mankind, die
and leave us, like other priests; but was exalted to the
highest degree of heavenly glory and majesty, to become
a most powerful and constant intercessor with the Father

4 Being made fo much better than the angels, as he hath by inheritance obtained a more excellent name than they.

for all true believers.

nature and character, far superior, not only to all mankind, but even to the very angels, by whose ministry the Mosaical law was delivered to your nation. As may most

4. Thus is Christ, in dignity of

ordinate power, as instrumental in

his production; he being an imme-

clearly be feen from all those scripture passages that defcribe the person, office, and authority of the Nashab.

For unto which
Acts xiii. of the angels said he
at any time, Thou art
my Son, this day have
I begotten thee? And
again, I will be to him
a Father, and he shall
be to me a Son?

5. Thus (in Pfal. ii.) He is styled, the || Son, the peculiarly begotten Son of God. And (in 2. Sam. vii. 14. I Chron. xxii. 10.) God declares himself his Father, by way of special eminence. Which expressions, as they could no way be applicable * to the persons of

David or Solomon (though the most famous princes) so neither were such distinguished characters ever given to the highest angel or archangel whatever; but must be meant of Christ, of whom David was a type and figure.

6 † And again, when he bringethin the firstbegotten

6. Again, The scrigture, in other passages, speaking + of the triumphant

* See the learned Dr. Pierce's note upon this verfe.

^{† [}And again, when he bringeth in]—eiwaywyn may refer either to the scripture, or to God the Father. [The bringing him again into the world,] may fignify either the scriptures speaking again of Christ's coming into the world, or the Father's bringing Christ into the world again at his resurrection, say some, or at the last day of judgment, as others. I have expressed it as agreeably as I could to each of these acceptations.

begotten into the world, he faith, And let all the angels of God worship him.

7 And of the angels he faith, Who maketh his angels fpirits, and his ministers a flame of fire.

(Pfal. cxxiii. 20, 21.)

8 But unto the Son be faith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom:

9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladnels above thy fellows.

10 And, thou, Lord,

in the beginning haft laid the foundations of the earth: and the heavens are the works of thine hands.

II They shall perish, but thou remainest: and they all

thall wax old as doth a garment.

12 And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.

13 But to which of 13. So also, when the Psalmist the angels faid he at (Pfal. cx. 1.) introduceth God the any Father

phant refurrection of Christ, and A. D. 63. his being made the Saviour, Lord, and Judge of the whole world, representing God the Father as commanding all angels to reverence bim, (Pfal. xcvii. 7. *)

7. Whereas the loftiest titles the scriptures ever give to the angels, are no higher than those of messengers and ministers of God; comparing them, for their fwiftnels and efficacy in their office, to winds and flames,

> 8. 9. 10. 11. & 12. But, in a quite different strain, does David represent the Messiah, viz. As the only Son of God, the Creator. Lord and Governor of the whole world; as a perfectly wife, just, and righteous Governor over all created beings; and not, like them of a created, finite and temporary existence, at least of a finite and temporary authority, but of a nature and dominion truly divine, eternal and immutable.

^{*} Deut. xxxii. 43. according to the LXX; and to that passage, in all probability (as some think) the apostle refers; that of Psal. xevii, 7, being, not as it is here, all the angels of God, but all ye gods. But, as angels are often styled gods in scripture, there is no weight in that argument. See Mr. Pierce upon this place.

A. D. 63. any time, Sit on my right hand, until I make thine enemies they footstool?

Father speaking to Christ his Son, to take possession of his utmost beight of beavenly glory and majesty, and get the entire conquest over fin, Sa-

tan, death, and all the enemies of his kingdom: It is in fuch expressions as are infinitely too great to be meant

of the most exalted angel or created spirit.

14 Are they not all ministring spirits, sent forth to minister for them who should be heirs of falvation?

us and them*.

14. In fine, the highest of angels are but ministers and messengers of God; they were but ministers in delivering the law the Yews fo much boast of; and they are still the same to the Christian church; assisting and ministring to us, in such measures as God is pleased to appoint: But Christ is the Lord and Head over both

CHAP. II.

An Inference from the foregoing Argument: viz. That Chriftians are obliged to the utmost Care and Constancy in their Religion, as being delivered by a Person of greater Dignity than the very Angels that conveyed the Mosaical Law. The Excellency of Christ's Person further illustrated. His being a Suffering Saviour no Objection; but the utmost Testimony of the Wisdom and Goodness of the Christian Dispensation, for the Benefit of finful Mankind.

I. THerefore we ought to give the more earnest heed to the things which we have heard, left at any time we should let them flip.

2 For

I. THE superlative dignity then of the person of Jesus Christ, ought to render you the more regardful of the religion, and the more resolute to adhere to the doctrines he has revealed to us; fo as never to be drawn, or tempted from them.

2. 3. & 4. For

^{*} Note, For a more complete understanding of the force of the apostle's argument in these passages, I can do nothing better than to refer the reader to the learned notes of Mr. Pierce.

2 For if the word fpoken by angels was ftedfast, and every transgression and disobedience received a just recompence of reward:

3 How shall we efcape it we neglect fo great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

4 God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man that thou art mindful of him: or the son of man that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands.

2. 3. & 4. For if God did in fo A. D. 63. exact and fevere a manner, vindicate the honour of the Fewish law; that was conveyed to that people by the ministry of angels only; infomuch that every contemptuous violation of it was punished with immediate death +, and had + Chap. v. no facrifices to atone for it: How 2. much more dreadful must be the punishment of fuch as wilfully neglect and forfake the mercies of the Christian religion, that were revealed and brought down to us from heaven by the very Son of God himself; the truth whereof was, in fuch ample manner, demonstrated to us his apostles, by the powers of the Holy Ghost; and by us to the rest of mankind?

5. Remember, I say, that your religion was conveyed to mankind by one that is superior to all angels; and that the Christian church has the happiness to be under the immediate conduct and government of the Son of God himself.

6. 7. & 8. Of whom those words of the Psalmist (Psal. viii. 4. &c.) [tho' we should suppose they were] primarily spoken of Adam, and his posterity in general; yet, in their full and complete sense, could not be true of them; because they expressly represent a person as persect Lord and Governor over all created beings; a complete Conqueror over all the enemies of God's kingdom; which can never be said of Adam, or of any branch of human race.

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he lest nothing that is not put under him. But now we see not yet all things put under him.

VOL. II.

9. Whereas

A. D. 63. 9 But we fee Jelus, who was made a little * lower than the angels, for the fufferings of death, crowned with glory and honour, that he by the grace of God should taste

9. Whereas they exactly answer to Jefus our Meffiah, the fecond Adam, who though in his human state*, while by the wife and merciful dispensation of God, he was to fuffer death, for the redemption of mankind. He was indeed in a state inferior to that of angels; yet in reward of those sufferings, is

that human nature of his now exalted to the highest degree of heavenly glory and majesty; and this God-man become the Lord, and Governor, and Saviour of all men.

10 For it became him, for whom are all things, and by whom are all things, in bringing many fons unto glory, to I make the Captain of their

death for every man.

10. The generality of the Fervs, indeed, expected Christ under the character of a temporal monarch, and a conqueror for their particular nation. And think it a great objection against our Jesus, that he was a fuffering + Meffiah: But the Divine Wisdom saw further and better. The happiness he was

+ See 2 Cor falvation perfect thro' i. 18. 23, fufferings. 24, 25. and

chap. ii. 2. to bestow on his disciples, was not temporal, but spiritual and heavenly: And, for the encouragement and fupport of fuch as were to go through a world of fufferings and temptations, as the condition of that happiness; this (among others) was one instance of the Divine Wisdom, that he that was to be both our Saviour and example, should work our falvation by, and be himself crowned and rewarded for, his sufferings.

11 For both he that 11.12.&13. Thus it pleased God, fanctifieth, and they that the Redeemer of mankind who are fanctified, are should condescend to take on him the

* Ver. 9. [Made a little lower than the angels] Βραχυ τί, [for a little while lower than the angels].

[Make the Captain perfect through fuffering]. 4-Asimons, in a facrificial fense, is either to consecrate, or to purge perfectly from fin. In an agonifical fense, it is to crown and reward. I shall distinguish them as clearly as I can, by the connection of the feveral passages in which it occurs in this epistle.

all of one: for which cause he is not ashamed to call them brethren.

12. Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.

13. And again, I will put my trust in him: and again, behold, I, and the children which God hath given me.

as the children are partakers of flesh and blood: he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil:

15. And deliver them who through fear of death were all their lifetime subject to bondage.

16. For verily he took not on him the nature of angels: but he took on him the * feed of Abraham.

17. Wherefore in all things it behoved him to be made like unto

the fame nature with those he was A. D. 63. to redeem; according to those prophetical expressions of scripture, concerning the Messah; wherein " He vouchfafes to own us for his brethren," as in Pfal. xxii. 22. and is reprefented as "paying the fame humble duties to God the Father" with the rest of the holy and truly religious part of mankind; and in another place calling us his children, as in Isaiah viii. 17, 18. " I will wait upon the Lord—Behold I and the children which God hath given me, are for figns, and for wonders in Ifrael, from the Lord of hosts."—

14. & 15 Thus it feemed good to the Divine Wisdom to reconcile and make us his children, by the fufferings of Christ in that very nature that had transgressed; as the most proper way of conquering that prevailing power of the devil, that had tempted us to fin, and drawn us into death; and, by this means, to give to all mankind (especially the Gentile world, that were enflaved with the fenfe of guilt, and the fear of death, without any prospect of a recovery from it); the certain hope of a future and happy life.

16.&17. For Christ is to be confidered, not as a redeemer of angels and fallen spirits, but of mankind;* of all those, who like true children of Abraham, are subject to temptations and sufferings, and are to be advanced to pardon and

2 happiness

^{*} Ver. 16. [But the feed of Abraham], according to the great promife, [in thy feed shall all the nations of the earth be blessed.]

A. D. 63. his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the fins of the people:

happiness by imitating him, in a patient submission to that Divine Will which they had transgressed. Upon which account, it was highly expedient for Christ, our great priest and facrifice, to live and fuffer in our nature, as the most perfeet method both to atone for our

fins, and to support and encourage us under our present fufferings for his religion; whom we know to have had a fellow-feeling with us, and fo to bear a compassionate

regard towards us.

18. For in that he himself hath suffered, being tempted, he is able to fuccour them that are tempted.

18. For nothing is fuch an immediate comfort to a Christian, as to know he fuffers for the fake of a Saviour, who is touched with the experience of what he undergoes, as well as with a full power to relieve and support him.

CHAP. III.

The Second Branch of the Apostle's first Argument for their Steadiness to the Christian Profession; viz. The Dignity of Christ, as a Lawgiver, above Moses. A Warning from thence against Insidelity and Apostacy. As also from the Instance of the Obstinate Israelites, that were denied Entrance into the Land of Canaan, for the same Miscarriage.

* Chap. ii. I. WHerefore holy brethren, par-11, 12, 13. takers of *the heavenly calling, confider + μέτοχοί the Apostle and High Priest of our profession Christ Jesus.

1. WHerefore, dear * brethren, brethren of Christ, and children of Abraham, members of the holy church of God (tho'you only partake + of it with other people) confider well the exceeding great dignity of Christ's person, who as a prophet has given you the most complete rules of life; A. D. 63. as a high priest, by fuffering in your own nature, has procured the perfect pardon of your fins; and by his religion, obtained fuch spiritual and heavenly bleffings for you, as far furpaffes those of the fewish law.

2. Who was faithful to him that appointed him, as also Moses was faithful in all his house.

2. Remember that God the Father has appointed and established him the Lord and only High Prieft over his church: And that he has as perfectly performed every part

of his great* office for the Christian church, as you can * wistor borne. imagine, or the scripture declare Moses to have done toward the Jewish one, when it styles him Faithful in all his house, i. e. the church of God. (Numb. xii. 7.)

3. For this man was counted worthy of more glory than Mofes, in as much as he who hath builded the house, hath more honour than the house.

4. For every house is builded by some man, but he that built all things is God.

3. & 4. But you must consider too, that as a substitute and deputy + governor, who is himself but a+ Karaoniv member of the house or society he asas. governs, is inferior to the lord that appoints him; fo much is Mofes inferior to Christ; For Moses acted in the Jewish church only as a fervant of God; whereas Christ, as the Son of God, is Lord and Governor both of the

Jewish and Christian church; and the Supreme Governor or householder over all is God the Father.

5. And Moles verily was faithful in all his house as a servant, for a testimony of those things

5 & 6. Moses indeed had a commission to manage that church and faithfully | discharged it; but still | wie 65. it was in the capacity of a fervant

I Karaonsval -fignifies either to build or to order and govern. The former fense is most commonly received, but the latter seems, in this place, to be most natural. Moreover, oixos the house, here seems clearly to signify not the material house, but the inhabitants or family dwelling in it: 6 Compare 1 Cor. xi. 3. 12.

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A. D. 63. things which were *
to be spoken after.

6 But Christ as a son over his + own house, whose house are we, if we hold fast the considence, and the rejoicing of the hope firm unto the end.

and deputy, employed to deliver a dispensation that plainly pointed out another more perfect one, that was to succeed it. But we Christians are now under the immediate government of Christ himself, † the Lord over all churches and divine dispensations, as the Son of God; And

shall not fail to enjoy the final fruits of so great a privilege, on condition of our steady adherence to his reli-

gion, under all our pressures and persecutions.

7 Wherefore as the Holy Ghost saith, To day, if ye will hear his voice;

8 Harden not your hearts, as in the provocation, in the day of temptation in the

wilderness:

9 When your fathers tempted me, proved me, and faw my works forty years. 7.8. & 9. Let therefore that infpired lesson of the Psalmist (Psal. xcv.) be heartily considered by you now: Wherein he exhorts the Jewish people, To hearken to the divine command while opportunity was afforded them; and not to harden their hearts and become incurable, by an obstinate and wilful disobedience, as their forefathers did in the wilderness; where they distrusted the divine power and Providence, and provoked the

wrath of God, for forty years together.

10 Wheretore I 10. & 11. 7

was grieved with that generation, and faid, They do always err in their hearts, and they have which habitual course of impiety, was, That they became utterly unworthy of the continuance of the divine favour and protection, and caused

* Ver. 5. [For a testimony of those things that were to be spoken after] that is, the religion or dispensation of Christ, as appears most clearly from John v. 46. 47. Luke xxiv. 44. Acts xxvi. 22. and many like passages.

The very wrong translation. It is, over his viz. God's house; is it is, over his viz. God's house; is it is in the 5th verse; Agreeably to 1 Tim. iii.

15. 1 Cor. 3. 9. ye are God's building.

have not known my ways.

11 So I fware in my wrath, They shall not enter into my rest.

caused God to swear by himself, that A. D. 63. they should never enter into the promised land.

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

12. Take heed then, that their case in respect of that temporal bleffing of Canaan, be not yours, now, in respect to the eternal bleffings of Christ's religion. Remember, that by forfaking Chri-

stianity, you apostatize from the same God, who lives eternally to reward the faithful, and punish the disobedient.

13 But exhort one another daily while it is called To-day, left any of you be hardened through the deceitfulness of fin.

13. To prevent which, make it your immediate endeavour fo to encourage one another to patience and perseverance, that none, if possible, may be drawn from their profession, by the subtle infinuations, or most violent persecutions from their adversa-

ries.

- (14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end.) *
- 15 While it is faid, To-day if ye will hear his voice, harden not your hearts, as in the provocation.
- [14. Remember, that the great privileges of Christianity are to be enjoyed only upon condition of a resolute perseverance in that religion, to which you have engaged yourselves.
- 15. Consider how much it concerns you to lay hold of the present time afforded for it; and the danger of neglecting it; as the Jews did in the wilderness.

16. For

^{*} Ver. 14. Note, This verse being included in a parenthesis makes the clearest connection between the 13 and 15 verles; which, otherwise, is much interrupted.

A. D. 63. 16 * For fome when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had finned, whose carcaffes fell in the wilderness.

18 And to whom fware he that they should not enter into

his rest, but to them that believe not?

you the more, to observe how infectious and epidemical their disfatisfaction and disobedience was.

* That the whole congregation were drawn to murmur against Moses and Aaron, except Caleb and Joshua (Numb. xiv.) Nor did their numbers prevent the certainty of that punishment God had sworn to inslict upon them; for they all, except these two, died in the wilderness.

19 So we see that 19. As therefore infidelity and they could not enter in a revolt from the divine combecause of unbelief. mands lost them the promised land; so will your renouncing the Christian Profession, for any persecutions whatever, forseit you all the blessings of this new and gracious covenant.

CHAP.

CHAP. IV.

The same Exhortation to Constancy and Patience continued.

Christianity promises a future and better State of Happiness, than the Land of Ganaan was. That there is such a State provided for good and faithful Men, proved from the ancient Scriptures of the Old Testament. Christ a severe and terrible Governor to the obstinate and disobedient. No concealing our Cowardice and Insidelity from Him. The Exhortation of Chap. ii. 10. renewed.

- fear, lest a promise being lest us of entering into his rest any of you should * seem to come short of it.
- 2 For unto us was the gospel preached as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it.
- 3 For we which have believed, do enter into rest, as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the soundation of the world.

 4 For

- r. BE exceedingly careful there- A.D. 63. fore, || I fay, that by a revolt from the true religion, you || Chap. iii. lofe * not the celestial happiness of 18, 19. the gospel, as the murmuring Jews did that of the terrestrial Canaan.
- 2. You have now the fubstantial religion and promises of Christ as fully declared and confirmed to you, as they had their law, and the promise of the land of Canaan; and may, through your own default, forfeit the blessings of it, as they did theirs.
- 3,4,5,&6. For that there is such a future and eternal state of rest and happiness reserved for God's faithful servants, beside, and sar exceeding that of the Jewish Canaan, is plain, by comparing the several passages of seripture where that phrase of the rest of God is mentioned. When God had sinished

^{* [}Seem to come short of it.] Aoxo in the same sense as in Luke viii. 18.

A. D. 63. 4 For he spake in a certain place of the * Gen. ii. seventh day on this wife, And God did rest the feventh day from all his works:

> And in this place again, If they shall

enter my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached, entered not in because of unbelief:

murmurers loft by their infidelity.

7 Again, he limiteth a certain day, faying in David, to day, after fo long a time; as is feid, To day if ye will hear his voice, harden not yourhearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works. as God did from his.

II Let us labour therefore to enter into that rest, lest any man fall after the same ex-

ample of unbelief.

12 For

the works of the creation he is faid to have refted from his works *! And when the Pfalmist (Pfal. xcv.) mentions the entrance into God's rest; it is indeed so far as it refers to the Jews in the wilderness. meant of their entering into the land of Canaan, as a rest from their travels in the wilderness, refembling that of God's refting from his creation: but, as it relates to the lews of his own time. to whom David spoke them, it must have a higher meaning than the rest of Canaan, which those

7, 8. & 9. For as that exhortation of David; not to harden the hearts was directed to the people then living, who had for a long time been possessed of the land of Canaan, into which Joshua brought their forefathers; the rest of God proposed to them could not be that. but must fignify a future state of beavenly happiness; the same that the gospel promiseth to us Christians.

10. Nor indeed could the happiness and reward of a true fervant of God be properly compared to God's rest from all his work, unless it be a final and complete deliverance from all the labours and troubles of this life.

> 11. Strive therefore to attain this perfect state of felicity, and not lose it by apostacy, as the Ifraelites did their Canaan.

> > 12. & 13. And

of God is quick and powerful, and sharper than any * two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

any creature that is not manifest in his of men.

fight: but all things are naked and open unto the eyes of him with whom we have to do.

14 Seeing then that we have a great High Priest, that is passed into the heavens, Jefus the Son of God, let us hold fast our profession.

15 For we have not an high † priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. exquisitely wise, all-knowing, and terribly powerful this Jesus, the Son and Word of God is: that there is no way to conceal your cowardice and hypocrify from him, the learcher of hearts; who is both your Saviour and your Judge*. Consider also what a powerful and effectual thing the Word of God is (viz. his promises and threatenings) when duly believed and attended to in the minds of men.

14. Look on him and adhere to his profession, to his word and promise, as your Great High-Priest, that hath both atoned for your fins, and, by his exaltation into heaven, is become your powerful and constant Intercessor with God.

able and fufficient High-Priest than the Mosaical one could be; as in 17.—iii. Is all other respects, so particularly 3, 6. in this, That he has not only perfect power to help and affish you, but is one that must be most compassionately willing, and free to

do it; as having himself been exposed to sufferings, and selt the miseries of human life, as you do; only with this difference, that those miseries we feel, are the result of sin, while he suffered in pure and unspotted innocence ‡.

† Chap. vii. 16. Relying 26, 1 John i. 1, 2.

^{*} See Rev. i. 16 and ii. 12. 16. and xix. 13, and 15. with my paraphrase on those passages. And let the reader compare the Notes of the learned Mr Pierce; and then judge for himself. I thought it proper to express both senses; each of them having its savourers amongst the learned.

A. D. 63. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

16. Relying therefore on the power and compassion of such an Intercessor, you may address to God with a much more comfortable assurance, than the Jews could to the mercy seat: and cheerfully

depend upon him, for a feafonable deliverance from all the perfecutions you fuffer for his fake.

CHAP. V.

The Dignity and Excellency of Christ's Priesthood above the Levitical. The Essacy of it proved from his Resurrection and Glorification. It is compared to that of Melchisedec. The Wisdom and Advantage of the Sufferings of the Son of God. The small Progress of the Jewish Christians complained of.

*See Chap. I FOR every * high iv. 14, 15, priest taken from 16, 17. among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for fins: r. YOU may now, I fay, as you are Christians, address yourselves to God with a clearer and more comfortable assurance of acceptance with him than the Jews could do; as having Christ for your High-Priest, whose office is of far more dignity and preva-

lence than that of their high-priest could ever be: as may be seen by comparing them in any respect whatever. As first, The Jewish high-priests, though employed in divine service, and mediators between God and the people, were yet but mere frail and mortal men.

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himfelf also is compassed with infirmity:

3 And

2. & 3. And though they could not but bear a compassionate regard to the frailties and infirmities of the people, in whose behalf they ministered; yetwas this their compassion of a much inferior and less effectual kind than that of Christ to us.

They

hereof he ought, as for the people, so also for himself, to offer for fins.

3 And by reason They could not but have a fellow- A. D. 63. feeling with the rest of the congregation, because they were men and finners themselves: And for that reason, upon the great expi-

ation day, they offered a particular facrifice for their own offences: Whereas Christ lived and suffered in perfect innocency, and was pleafed, for our greater comfort and affurance, to sympathife with our infirmities, mifcarriages and fufferings, while he had not the least fin of his own,

4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron:

5 So also Christ glorified not himself to be made an high prieft: but he that faid unto him, Thouart my Son, to day have I begot ten thee.

6 As he faith also in another place, Thou art a priest for ever after the * order of Melchiledec.

4. 5. & 6. Then again, our Lord excels the Levitical high priests, in the divine demonstrations given of the greatness and authenticness of his high office. For as they were expressly ordered to be of the line of Aaron, and fometimes the person especially appointed by God; fo was Christ of the family of David, according to the prophecies concerning him. And while he did not affect + to appear and show + See Phihimself in the form of a divine and ip. ii. 5heavenly Mediator, while he lived 11. upon earth, he was by his glori-

ous refurrection from the dead,

in a much more folemn manner, declared and demonfirated to be the Son of God, the great High Priest and Saviour of mankind. According to those words of the Pfalmift, spoken of the || refurrection of the Meffinh, Acts xiii, by God the Father (Pfal. ii.) hou art my Son, this day" have I begotten thee. And upon the same account in another Pjalm (Pfal. cx.) he is called A Priest for ever

^{* [}After the order of Melchisedec,] nara TNV Taživ [According to the likeness or resemblance of Melchisedec]; as the following passages and those of the fifth chapter plainly show it, especially ver. 15. of that chapter. cordingly the Syraic renders it by Kn man fimilitude.

A. D. 63 after the order of Melchisedec, i. e. an eternal and powerful one; a King to govern and save as well as a Priest to sacrifice for his people.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strongcrying andtears, unto him that was able to save him from death, and was heard, in that he seared.

8 Though he were a Son, yet * learned he obedience, by the things which he suf-

fered.

9 And being made perfect, he became the author of eternal fal-TEXAMPLIS. Vation unto all them that obey him;

no Called of God an high priest after the order of Melchi-

fedec.

7. & 8. So also the prayers and tears, the agonies and sufferings of our Jesus, were a service of infinitely more acceptance and prevalency with God, than the prayers and sacrifices of a Jewish high priest could possibly be. The obedience and sufferings of one, who was the very Son of God, making him at once both a complete atonement for our fins, and a most perfect and encouraging * example of obedience and resignation to the Divine Will.

9. & 10. And as his fufferings thus rendered him a perfect High Priest for our reconciliation to God, fo his refurrection || and glorification in heaven has demonstrated him to be the powerful Saviour of all his true disciples; giving them a perfect affurance of eternal happiness: According to

the true meaning of the forementioned scripture, Thou

have many things to fay, and hard to be uttered; feeing ye aredull of hearing. larly to observe to you, concerning this analogy between the priesthood of Melchisedec, and that of Christ; in order to convince you of its great

excellency above the Levitical priesthood, the Jews so much boast of. But I fear your prejudices are still such,

that

^{* [}He learned obedience by the things, &c.] ** may fignify, not only to be instructed one's felf, but to learn others, answering to the Hebrew 707 rendered both by ** pasts and didánces, in the Septuagint.

that you will hardly* understand and relish them, though A D. 63. the things themselves are intelligible and easy enough.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.

would think you have had time enough, from your first conversion,
(especially the Jewish converts,
who have long before enjoyed the
advantage of the law, and the prophets) to understand your Christian religion so well, as to be able
to teach the highest doctrines of
it to others; yet I find your Jew-

ish notions and prejudices have made your improvement fo small, that instead of that, I had need go over with you again, teach you the first rudiments of it, and treat

you not like men but children,

that useth milk, is unskilful in the word of righteousness: † for he is a babe.

14 But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.‡ 13 & 14. And, as milk is the proper food for children, so, I am afraid, the first and plainest articles of Christianity would be fitter for such slender proficients as you, than the higher doctrines of it, which ought to be communicated only to such as have already attained to a good understanding the first and fundamental points of their profession.

CHAP.

+ Ver. 13. [The word of righteousness,] or roys directours, the [doctrine of justification]—viz. by Christ, in opposition

to that of or by the law.

^{* [}Hard to be uttered.] λὸγος δυτερμηνεύδος. Hard for such prejudiced people to understand. The same with St. Peter's δυσνοπτα. 2 Peter iii. 16.

[†] Ver. 14. [Both good and evil]—is an Hebraism to signify things in general. To know good and evil, is to have a very large knowledge Gen. iii. 5. To speak neither good nor evil, is to say nothing at all. But the phrase is here consined to a particular subject in religious matters, as the context shows, and as in the paraphrase.

CHAP. VI.

The Apossele promiseth them further Instructions, particularly in the Comparison between Christ and Melchisedec. But, before he enters upon that point, renews his Exhortation to Constancy and Perseverance, from the great Danger and Hazard of ever recovering a Christian Apostate; and from the Example of the Faith and Reward of Abraham, and the Truth of the Divine Promises.

A. D. 63. * Chap. v. 11, 12, 13.

ing the principles of the + doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.

2. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

that the small prosiciency you have made would make it not amiss for me,* as I said, to teach you, over again, the sirst principles of Christianity; such as the necessity of repentance and reformation of life; of belief in God and Christ; of being baptized with water and the Holy Ghost; the imposition of the apostles hands, for receiving the Holy Ghost after baptisms; of the belief of a future state and a

future judgement, and the like; yet, for the better encouragement of those that still adhere to their profession, in these general and fundamental points, I shall wave them, and pursue my proposal of instructing you surther and higher, particularly in the forementioned analogy between the priesthood of Christ, and that of Melchisedec.

3. (Which

+ Ver. 1. 2. The principles of the doctrine of Christthe foundation of repentance—faith—baptisms, &c.

Note, Whoever looks into the comments upon these two verses, will find to what a great uncertainty the learned are reduced in their interpretations of these phrases; viz. Whether they be principles and fundamentals of the Jewish religion (originally designed to lead men to the doctrines of Christ) or doctrines of Christianity itself. I have followed the latter sentiment; the reader may consult Mr. Pierce for the arguments that countenance the former.

3. (Which I shall partly now do A.D. 63. 3 And this will we in the sequel of this epistle, and do if God permit. more fully (God willing) when I fee you again.)

4 For it is imposwere once enlightned, and have tafted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: feeing they crucify to themselves the Son of God afresh, and put bim to an open shame.

4. 5. & 6. I will do this, I fay, fible for those who for the fake of those who still perfevere in their Christian profession. For indeed, it would be a vain * and endless undertaking for me to begin again and reconvert those among you, who, against the most folemn engagements of their baptism, and the happy experience of the gifts of the Holy Ghost, conferred from beaven upon them; against all the sense they had of the great mercies of the laws and privileges of the gospel; and, in defiance of all those powerful + demonstrations, whereby the whole religion of Christ has been so am-

ply conferred to them; have wilfully revolted, and thrown off their Christianity, to embrace the Jewish and beathenish religion again. Because such people have already refisted the utmost evidences that can ever be offered for their conviction, and done as perfect and public a ‡ dishonour to Christ and his religion, as if ‡ waga-

they had crucified him anew as a malefactor.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreffed, receiveth bleffing from God:

VOL. II.

8 But

R

7. & 8. So that, as that ground Souras. Exonly which is likely to answer the posing him cost bestowed on it, by bearing a good crop, is worth a man's pains to manure and cultivate; whereas, that which spoils the feed thrown into it, and returns the husbandman nothing but rubbish instead

of

* advicator Not firstly impossible, but only highly improbable or difficult.

δειγματί-

⁺ The powers of the world to come - Duvalues TE TE MEAλοντ ωννώνος. Not of the future state, but the miracles (Aurapers) wrought in confirmation of the religion of the Meffiab, who was to come in the future or last age of the world.

A. D. 63. 8 But that which beareth thorns and briers, is rejected, and is nigh unto curfing; whose end is to be burned.

fects of their ingratitude and incurable infidelity.

9 But beloved, we are persuaded better † Comparethings of + you, and 2 Theff. ii. things that accompa-Ephef. iv. ny falvation, though 20. Rom. we thus fpeak. viii. 9.

> 10 For God is not unrighteous to forget your work and labour of love, which yehaveshowedtoward his name, in that ye have ministred to the faints, and do mi-

33, 34.

t Chap. x. nister t.

erly have, and still do show to the poor distressed Christians of your country.

11 And we defire, that every one of you, do show the fame diligence, to the full affurance of hope unto the end.

12 That ye be not flothful, but followers of them, who through faith and patience inherit the promises.

holy men, who have God, by the fame means.

13 For when God made promife to Abraham, because he could fwear by no greater.

of corn, is fit for nothing, but to be left wild and barren, or elfe to be stubbed up and burnt; fo these obstinate and wilful apostates deferve no further means of conviction, but are to be left to the ef-

9. But, I hope, dear brethren, this is not your case, at least, not of many of you; and therefore I give you this, only as a very earnest and necessary caution of the great danger of falling from your Christian profession.

10. And be affured, that whatever our pressures and afflictions may at present be; if you be not wanting to yourfelves, God will support you under them all. And I am the more confident of his special assistance towards you, as a just reward for that eminent de-

11. Let me therefore exhort you all constantly to persevere in that good difposition and practice, in full assurance of so glorious a reward.

gree of charity, which you form-

12. To be diligent and courageous in every branch of your Christian duty, and patient under all sufferings for the sake of it; in imitation of all those great and reaped the promised bleffings of

13. & 14. Remember, in particular, how punctually true God was in his great promife made to Abraham, of a numerous posteUnap,

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greater, he fware by himself,

14 Saying, Surely, bleffing, I will blefs thee, and multiplying, I will multiply thee. rity, from whom Christ, the Sa-A. D. 63. vionr of mankind (the promised feed) was to come. How solemnly he was pleased to confirm it,

by fwearing by himself; Gen. xxii. 16, 17. By mysef have I

fworn, That in bleffing, I will blefs (i. e. most affuredly and greatly bless) thee, and in multiplying, I will multiply (i. e. most affuredly and greatly multiply) thee.

had patiently endured, he obtained the promise.

actually lived to fee a numerous (at least a very prosperous) family + of his own, as a present re-+ Gen. xxiv.

ward of his faith and patience. But the promise was further performed, by God's merciful and wondrous dispensations toward the Jewish church; and is now absolutely completed to all mankind, by the blessings of the Christian religion.

16 For men verily fwear by the greater, and an oath for confirmation is to them an end of all strife.

willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath.

18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have sled for refuge to lay hold upon the hope set before us.

19 Which bope we have as an anchor of the foul, both fure and stedfast,

16. & 17. Thus God was pleafed to condescend to the manner of us men, for our greater and more perfect satisfaction. For an oath is the highest and most decisive evidence that can be given or desired, in any human court. And because God could not appeal to any greater than himself, as men do when they swear by bimself as the Author and Fountain of truth. (ver. 13.)

18. So that the affurance we Christians have of a future and eternal falvation, on condition of our faith and patient obedience, is upon the furest grounds that Heaven itself can give; being founded both upon the promise and the oath of God: In either of which it is impossible for him to deceive us, who is truth itself.

19. This affured hope of ours, like a strong anchor to a ship, holds up our minds against all the storms

R 2

A. D. 63. stedfast, and which entereth into that within the vail.

and eternal felicity.

20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec.

and billows of this world; mounting our thoughts, and raising our views above its prefent cares and fears; and prefenting us with a lively profpect of future

> 20. Even of that glorious happiness, to which Jesus Christ our Head is now exalted, as an earnest, that we his true members are hereafter to follow him, who is thus become our High Priest; not like

those mortal and temporary ones among the Jews; but, like Melchisedec, an eternal Intercessor, Prince and Saviour to us. The particulars of which comparison, I come now, according to my proposal, to explain.

CHAP. VII.

In what Respects the Priesthood of Christ resembles that of Melchisedec. Thence the Dignity and excellency of it above the Levitical. And by the Change of the Priesthood is demon-Arated the Suspension of the Jewish Religion, and of the Obligation to the Ceremonial Law.

* r. FOR this Melchisedec king of Salem priest of the most high God, who met Abraham returning from the flaughter of the kings, and bleffed him:

2 To whom also Abraham gave atenth part of all: first being

1. & 2. TO show you then the particular analogy between the priesthood of Christ andthat of * Melchisedec, and from thence the dignity of it above the Levitical priefthood: Nowth first part of the refemblancelies in their titles and charactes; the word Melchisedecfignifying as, a just and righteous king; and Salem the place whereof

For he (i. e. Christ) is the Melchisedec-i. e. The antitype of that Melchisedec who was king of Salem.

king of Salem, which is king of peace;

ing by interpretation whereof he was king, denoting A. D. 63 king of Righteousness, PEACE. He was also a priest and after that also, over his people, as well as a king; a fincere worshipper of the true God, and approved of by him in

that high office; and was in fuch esteem and authority, that the great patriarch Abraham, at his return from the flaughter of the four kings (Gen xiv) received his bleffing, and paid him a tenth of the spoils he had taken. And thus he was a proper type and figure of Christ the Lord our Righteousness, our Justifier, Peace-

maker, and Great High Prieft.

3 * Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God, † abideth a priest continually.

3. Again, the scripture records give no account of Melchifedec's pedigree. He had no descent from Abraham, or was born of any | Seever.6. priestly family. The scriptures fay nothing either of the beginning or end of his life; nor of the time when he entered on his priestbood, And thus he, fo far, figuratively

or when he left it. represents our Jesus, the Son of God, who was in the beginning t, before all things, who abideth for ever; and + John i. s. who, by his resurrection and ascension into heaven, is be- and vin 35. come the Eternal Lord and Governor of his church, an 38. everlasting High Priest and Intercessor for all true believers.

R 3

4. Now

Patre Nullo, Matre Servâ. Liv. Lib. IV.

-Nullis Majoribus ortus. HORAT. Serm. Lib. I. Sat. 6.

Duos Romanos Reges esse quorum alter patrem non habet, alter matrem-Nam de Servii Matre dubitatur, Anci

Pater nullus. SEN. Epist. 108.

† [Abideth a priest for ever.]-Not Melchisedec abideth a priest for ever, but Melchisedec resembles Christ (who) abideth, &c. It is an ellipsis, and is is understood. See Revel. i. 4, 5. where the like ellipsis may be seen.



^{*} Ayeveologne - Without any catalogue or register of ancestors. [Without father, without mother.] The care that men of figure, in all ancient countries, took in registring their ancestors (and the Jews for particular reasons above any other) made it a common mode of speech, to call such perfons, whose pedigree was either obscure or lost, fatherless and motherless. Thus,

A. D. 63. 4 Now confider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils.

4. Now, if you confider what great respects were paid to this Melchisedec, even by your great father Abraham himself, the very head of the Jewish nation; you cannot but conclude Christ (of whom he was but a mere type) to be a priest of far greater dignity than any Fewish priest can pretend to be.

5. & 6. For observe, the Jew-

ish priests were appointed to take

5 And verily they that are of the fons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham:

tithes of their brethren, the people that were descended from Abraham as well as they; and fo in all other respects on the level with them. Whereas Melchisedec, who was not of that family, had yet these honours paid him, by the very bead and father of it, even by Abraham himself, that friend of God, that had fuch noble promifes made to him.

6 But he whose defcent is not counted

from them, received tithes of Abraham, and bleffed him that had the promifes.

> 7 And without all 7. From whence it is clear, he must be a greater person than contradiction, the less Abraham (for it is an undoubted is bleffed of the better. maxim, That he that receives a folemn bleffing from another person, must be inferior to him) and if so, then how much more excellent must Christ be, above all other priests, when even Melchisedec himself was but his mere type and resemblance?

8 And here men that die receive tithes: but there he receiveth them, of whom it is witneffed that he liveth. And

8. Again, the Jewish priests, you know, are but mortal men, and their priesthood of a short duration. Whereas, of Christ (the perfect Melchisedec) it is said, That he is a priest for ever, Pfal.

9. & 10. And

9 And * as I may f fay, Levi also who receiveth tithes, paid tithes to Abraham.

10 For he was yet in the loins of his father when Melchifedec met him.

II If therefore perfection were by the Levitical priesthood (for under it the people received the law) what further need was therethatanotherpriest should rife after the order of Melchisedec, and not be called after the order of Aaron?

9. & 10. And * indeed all the A. D. 63. Yewish priests that ever were, may properly enough be faid to have paid tithes to, and received bleffing from Melchisedec, when Abraham did it, whose descendants they all were. And confequently must, in their office, be inferior to him; and therefore much more to Christ.

> 11. Now, from all this it plainly appears, that the Mosaical priesthood, and the sacrifices of the Jewish law, were not deligned by God as the only and fufficient means of pardon, and expiation for the fins of mankind; no, nor for that of the Jews themselves: for if so, it was to no manner of purpose for God to appoint another Great High Priest like Mel-

chifedec, when the Levitical priests and sacrifices would have done without him.

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom thefe things are fpoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For it is evident that our Lord fprang out of Juda; of which

12, 13. & 14. And whereas there is now fuch a change for the better made in the priestbood, that the fuccession in the Aaronical family, and the tribe of Levi is quite out of date (as it is clear from Christ, the new and Great High Priest's not being born of the tribe of Levi, but Judah) it must thence follow, that God must be thought to make a proportionable alteration in the religion too.

tribe Moses spake nothing concerning priesthood.

15. & 16. For

^{*} Ver. 9. [As I may so say: or ως έπος ειπείν, to speak the truth.] See Le Clerc, Arf. Crit. Part II. chap. 2. But our own translation is very agreeable.

A. D. 63. 15 And it is yet far more evident; for that after the fimilitude of Melchisedec there ariseth another

priest, 16 Who is made, not after the law of a

carnal commandment, but after the power of an endless life.

High Priest, as Christ is; and yet, that the sacrifice he offers, and the religion he institutes, should be of no better kind than the Mosaical one was.

17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

ever after the order of Melchisedec. (See Chap. v. 6, 9, 10.)

18 For there is verily a difannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God.

complete laws, hopes and promifes.

20 And in as much as not without an oath be was made prieft,

21 (For those priests were made without an oath: but this with an oath, by him that faid unto him, The Lord fware, and will not repent, Thou art

15. & 16. For nothing can be more abfurd, than to suppose so confiderable a change and advancement in the nature of the priestbood, without a proportionable excellency and improvement in the services to be performed: that God, in the room of a fet of frail and imperfect Levites, should folemnly appoint one completely perfect, powerful and immortal

17. To suppose this, would be to lose all the importance of the forementioned prophecy concerning Christ: Thou art a Priest for

18. & 19. So that the very appointment of Christ, as a priest, is an evident declaration that the Levitical priesthood is to be now abolished, as too imperfect to anfwer the great end of expiating for the fins of mankind: and that the Mosaical facrifices and ceremonies were nothing but figures and introductions to that great facrifice of Christ, that procures us a perfect redemption and accep-

tance with God; and to bis religion, which confifts of

20, 21. & 22. And indeed that folemn oath whereby God is faid to have confirmed and ratified the priesthood of Christ (a thing never used at the consecration of Aaron or any of his fucceffors) fufficiently proves, that he was to be a priest of greater dignity, and a mediator of a covenant and religion far more excellent

a priest for ever after the order of Melchisedec)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests because they were not suffered to continue by reason of death:

24 But this man, because he continueth ever, hath an unchangeablepriesthood

25 Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.

26 For fuch an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; excellent than that of Moses. For A D 63. no less than this can be implied in that expression, "The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchisedec," Pfal. cx. 4.

23. & 24. And when you confider the Jewish priests to be mere mortal men, dying and succeeding one another; but Christ, on the contrary, to be exalted into beaven, there to remain our eternal High Priest, and constant intercessor with God; this will convince you of the mighty difference in point of excellency, between one and the other.

25. This will abundantly fatisfy you in how happy a state we Christians are above the Jews, in having the same Saviour that died for our fins now sitting at the right hand of God, as the perfect Saviour and eternal Intercessor for all his true disciples.

26. And thus is Christ a High Priest most exactly suited to the great purpose of atoning for the fins, and procuring the salvation of mankind. Which could never have been accomplished by the

external service of a mortal and sinful man, offering up the blood of a beast in our behalf. But is completely effected by bim, who, by the undefiled purity of his life, and the spotless innocency of his death, is our perfect High Priest; and by his exaltation to the utmost height of heavenly glory and majesty, is become our powerful and constant Intercessor.

27 Who needeth not daily, as those high priests, to offer up facrifice first for his 27. Such a one must the Saviour of mankind be, who has no sins of his own to expiate for, before he atones for others; nor,

tna

A. D. 63. his own fins, and then for the peoples: for this he did once, when he offered up himself.

28 For the law maketh men high-priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is confecrated for evermore. that offers such a facrifice as need to be repeated again and again; but one that completely redeems us once for all; as Christ did, by the facrifice of bimfelf.

28. And accordingly, you fee the wide difference in point of excellency, between those infirm and mortal priests of the Fewish law, and him the Son of God, whom the Pfalmist (in words spoken long after the law was given) declares God the Father to have

made the only and all-sufficient Priest, the Eternal Saviour and Intercessor of mankind.

CHAP. VIII.

The foregoing Arguments, with the Inferences from them summed up, viz. that the Priesthood and Sacrifice of Christ do exceedingly much excel, and consequently have superceded and disannulled those of the Mosaical Law. That it was designed to be so, further proved from the Prophecies of the Old Testament.

the Solution of the things which we have spoken, this is the sum: We have such an high-priest, who is set on the right hand of the throne of the Majesty in the heavens:

2 A minister of the fanctuary, and of the true tabernacle, which the we are to infer from the foregoing comparison between Christ and Melchisedec, is this; that we Christians are exceedingly more happy than the Jews could be, in having Christ for a High Priest; not like those weak and mortal men, that served in the figurative fabrics of the tabernacle and temple, built by the

^{*} Ver. 1. This is the fum: or κεφαλάιον, the chief and principal thing.

the Lord pitched, and hands of men; but one that is ex. A. D. 63. not man.

and habitation of God, there to intercede for us.

3 For every high priest is ordained to offer gifts and facrifices: wherefore it is of necessity that this man have fomewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law:

3. & 4. Thus is he, in the most effectual and happy fenfe, our High Priest Still. For as the Fewish priests are daily and yearly repeating their imperfect facrifices in the temple here below; fo does he there, continually and most prevailingly offer himfelf to God the Father for us. A fervice of infinitely greater necessity and advantage than the offering of those earthly gifts and facrifices: a fervice to be performed in beaven,

alted into beaven, the very throne

not upon earth, like the Jewish services; for Jewish priests are fufficient enough for such kind of performances, as are so imperfect as to leave the conscience of

the finner still guilty and impure.

5 Who ferve unto the example * and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle. For fee (faith he) that thou make all things according to the pattern showed to thee in the mount.

6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promifes.

5. These Fewish priests minister in a tabernacle that was only an imitation * and shadow of what God showed to Moses from heaven, on the Mount. And as this tabernacle was but a mere copy of fomething shown before; so the fervices performed in it can, at farthest, be no more than a mere shadow of something better to be hereafter.

6. Well then may this Priesthood of Christ be more excellent, and his Intercession more effectual than the Mofaical, as he is the Mediator of a covenant, and the Author of a religion, so much greater in its promifes, bleffings and privileges.

7. For

^{*} Ver. 5. Unto the example and shadow, inodisquare of Tria, to, or in the copy or shadow.

7. For, that the Mosaical re-

8. & 9. Whereas the prophet

Jeremy (Jer. xxxi. 31.) after ha-

ving reproached the Fewish na-

tion for their irregularities, in

plain words promised them, "That

in after-times God would give

them a new and more perfect dif-

pensation of religion, far superior

to that external and figurative

fervice appointed at Mount Sinai,

which they had so often neglected,

and thereby forfeited the protec-

tion + and favour of God.

ligion was an imperfect and tem-

A. D. 63. 7 For if that first covenant had been faultless, then should no place have been fought for the fecond.

porary difpensation, is demonstrable from this, that if it had not been fo, there had been no occasion for God to have so expressly promised to intro-

duce another and a better.

8 For finding * fault with them, he faith, Behold, the days come (faith the Lord) when I will make a new covenamt with the house of Israel and the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt,

because they continued not in my covenant, + and I regarded

them not, faith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, faith the Lord, I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.

10. " A religion that should confift of laws and privileges purely moral and spiritual, and perfeetly agreeable to rational minds; by obedience to which, they should obtain the perfect favour of God. and become his true church and beloved people.

II. A

* Ver. 8. [For finding fault with them he faith]-Or, perhaps, more truly, and agreeable to the foregoing verseμεμφομενος γάς, αωτοίς λέγει, finding fault (with that first covenant) he faith to them (to the Jews).

+ [And I regarded them not.] So the Septuagint, which the apostle follows. We translate the Hebrew-Though I was a husband unto them. The same word בעלתן being taken in both fenses. Pocock Miscal, Chap. i. and in Micab, pag. 3.

not teach every man his neighbour, and every man his brother, faying, Know the Lord: for all shall know me from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their iniquities will I remember no more.

13 In that he faith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is * ready to vanish away.

- neither difficult to understand, nor encumbered with such numerous ceremonies as would render it hard, costly, or tedious to practise; but by its purity and plainness, should be natural and agreeable to every mind, and condescending to men of all circumstances and capacities."
- 12. "In fine, a religion, the fervices whereof would not leave the consciences of its worshippers uncleared of guilt, as the Jewish sacrifices did; but would provide for the full and complete expiation for the sins of all true penitent believers.
- 13. Now it is most evident, that by promising a new and better dispensation, God must intend to abrogate the old and more imperfect one. And accordingly the ceremonial religion of the Jews is now going to be * quite laid aside, and the Christian to succeed in its room.

CHAP.

mediale things drive

^{* [}Ready to vanish away.] Which was perfectly fulfilled at the destruction of Jerusalem, and the temple; about seven years after the date of this epistle.

CHAP. IX.

The Argument of Chap. viii. 5. &c. continued, viz. Proving the Jewish Tabernacle and Temple, with the Services performed therein, to have been figurative of Christ, his Sufferings and Religion. The Comparison between them enlarged upon, and the Excellence of one above the other further demonstrated.

A.D. 63. I THEN verily the first covenant had also ordinances of divine fervice, and a worldly fanctuary.

and their balance have the

I. BUT to proceed. That the Mosaical * covenant and religion was only typical, temporary, and introductory to Christ, and his more perfect dispensation, is apparent from the nature of the whole fervice, and

the tabernacle wherein it was performed.

2 For there was a tabernacle made, the first wherein was the candlestick, and the table, and the shewbread; which is called the fanctuary.

two principal parts; the first whereof had the golden candlestick, and the table with the shew-bread on it: and this was called the boly place, i. e. the common place of

2. Which tabernacle (and fo

the temple afterward), confifted of

public worship, (Exod. xxvi. Numb. vii.)

3 And after the fecond vail, the tabernacle, which is called the holiest of all;

4 Which had the golden cenfer, and the ark of the covenant overlaid round about with gold, wherein was

3, 4. & 5. In the fecond, which was parted from the former by a large curtain, were placed the golden cenfer (made use of only upon the great day of expiation) and the ark, plated over with gold; in the fide chefts whereof were put the two tables of

^{*} Some copies read Ennin, others Audhun, without any material difference in the fense.

was the golden pot that had manna, and Aaron's rod that buded, and the tables of the covenant *;

5 And over it the cherubims of glory shadowing the mercyfeat: of which we cannot now speak particularly.

And this fecond part of the tabernacle was to explain. called the Holy of Holies, i. e. The most boly, or the

place of extraordinary worthip. 6 Now when these

things were thus ordained, the priefts went always into the first tabernacle, ac-complishing the service of God.

7. But into the fecond went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

8 The

the law, the golden pot of man- A. D. 63. na, and Aaron's rod that budded (Numb. xvii. Exod. xxv.) Over which ark were placed the cherubims, that covered the mercy-feat with their wings (from whence God was pleased to make the several manifestations of himself in a cloud and light of fire). The figurative fignifications of all which particulars, I have no time now

6. & 7. The first of these (anfwering to the Ifraelites court in the temple) was the place where the priests performed the daily iscrifices and services: But the latter (and the same in the temple) was never used but one day in a year, the great day of expiation, by the high priest alone; who there offered up the blood of a facrificed beaft, first for himself, and then another for the whole congregation.

8. Now,

* Ver. 4. [Wherein was the golden pot that had manna.] Note, By the word wherein, cannot be meant within the body of the ark itself. For, beside other plain reasons, the copy of the law must then have been closed up, and never taken out more; contrary to the very defign of laying it there, as an authentic original. It must therefore mean the fide of the ark, as the word (mitzzad) in Deut. xxxi. 26. fignifies, as appears by comparing it with I Sam. vi. 8. and paraphrased by the Chaldee Paraphrase, in that very place of Deuteronomy. See the excellent Dr. Prideaux's Connexion of the Old and New Testament, Book III. p. 146, 147. Ist Edit. But indeed the word wherein, as n may very well relate, not to nibora, the ark, but to the onnin in legomern ayia before mentioned, the second tabernacle, called the most boby; in which all these sacred utensils were; and whereby all objections are obviated.

A. D. 63. 8 The Holy Ghost thus fignifying, that the way into the holieft of all, was not yet made manifest, while as the first tabernacle was yet standing:

And the meaning of the bigh priest's being suffered alone, and but once a year to enter that folemn apartment, and the rest of the priests and people being wholly excluded from it, could be on-

9. & 10. And for the same rea-

8. Now, that most boly place

may be an emblem of beaven.

ly this, viz. That the true and perfect manner of mens attainment of beaven and true happiness, by the full pardon of their fins, and the complete dispensation of religion, was not yet clearly manifested under the Few-3/b economy.

9 Which was a figure for the time * then present, in which were offered both gifts and facrifices, that could not make him that did the fervice perfect, as pertaining to the conscience.

fon, neither is it so now, * under the temple fervice, which is nothing but a more splendid continuation of that of the tabernacle, confisting of external and figurative facrifices and ceremonies, that have nothing in them to expiate the guilt, and clear the conscience of a finner; but are only introductions to that great facrifice, and most perfect dispensation of

Jesus Christ the Messiah.

10 Which flood only in meats and drinks, and divers washings, and carnal ordinances imposed on them until the time of reformation.

11 But Christ be-11. & 12. For be, indeed, by ing come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to fay, not of this build-

shedding his own precious and innocentblood for us, has perfected that expiation for our fins, which the blood of all the beafts upon earth, could no way have obtained: And by being exalted into beaven itself, and become our Intercessor there, he is a high priest of that dignity, and

12 Neither

ing;

^{*} htis παραδολή είς τέτον καιρον τον ένεςη κότα. Which figure remains to this present time.

blood of goats and calves: but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

of bulls and of goats, and the ashes of an heiser, sprinkling the unclean, sanctifieth to the purifying of the slesh;

14 How much more shall the blood of Christ, who through the Eternal * Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? eternal prevalency, which the Jew-A. D. 63. ifb priest, in his little earthly fabric, with his figurative services, can bear no comparison with: The difference being as wide as that between the shadow and substance, or as beaven is from earth.

external and typical performances of facrificing, washings, sprinklings, &c. were allowed sufficient to cleanse the fews from legal defilements, and procure them readmission to the service of the tabernacle and temple (which was the utmost they could do); How much more available, in proportion, must be the facrifice of Christ's blood, a person of the highest dignity, and unspotted innocence, raised from the dead by the power of the Eternal Spirits

The Spirit under whose conduct and direction he was, and by which he was demonstrated to be indeed the Son of God with power; lived a spotless life, offering himfelf an immaculate facrifice to God; and then, by the power of the same Spirit, was exalted into beaven, there presenting himself as an Intercessor with the Father, to expiate all those sins that render us obnoxious to death and misery, and to make us the true church and servants of God, worthy to serve him here, and to enjoy him in his heavenly sanctuary hereaster?

15 And for this †
cause he is the mediator of the New Testament, that by means
of death, for the redemption of the transgressions that were
under

15. Thus † is Christ the Medi-† dia 1870. ator of the new and better cove-Bythisblood. nant than that of Moses. By bis death are all those transgressions forgiven, which would have entailed death upon us, notwithstanding the expiation of the Few-

VOL. II.

S

* Ver. 14. [The Eternal Spirit.] See and compare Gen. xlix. 26. Habak. iii. 6. Note also, that many MSS. read it ayis the Holy Spirit; and so the Vulgar Latin.

2/15

A. D. 63. under the first testament, they whicare called, might receive the promife of eternal inheritance.

> 16 For where a teftament is, there must allo of necessity be the death of the testator.

> 17 For a testament is of force after men are dead: otherwise it is of no strength at all while the testator

Andinan as liveth. Hebrew.

by the blood of Christ: Or as the will and testament of Christ bimself, that could not take place but at, and by his death*.

18 Whereupon, neither the first testament was + dedicated without blood.

of Christ's blood for the redemption of mankind.

19 For when Mofes had spoken every precept to all the people, according to the law, he took the, blood of calves and of goats, with water and fcarlet wool, and hystop, and sprinkled both the book and all the people

ish facrifices; and all true Christian believers, viz. whether Jews under the first testament or covenant, or Gentile believers under this fecond, are bleft with the promife of eternal life and happiness.

16. & 17. To his death, I fay, is all this owing; nor could we enjoy it, till his fufferings were past, any more than the last will and testament of any man can be valid, till the testator be dead. For thus may the bleffings of Christianity be considered, either as a || covenant of God the Father, that was to receive its ratification

18. And in this it agrees with the Mosaical covenant, which was confirmed + and ratified by fprinkling the people with the blood of flain beafts: Thereby figuratively Showing the necessity

> 19. & 20. According to that account in Exod. xxiv. " That after Moses had read over the law to the people, he took the blood of calves and goats, mixing the blood with water (to keep it from congealing); and taking fcarlet wool (to imbibe;) and by sop (to fprinkle it); and with it he fprinkled the book of the law, and had it (by degrees t) fprink-

+ Not dedicated without blood, Eynenamoras, i. e. Became

γεγονεν εκυθώθη, Chrysostom. So the Syraic Version.

1 Josephus Archæol. Lib. III. p. 89.

^{*} Ver. 15, 16, 17, &c. Note, I have here expressed the two acceptations whereof the words Audnen, covenant or teftament, and Audenieros, the testator or pacifier, are capable of in this difficult passage. The more critical reader may confult the learned Mr. Pierce.

20 Saying, This is the blood of the testament which God hath enjoined unto you. led upon all the people, at least A. D. 63. all the chief heads and representatives of them; faying, "This is the blood of the covenant which

God hath enjoined to you; "i. e. by this ceremony ufed in making covenants and contracts, God on bis part engages to perform the promises, and on your part to obferve the laws of this covenant.

21 Moreover, he fprinkled with blood both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with blood: and without shedding of blood is no remisfion. 21. "In like manner, after the tabernacle was built, he fprinkled the whole tabernacle, and all the utenfils of divine fervice belonging to it*."

ing to that law, all kinds of vessels and appurtenances of the tabernacle whatever, were purified and consecrated by being sprinkled with blood (excepting some ves-

fels of metal that would abide the fire, and clothes that were washed in water.) And that no person whatever was cleansed, and legally absolved from his sins or de-

filements, without a bloody facrifice.

23 It was therefore necessary that the paterns of things in the heavens should be purified with these, but the heavenly things themselves with better facrifices than these.

24 For Christ is not entered into the holy places made with hands, which are the figures of the true, but into 23. Thus men obtained admiffion to that fanctuary here below: But as to beaven itself, we can gain no entrance into that, but by being redeemed and purified by the great facrifice of Christ, in a perfect and effectual manner, as Jewish things and persons were in a figurative one.

24. And this Christ has done, by his ascension into beaven, and becoming our Advocate with the Father there; in comparison of which, the entrance of the high priest in-

* Ver. 21. [Sprinkled the tabernacle.] See and compare what is faid in Exod. xxiv. and xl. chapters; in which last chapter, ver. 9—11. the word sprinkling is not indeed expressed, but is (most probably) included in the phrases ballowing, sanctifying, &c.—Compare also ver. 12. & 13. of that chapter, with Exod. xxviii. 40. xxiii. 20, 21. and Levit. xxi. 16—20.

A. D. 63. into heaven itself, now to appear in the prefence of God for us.

> 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others:

26 For then must he often have suffered fince the foundation of the world: but * now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment:

28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto falvation.

to the fecond tabernacle, the most boly place, was nothing but a mere shadow, and a figurative refemblance.

25. & 26. And so effectually sufficient is this his entrance into beaven, to present himself to God for us, that neither it, nor his death in order to it, need ever be repeated, as those of the legal priests were, every year. For the one atonement he has made, in this last * and great dispensation of the gospel, by the facrifice of himself, is abundantly enough for the pardon and salvation of all mankind.

27. & 28. And thus, so far, the death of Christ is like that of all other men, viz. That as they die but once, and are then to receive an eternal recompence for what they have done in this life; so Christ, after once dying for our sins, has no more sufferings to undergo, no further facrifice + to make, and is to appear no more upon earth, till, at the solemn day of judgment, he comes to crown and reward all his true disciples.

CHAP.

* [Now in the end of the world :] in ourther two actions. In the last age or dispensation.

Ibid. Ver. 26. [Now once: ἀπαζ, once for all;] in the fame fense with ἀφάπαζ, it being so used in this, and in many other passages of the New Testament and LXX, with this emphasis, not taken notice of by interpreters. Compare I Pet. iii. 20. Jude ver. 3. Heb. vi. 4.—vii. 27.—x. 10. Psal. lxxxix. 36. Job xl. 4. Esther iv. 11.

† Appear—without sin; χωρίς ἀμαρτίας, without any further offering for sin. As in 2 Cor. v. 21. Or else referring these words to ἀπεκδεχομένοις, [Those that look for him without sin, are good and pure Christians,] if this be not too hard a transposition. Beside that, χωρίς ἀμαρτίας, is naturally connected to εκ δευτέρε, as ἀνενεγκεῖν άμαρτίας is to ἄπαξ foregoing.

CHAP. X.

The second Argument still continued, viz. Judaism was but a figurative Introduction to Christianity. The Insufficiency of the legal Sacrifices, for the complete Atonement of Sin. The Death of Christ, the full and final Sacrifice further proved, from the Old Testament. It gives all good Christians a full Assument for their shall Perseverance in their Profession. The Jewish Christians again particularly exhorted to Constancy and Patience under their Sufferings; from the great Danger of wilful Apostacy; from the sense of their former Courage, and the Prospect of their certain and speedy Deliverance from their Persecutions.

r FOR the law having a shadow of good * things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that pears by what I have ale ready * faid, that the Mofaical * Cap. viii. priesthood and facrifices were no- 5. ix. 8, 9, thing but types and shadows of a future and more perfect atonement for the sins of mankind: and therefore, though never so often repeated, they could not of themselves, cleanse any fewish worshipper from his sins, and open the way to beaven for him.

2. & 3. For indeed, had those facrifices (particularly that upon the great expiation day) any real S 3

Ibid. [Not the very image: author the emana, the original, the very truth of the thing.] Chrysos. Syr. Vers. Rom. i. 23.

^{* [}Of good things to come—] That is, fay most interpreters, [Of the bleffings of the gospel-religion:] Some understand it of *Heaven*, the true *Holy of Holies*. I have expressed both senses,

A. D. 63 that the worshippers once purged, should have had no more conscience of fins.

> 3 But in those sacrifices there is a remembrance againmade of fins every year.

Whereas, upon that great annual day, the high priest commemorates and deplores the past sins, both of that, and the foregoing years; a plain demonstration that they were not perfectly atoned for by the former facrifices.

4 For it is not posfible that the blood of bulls and of goats should take away fins.

5 Wherefore when he cometh into the world, he faith, Sacrifice and offering thou wouldst not, but ‡ a body hast thou prepared me.

6 In burnt offerings and facrifices for fin thou haft had no

pleasure:

7 Then faid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

virtue to that effect, they need not have been * repeated fo often; when the thing was once perfectly done, had been done for ever. And again, if that repetition were effectual, there could be no occafion to abrogate them, and introduce another in their room. great annual day, the high prieft

4. And the truth is, there is nothing in the blood of any beast, that can answer the Divine Wisdom and Justice in demanding an atonement for the fins of mankind.

mist (Psal. xl.) prophetically representing Christ, as coming into the world, brings him in thus addressing to God the Father. "That whereas the sacrifices of the Jewish law were but mere figures, no way acceptable to him as a propitiation for the sins of mankind; the time was now come, wherein he (the Son of God) was now fully to accomplish it by being made man, and by yielding himself to suffer, in perfect submission and obedience to the Divine Will of the Factually most ready, and free to

ther: and that he was actually most ready, and free to do it, as the scriptures had foretold ‡."

The state of the state of the state of the

8. & 9. Now

* [For then would they not have ceased to be offered.]
The ** is not in some copies; but it makes no material alteration in the sense, which I have expressed both ways.

† [A body hast thou prepared me.] See Dr. Alix Sense of the Jewish Church, &c. Chap. 27. And Bishop Kidder, Dem. Mess. Vol. II. p. 268, 269, &c. for a full vindication of this passage, from the exceptions of the Jews. See also the note on Chap. xi. 21.

8 Above, when he faid, Sacrifice, and offering, and burnt offerings, and offering for fin thou wouldft not, neither hadst pleafure therein (which are offered by the law):

other.

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, * that he may establish the second.

10 By the which will we are fanctified, through the offering of the body of Jesus Christ once for all t.

not to regard them as the means of our justification and happiness; but to rely upon this obedient act of Christ suffering in our flesh; an act

8. & 9. Now these words are a A. D. 63.

plain declaration of the utter in-

fufficiency of the Jewish facrifices;

when Christ puts his own suffer-

ings and facrifice to fupply their

defects. And, by doing the one,

he abrogates all further use of the

that need never be repeated; having, once † and for ever, procured the pardon and falvation of all true believers.

11 And every priest standeth daily ‡ ministring and offering oftentimes the same sacrifices, which can never take away sins:

after he had offered one facrifice for fins, for ever fat down on the right hand of God;

13 From henceforth expecting till his enemies be made his footstool.

11, 12, 13. & 14. Consider again, therefore, the great difference between the happy and glorious effects of this office of Christ and that of the Jewish priests. They were obliged to repeat their facrifices every day or year. clear evidence that their efficacy for the perfect pardon of fin was but fmall: whereas Christ, by once offering his own life, was fo acceptable to God, as to be raised again from the dead, exalted to the highest degree of heavenly glory and majesty, invested with the full dominion over all his and

† Note. [Once for all.] See Chap. ix. 26.—vi. 4.—x.
10. 1 Pet. i. 12.—iii. 18, 20. Jude ver. 3.

^{*} Ver. 9. [Taketh away the first]; i. e. He abrogates the first will or law of God, viz. the law of Jewish sacrifices, and establishes the second will, viz. the sacrifice of Christ—[By the which will we are fanctified, &c.] in the following words. Thus the ingenious Mr. Pierce has connected the sense; with which my paraphrase fully agrees, though the emphasis be not laid upon the same substantive.

A. D. 63. 14 For by one offering he hath perfected for ever them that are fanctified.

15 Whereof the Holy Ghost also is a witness Cap. viii. to us: for after that ŏ, 9, &c. he had faid before,

16 This is the covenant that I will make with them after those days, faith the Lord, I will put my laws into their hearts, and in their minds will I write them:

17 And their fins and iniquities will I remember no more. 18 Now where remission of these is,

there is no more offering for fin.

19 Having therefore, brethren, boldness to enter into the holiest by the blood

of Jefus,

20 By a * new and living way + which he hath confecrated for us through the vail. that is to fay, his flesh;

21 And having an high priest over the house of God:

our enemies, fin, Satan, wicked men, and death itself; and so is the complete Redeemer of all that embrace his religion.

15, 16. & 17: For this and no other, is the fense of that forementioned | divine prophecy (Jer. xxxi.), where, after baving expressed the excellency, plainness, and simplicity of the gospel religion, it is added, " and their fins and iniquities will I remember no more;" i. e. There shall be one perfect and complete atonement made for them.

18. And if fo, there can be no further occasion for those legal facrifices and ceremonies which the Jews and many of the Jewish Christians are so excessively zealous for.

19, 20. & 21. Wherefore, dear brethren, fince our pardon and entrance into the heavenly state of happiness is thus fully procured, by fo wife and effectual a method as this of Christ's death; fince he has taken down the partition, † and prepared the way by fuffering upon earth, and by being exalted into heaven, and becoming the High Prieft, Governor and Interceffor for the Christian church;

22. & 23.

+ [Which he hath confecrated]; in issueinces, which he hath prepared, in naraonevaren, is negaro. Chrisoft, and which he himself began to enter by.

^{*} Ver. 20. [By a new and living way.] A most emphatical expression, to denote the happy difference between the Jewish entrance into the most boly place of the temple, and a Christian's entrance into heaven. If any Israelite, beside the high priest, dared to enter into that inner fanctuary, he fuffered death: every Christian's entrance into beaven gives him eternal life.

22 Let us draw near with a true heart, in full affurance of faith, having our hearts fprinkled from an evil confcience, and our bodies walhed with pure water.

23 Let us hold fast the profession of our faith without wavering (for he is faith-

ful that promileth.)

24 And let us confider one another, to provoke unto love, and to good works:

24. And, as this ought to establish your faith in God and Christ, under all your perfecutions; fo ought it to make you, by your exemplary practice, to encourage and ipirit up one ano-

22. & 23. How steadily ought A. D. 63.

we to embrace bis religion, where-

by fo perfect a reconciliation is

obtained for us; worshipping God,

through bim, with full and unsha-

ken confidence in those promises

that can never fail and deceive

ther to perfect love and charity towards all your Christian brethren; without any further partial distinction

between Jewish and Gentile believers.

25 Not forfaking the affembling of ourfelves together, as the manner of fome is; but exhorting one another: and fo much the more as you lee the day approaching.

25. In fine, it ought to be a preservative against that cowardice, the Yewish Christians now too commonly discover, by forfaking the profession and | worship of | emuron Christianity, and returning to that ywyir. of the Synagogue and temple, for fear of perfecution; and cure them

of that prejudice against the Gentile Christians, which they carry fo far as to refuse to join with them in their worship and devotion. And it should be the stronger argument upon them to remember how near the time is drawing, wherein our Lord himself has declared there should be an end put even to the temple, and the whole

Tewish dispensation 1.

26 For if we fin wilfully after that we have received the knowledge of the truth, there remaineth no more facifice for fins,

27 But a certain fearful looking for of judgment and fiery indignation, which thall

26. & 27. Let me again * re-xxiv. Job mind you of the fatal confequence * Cap. vi.4. of wilfully and deliberately re- 5, 6, 7. nouncing a religion fo clearly attested and confirmed to you. you flight, and once neglect the means of falvation now offered you by Christ, you lose the last and only method God will ever propose for your redemption; and

‡SeeMatth.

A. D. 63. shall devour the adverfaries.

28 He that despised Mofes law, died without mercy, under two or three witnesses:

€ Cap. ii. 3.

29 Of how much forer punishment, suppose ye, shall he be thought worthy, who hathtroddenunderfoot the Son of God, and hath counted the blood of the covenantwherewith he was fanctified. an unholy thing, and hath done despite unto the Spirit of grace?

30 For we know 30. Remember those severe him that hath faid, Vengeance belongeth unto me, I will re-

The Lord shall judge his people.

31 It is a fearful thing to fall into the hands of the living

compense, faith the

Lord. And again,

able, as his existence is.

32 But call to remembrancethe former days, in which after ye were illuminated, ye

must expect to perish by that divine wrath and vengeance, that

awaits the obstinate adversaries of true religion.

28. & 29. And how great that will be, you may conclude from God's dealing with apostates, and prefumptuous * offenders against the Jewish law. Whoever was convicted of fuch a crime by the testimony of two or three witnesfes, was ordered to be flain without mercy, Numb. xv. Deut. xvii. How much more dreadful and exemplary do you think, must be that final destruction of those, who now, contemptuously, and against the clearest evidences, reject the authority of Christ the Meshab,

the very Son of God, profaning and treating his precious blood, that ratified this gracious covenant of their redemption, as the blood of an ordinary person, nay, of a malefactor; and doing the utmost contempt to the Holy Spirit so graciously given; by undervaluing the great and miraculous powers, which fo amply demon-

strated the truth of their holy profession?

words (Deut. xxxii. 35, 36.), wherein God declares, that "To him belongeth vengeance and recompence." And again, "The Lord will judge his (disobedient) people."

31. Confider duly, and in time, how fearful a thing it is to fall under the final displeasure of an infinite Governor, whose justice upon obstinate and incurable offenders is eternally dur-

> 32. And, the better to support yourselves under your present persecutions, recollect and comfort your spirits with a sense of that

generous

endured a great fight generous Christian courage that A. D. 63.
of afflictions: carried you through the sufferings
which befel you || at your first conversion.

Acts viii.

- 33 Partly whilst ye were made a gazing-stock, both by reproaches and afflictions; and partly whilst ye became companions of them that were so used.
- 34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves * that ye have in heaven a better and an enduring substance.

had in this world for the fake of it.

35 Cast not away therefore your considence, which hath great recompence of reward.

little and mean would it now be, to shrink back and forfeit such hopes!

36 For ye have need of patience; that after ye have done the will of God, ye might receive the promife.

37 For

- 33. When you were exposed, I Thes. ii. vilified and abused by the raging 14. malice of the Jews; and bravely adhered to us the apostles of Christ, that were then treated in the same manner, Acts v. 41.—Cap. xiv. 5, 19. and—Cap. xvii. 10, 14, 15.
- 34. When you were fo truly courageous, as to own and relieve those apostles (and me in particular) that were imprisoned in Judea for Christ's religion; and were so entirely convinced of the certainty of that eternal happiness of heaven, promised in the gospel, as cheerfully to part with all you the sake of it.
- 35. After such signal instances, therefore, of courage and resolution, in owning a religion you know to be attended with such ample and glorious rewards; how it now be, to shrink back and for-
- 36. Confider, that courage and patience is the only thing that is to carry you through, and bring you to the heavenly state; which is the recompence for submitting to the Divine Will and Providence.

. 37. Nor

^{*} Ver. 34. [Knowing in yourselves, or rather knowing that you yourselves (that are thus persecuted) have in heaven a better—substance.] So the Alexand. MSS. read it isours, as also the Syr. Arab. and Clem. Alexandrinus.

A. D. 63. 37 For yet a little while, and + he that shall come, will come, and ‡ will not tarry.

37. Nor bedifcouraged, that you are not immediately refcued from your perfecutions; for though it be not immediate, yet be affured, your deliverance will not only be certain, but fpeedy enough too. According to those words of the prophet, Hab. ii. 3. spoken of the coming of Christ, "Though he tarry, wait for him. For he that cometh (i. e. † Christ) will come, and will not tarry t long."

38 Now the just shall live by faith, but if any man draw back, my foul shall have no pleature in him.

38. And forget not the following words, ver. 4. "Now the just shall live by his faith," i. e. By a firm and resolute belief of, and adherence to the revelation of God's

will, when sufficiently made to him, and by a faithful perseverance in a practice agreeable to such belief. "But if any man draw | back, my foul shall have no pleasure in him," i. e. Whoever, after the entertainment of divine truth, hypocritically conceals, or cowardly renounces the profession of it, shall forfeit all the bleffings to which it entitled him.

*Cap.vi.9 of them who draw back unto perdition: but of them that believe, to the faving of the foul.

faith and principles.

a supplied to a number of

-ord as a few of hongs over a factor of the state of the

39. And, brethren, I hope the generality of *you, that have thus far Rood out, under your former. perfecutions, will not now at last be loft for want of courage, but will reap the final falvation promised in the gospel, by a steady perseverance in its

CHAP

^{+ [}He that cometh.] See Mat. xi. 3. Luke vii. 19. I [Will not tarry: & xporis, will not flay too long.] Sept. www inosulates, if, or whenever, he draws back.

CHAP. XI.

The Apostle's Third Argument, for encouraging the Christians of Judea to Perseverance in their Profession, under all their Persecutions, viz. The numerous Examples of all the Patriarchs and holy Men recorded in Scripture, or in the Apocryphal Writings, as the most eminent Servants of God. That they all were justified by the same Principle of Faith in God's Revelation; for suffering under the same Hopes of future and invisible Blessings, that Christianity now proposeth: and for the very same, shall they, and all good Christians, be sinally and completely rewarded together at the Great Day of Judgment.

NOW faith is the fubstance * of things hoped for, the evidence of things not feen.

r. I Said t, it was a fleady faith A. D. 63. in Christ, and a resolute profession of his religion, that must that procure your falvation. And 29. whereas the Fewish zealots are

wont to affright you, by confidently affirming, "That to embrace Christianity is to apostatize from Moses and from God:" it will be enough to silence that vain pretence, to consider, that to be a Christian, is the exercise and result of no other principle of faith, but what justified all the patriarchs and holy men of old; viz. "Such a rational and steady belief," either of things long since past, "or of the invisible blessings of a future life, proportionable to the evidences God has given us of them, as will actuate us into obedience, and make us ready to suffer for the profession of such a belief."

2. For

^{*} Ver. 1. [The substance of things hoped for: ὑποσασίς, The sirm assurance, or expectation.] So this word is truly rendered, Psal. xxxix. 7. Ruth. i. 12. Ezek. xix. 5. in the LXX. and Chap. iii. 14. of this epistle.

A. D. 63. 2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God, fo that things which are feen were not made of things + Denpea. which do appear.

2. For this great virtue the anceftors of your nation stand recorded, as fuch eminent examples of

piety and true religion.

3. What is it, but divine revelation, that makes us absolutely certain, that the world * was not by chance, nor a fortuitous jumble of pre-existing matter, but made in time, by the power and command + of God, and put into this beauteous form wherein we

f Gen. i. 2-now fee it, by Christ the Word, and Son of God, who &c. John i. governs all the dispensations of it?

4 By faith Abel offered unto God a more excellent facrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts t and by it he being dead, yet speaketh.

the principle that makes our services acceptable to God.

5 By faith Enoch was translated, that he should not see death. and was not found, because God had translated him: for before

6 But without faith it is impossible to please him: for he See ver. 1. that cometh to God, must believe that he is, and that he is a rewarder of them that diligently feek him.

4. The ferious belief of divine revelation rendered the facrifice of Abel acceptable, and the want of it caused Cain's to be rejected. God demonstrating his acceptance of him as a pious and good man, by caufing fire from | heaven to . confume his facrifice. And though Abel be dead, yet is his facrifice a standing evidence, That this is

5. As a reward of this very fame virtue, was Enoch translated from earth, without dying according to the common course of nature. Gen. v. 22, 24.

his translation he had this testimony, that he pleased God.

6. And indeed, nothing is plainer, than that a firm perfualion of the existence of God (though he be & invisible to us), and a lively hope and affurance, proportionable to the knowledge men have of his nature and will, that he will reward

LYENERGHOE. Version. Theodors. See Gen. xv. 17. Lev. ix. 24. Pial. xx. 3.

reward all his true and fincere worshippers (though A. D. 63. that reward be future and at a distance), is the first and

most necessary principle of all true religion.

7 By faith Noah being warned of God of things not feen as yet, moved with fear, prepared an ark to the faving of his house, by the which he condemned the world, and

became heir of the righteousness which is by faith.

8 By faith * Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he fojourned in the land of promife, as in a strange country, dwelling in tabernacles

10 For he looked for a city which hath whole foundations, builder and maker is God.

the certain and unchangeable state of future happiness.

II Through faith alfo Sarah herself received strength to conceive feed, and was delivered of a child when the was past age, be-

7. Upon this it was, that Noah prepared the ark, faved himfelf from the destruction of this world, and obtained the happiness of the next; while the rest of mankind were justly left to perish in their unreasonable infidelity.

8. & 9. By this Abraham left his native country, went and dwelt as a stranger, in a mean and obfcure manner, in a foreign land; even before he knew what the land was, or was acquainted with the promise, that his posterity should fully possess and enjoy it, Gen. xii. 1. with Gen. xxvi. 3. XXVIII. 13.

with Isaac and Jacob, the heirs with him of the same promise. 10. It was sufficient to that reafonable and good man, that God had promisedhim, in general, To be his shield and exceeding great reward, Gen. xv. I. And bis eye was upon

> 11. & 12. In reward of the fame faith in the repeated promise of God, Sarah was enabled to conceive and bear a fon, when both the and her husband were naturally incapable of fuch a thing, through

^{*} Ver. 8. [Abraham when he was called, or i καλεμενος 'Aεςαάμ, he that was called Abraham.] The words have a great emphasis; he whom God was pleased to call The Great Father, The Father of many Nations, The Father of the Faithful. See Gen. xvii. 3, 4, 5, 6. with my paraphrase and note there.

A. D. 63. becauseshe judged him faithful who hath promised.

> 12 Therefore sprang there even of * one, and him as good as dead, fo many as the stars of the sky in multitude, and as the

> 13 Thefe all died in faith, not having received the promifes, but having feen them afar off, and were perfuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that fay fuch things, declare plainly that they

feek a + country.

15 And truly if they had been mindful of that country, from whence they came out, they might have had opportunity to have returned:

16 But now they defire a better country, that is an heavenly: wherefore God See Matis not ashamed to be called their God; for he hath prepared for them a city.

through their great age; And from them came an innumerable posterity, which, without an extraordinary act of divine power, could no more have been expected from two fuch superannuated people, than if they had been actually dead *.

fand which is by the fea shore innumerable.

13. & 14. All these forementioned worthies died in this noble principle; full of the hopes, and poffessed with the prospect of future and eternal felicities. Upon these distant joys they acted; for these they gave up all worldly enjoyments, and looked upon the prefent life as nothing but a passage into a better state.

15. & 16. For it is very clear, it could not be temporal hopes, these great fouls were acted by; because Abraham, for instance, had a much more fair and natural prospect of that kind, in his own native country, than he could be supposed to have in a foreign land, among a barbarous and uncultivated people. Nor could it amount to much, for God to style himself their God f. i.e. in an eminent sense, their Great Protector and Rewarder; if he had nothing

* Ver. 12. [Even of one, ap evos, from that fingle person, and from him in a manner dead.] So the word is is ufed Gal. iii. 20. and in many other passages.

+ Ver. 14. [That they feek a country] - A very flat translation! It is Hargida, [A country of their father's, their native and proper home :] So beaven is the proper country or habitation of good men, the place where (God) their Father dwells.

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XXII. 32.

nothing to bestow on them but a few temporal blessings; A. D. 63. and those too, mixed up with many troubles and afflictions common to human life. All their proceedings, therefore, bespeak their main and ultimate hopes to have been in the future and invisible glories of another world; even the very same that the gospel now more explicitly proposes to us Christians.

17 By faith Abraham when he was tried offered up Isaac: and he that had received the promises, offered up his only begotten son:

18 Of whom it was faid, that in Isaac shall thy feed be called.

19 Accounting that God was able to raife him up, even from the dead: from whence also he received him in a figure. 17. & 18. To proceed therefore: This ferious persuasion of the divine truth and Providence, made Abraham, at the instance of the divine command, ready, with his own hands, to sacrifice the very son, in whom alone he expected to see the great promise suffilled to him.

19. Most dutifully and rationally considering that the same Divine Power, that caused Isaac to be conceived and born, in a manner as wonderful as that of raising the dead to life again, could either restore

him to him again, or else fulfil the promise in some other way, that would be as good and happy for him. And accordingly, as the birth of Isaac from the dead womb of Sarah was a gift of new and miraculous life; so the rescue of Isaac, by the voice of an angel, was the same thing to Abraham as if he had been actually slain, and then restored to life.

20 By faith Isaac bleffed Jacob and Esau concerning things to come.

21 By faith Jacob when he was dying, bleffed both the fons of Joseph, and worshiped * leaning upon the top of his staff.

Vol. II.

20. & 21. With this firm affurance, That God would make good all his benedictions (though perhaps he knew not precifely when) did Isaac, in a prophetical way, and with religious reverence pronounce the bleffings on his sons Jacob and Esau; as Jacob did afterwards upon Epraim and Manasses of Gen. xlviii.

22. So 30.

* Ver. 21. [Leaning upon the top of his staff.] In the Hebrew it is, "Israel bowed himself upon his bed's head." The word 700, by the change of one point, fignifying either

A.D. 63. 22 By faith Joseph when he died made mention of the departing of the children of Ifrael: and gave commandment concerning his bones.

23 By faith Moses when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the kings commandment.

24 By faith Moses when he was come to years, refused to be called the son of Pharach's daughter:

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season:

26 Esteeming the reproach * of Christ greater 22. So did Joseph, just before his death, foretel the deliverance of the Israelites out of Egypt, and ordered his own bones to be carried with them into Canaan, as a testimony how fully he assured himself of their arrival there, according to the divine promise.

23. Thus Mofes's parents, in defiance of that barbarous edict of Pharaoh, refolved not to deliver up so lovely and beautiful a child, but hid him three months by the fide of the river Nile, in hopes, that God would providentially

provide for his escape.

24. 25. & 26. Thus Moses, when he came at age, refused the great privilege of being adopted into the royal family of the Egyptian monarchs, owned himself to be a Hebrew born, and not Pharaoh's grandchild; choosing rather to share in all the difficulties the Israelites, * whom he knew to be God's true church and people, were to undergo, than to enjoy the vicious and temporary

a bed, or a flaff, the LXX read it in the latter sense: And it was that version the writers of the New Testament generally made use of. Of their method of quoting the Old Testament passages, though not absolutely verbatim, yet ever so as to make no alteration in the sense and purpose they are quoted for. The learned reader my consult Glassius Philog. Sac. p. 1472, &c. edit. Francos. 1653. But indeed the more true rendering should be "worshipping upon the top of his staff." See Mr. Hallet's Supplement to Mr. Pierce on the Hebrews, in loc.

* [The reproach of Christ:] $\tau \tilde{s} \times_{\ell i \tilde{s} \tilde{s}}$; of the anointed (people) i. e. the Israelites, Psal. cv. Or rather thus, of Christ, i. e. such reproaches as Christians now suffer for the sake of Christ and his religion: or such reproaches as Christ himself suffered while he was upon earth, or, lastly, the reproach Moses was likely to suffer for thus acting from a principle of faith in the Messiah to come.

greater riches than the treasures in Egypt: for he had respect unto the reward. court. And, with what view was this? Not of any worldly advantage or present happiness: for eft of these by slighting the glories

Moses refused the highest of these, by slighting the glories of Egypt. And as for the land of Canaan, he saw it at a distance, but never enjoyed it. His aim therefore was at heaven, then, as that of all good Christians is now.

27 By faith he forfook Egypt, not fearing the wrath of the king, for he endured, as feeing him who is invisible.

28 Through faith he kept the paffover, and the sprinkling of blood, lest he that destroyed the first-born, should touch them.

29 By faith they the return of the waters to destroy passed through the his pursuers.

Red Sea, as by dry land, which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Sampson, and of Jephthah, of David also and Samuel, and of the prophets.

33 Who

27, 28. & 29. With this religious faith in the revelations of the invilible † God, he led the If-†SeeVer.r. raelites out of Egypt; dreaded not the powerful army that purfued him; kept the passover, ordered the blood to be sprinkled on the door-posts of each house, as a sure token of their exemption from the plague that raged around them; had the Red Sea miraculously divided for his passage; and the return of the waters to destroy his pursuers.

30. & 31. God, in reward of the Israelites faith in the divine promises, made the walls of Jericho fall (Josh. vi. 5.) And by owning the true God, upon sufficient testimonies given her, the very harlot Rahab saved her life.

32, 33, 34, 35, 36, 37. & 38. In fine, it would be endless for me to go through the numberless instances of the like kind, recorded in the Old Testament. The miraculous victories obtained by some, the marvellous deliverances of others, and the wonderful and divine

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A. D. 63. 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.

34 Quenched the violence of fire, escaped the edge of the sword, out of weak-ness were made strong,

vine courage expressed by the rest, under the most terrible afflictions, and most exquisite sufferings for the sake of God and religion; being all the result of this very same principle " of a reasonable faith in the divine revelation and promises;" the very thing now required to make you Christians*.

waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raifed to life again: and others were tortured, not accepting deliverance: that they might obtain a better refurrection +.

36 And others had trials of cruel mockings, and fcourg-

ings, yea, moreover, of bonds and imprisonment.

37 They were stoned, they were sawn asunder, were tempted, were sain with the sword: they wandered about in sheepkins, and goat-skins, being destitute, afflicted, tormented:

38 Of whom the world was not worthy: they wandered in deferts, in mountains, and in dens and caves of the earth.

havingobtained a good report through faith, received not the pro
Wer. II. mise:

39. Thus all your pious ancestors stand upon record as such, by the firm and rational belief of such; butter || and invisible blessings. Things they actually saw not,

while they lived; and though they have all been, long fince, in a state of rest and happiness, it is but a state of blessed expessation. They have not, as yet, the full and complete enjoyment of that celestial glory.

provided fome better and wife appointment of God, to thing

* Ver. 32, &c. [Of Gideon, and Barak, and Sampson, &c.] For the particular instances, of the faith, and exploits of the several persons named or not named in these verses, to the 39th verse, let the reader consult Mr. Hallet's Supplement to Mr. Pierce, in loc.

† Ver. 35. [A better refurrection,] i. e. a future refurrection to eternal life, far better than the refurrection of the women's children, before-mentioned, or than that of the perfons tortured, would have been. The one being a restoration to the present short life, the other to an eternal one.

thing for us: that defer that, till the perfect and A. D. 63. they without should complete || revelation of the gonot be made perfect. Spel were made to us Christians, || Keñzèrri. and the last and great dispensation of the Messab be past: that so, both they, patriarchs, prophets, apostles, and all sincere Christians, whether fewish or Gentile ones, may, for the courageous exercise of the same excellent and virtuous principle, be all rewarded and crowned together, with the happiness both of body and soul, at the sinal day of judgment.

CHAP. XII.

The Inference from the foregoing Argument; viz. That as the Behaviour of the Patriarchs and Holy Men of old, do vindicate the Reasonableness of the Christian Faith, so ought it to be the most exemplary Encouragement, to spirit up all Christians under their Sufferings for it. The same Encouragement further enforced, from the Example of Christ himself. The great Reasonableness and Advantage of suffering for true Religion. The Danger of relapsing from Christianity: especially to the Jewish Converts, from the apparent Excellency and Greatness of the Christian Religion, when compared with the Jewish Law.

ing we also are ing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,

apostacy, + to which your present sufferings are so apt + ivageto tempt and draw you.

T 3

2. And magrice.

A. D. 63. 2 Looking unto
Jefus the author and
finisher of our faith;
who for the joy that
was fet before him,
endured the cross, despissing the shame, and
is set down at the
right hand of the
throne of God.

2. And, for your still higher encouragement, consider the most perfect example of Jesus Christ, himself, the author of your religion, and the great rewarder of its true professors; who for the joyful prospect of being exalted as the Redeemer and Saviour of mankind, with absolute patience endured the pains, and with in-

3. Weigh | and compare his

fufferings with your own; and fee,

if the blasphemies against bis doc-

trine, the reproaches upon bis per-

fon, and the malicious attempts

upon bis life, be not fufficient to

fuffered the worst, * from those

4. Remember, you have not yet

expressible height of mind despised the scandal of dying like a malefactor upon the cross: and is now accordingly rewarded for it with the utmost degree of heavenly

glory and majesty.

|| avadoy1-

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

buoy you up under all the conflicts you endure for his fake.

4 * Ye have not yet refisted untoblood, striving against sin.

out before you have done as much as those great worthies, and Christ himself has done before you, would be to come short, and lose the power of their examples.

5 And ye have forgotten the † exhortation, which speaketh unto you, as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.

5. & 6. Those converts among you, that shrink and faint, already, under their persecutions, seem to have forgotten the wise purposes, and great advantages the scriptures mention of God's permitting afflictions to befal his true fervants: particularly that of Prov.

6 For

* [Not yet refifted unto blood.] Perhaps it may be an agonifical term: it being the most scandalous thing for any combatant to give out before any blood was drawn: as Jacobus Lydius observes, Agonist. Sat.

† Ver. 5. [And ye have forgotten the exhortation—] It may perhaps be best to take these words interrogatively; Κωλ ελλη Θε την παιρακλήσεως, [Have ye forgotten the exhortation?]

6 For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chaftening, God dealeth with you as with fons: for what fon is he whom the father chafteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

o Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits, and live?

a wife and good Creator, that will reward our fufferings

with eternal life and happiness?

for a few days chaflened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.

Prov. iii. 11. & 12. "My fon, A. D. 63. despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, &c."

7. & 8. In laying present afflictions on us, God acts only the part of a prudent father; training us up, by such methods, as may best work our tempers into a dutiful and patient obedience. And, should he wholly neglect these means, and indulge us in uninterrupted ease, and present prosperity, he would be wanting in one of the proper instances of a careful and tender father.

9. You all own, that the prudent feverities and strict discipline of a natural parent are so far from discouraging, that they gain greater respect and reverence from the child. How infinitely more advantageous then must it be for us men, but especially Christians, to be under the present discipline of

our earthly parents may, through human weakness, be sometimes passionate and humoursome, and, at best, do chiesly tend to our conduct in a short and transitory life; the chastisements of God are full

of reason, and levelled at our highest advantage; being designed to work those dispositions in us, that will render us like to God, and for ever happy in the enjoyment of him.

II Now no chaftening for the present seemeth to be joyous, but raged at the sharpness of your present sufferings. Afflictions in-

A. D. 63. but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteouiness unto them which are exercised thereby.

> 12 Wherefore lift up the hands which hang down, and the feeble knees.

And make 13 straight * paths for your feet, left that which is lame be turned + out of the way, but let it rather be healed.

judgments, uphold their spirits, and keep them firm to their profession.

14 Follow peace with all men, and holiness, without which no man shall see the Lord:

peaceable carriage, and a gentle disposition toward all mankind, is one of the main branches of our Christian

duty.

15 Looking dili-‡ ἐπισκο- gently, left any man WENTES. fail of the grace of God; lest any root of bitterness springing up, trouble you, I See Deut, and thereby may be

xxix. 18. defiled:

16 Left

deed are always troublesome, and fometimes press very hard; but the great advantage a good Chriftian may reap from a wife and courageous behaviour under them, is infinitely able to balance that account.

12. & 13. Wherefore, like true combatants, hold out and fland firm to the last. Encourage the faint-hearted, and support such as you find weak and feeble under their afflictions. Remove all objections * and obstacles out of the way of fuch as you find apt to be prejudiced, and drawn afide; and, by a prudent behaviour toward them, endeavour to rectify their

chastity, and purity of life, without which none can enjoy the fayour of God, nor be happy in his presence. And remember that a 15. Have a careful eye to your-

14. Be careful to practife that

felves, and to one I another, to prevent, if possible, any from relapfing from Christianity, and forfeiting all its bleffings; for fear any fuch apostate should prove like a poisonous herb; and fo taint | and infect others with his cowardly and base principles.

16. For

* Ver. 13. [Make straight paths: or rather reoxius oglas, fmooth, even paths.]

+ [Be turned out of the way: integran, should be put quite out of joint.

16 Lest there be any fornicator, or + profane person, as Esau, who for one morfel of meat fold his birthright.

ger, he refigned up his birth-right, to which fuch excel-

lent privileges were annexed.

17 For ye know how that afterward when he would have inherited the bleffing, he was rejected: for he found no place of repentance, though he fought it carefully with tears.

from Christianity, to ligion and happiness.

18 For ye are not come unto the mount that might be I touch-

16. For fear any Christian, for A. D. 63. the gratification of any * finful lufts, or fecuring his worldly advantages, should prove as thoughtless and profane + as Esau was, when, to fatisfy his prefent hun-

17. Let them learn by his example, that bleffings, once loft, may not be recoverable by the utmost importunity and concern. as bis tears could avail nothing toward retrieving the birth-right he had fooled away; fo it will be an exceeding hard, || if not im- | Chap. vi. possible thing, for wilful apostates 4, 5,6. be ever reduced again to true re-

18. 19. 20. & 21. And this danger will appear the greater, by confidering, they forfake a religion fo much

* Ver. 16. Any fornicator: un Tis wogros. That there be

no whoremonger, of any kind, amongst you.

+ Ver. 16. [Profane person as Esau;] for resigning the chief priesthood, which was the office and privilege of the eldest of the family, say most interpreters. Or elfe, for flighting the solemn prayers and benedictions of his father, with which the birth-right of the eldest son was conferred upon, and confirmed to him, as Mr. Le Clerc thinks. But the true and immediate notion of this profaneness of Esau appears best from the words of the history, Gen. xxv. 23. "He did eat and drink, and rose up, and went his way," i. c. careless and unconcerned; thus Esau despised his birth-rightdespised; the Hebrew word fignifies profanely contemned. And the privilege of the birth-right feems very plainly to have been the rule or headship of the family, according to those words of Gen. xxvii. 28, 29. "Be lord over thy brethren, &c."

I Ver. 18, [Unto the mount that might be touched,] i. e. an earthly, corporal and sensible one, denoting the external and carnal nature of the ceremonial law, from thence delivered. Yet I make a query, whether the true reading

with fire, nor unto blackness, and darkness, and tempest.

of a trumpet, and the voice of words, which voice they that heard, entreated that the word should not be spoken to them any more:

much more mild and gracious; privileges and bleffings fo much nobler than those of the Jewish law. That law was delivered to your forefathers in a manner so dreadful, and with circumstances so tremenduous and affrighting, that neither the people nor Moses himself could bear them, without horror and aftonishment.

20 (For they could not endure that which was commanded: And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the fight, that Moses said, I ex-

ceedingly fear and quake.)

unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels,

affembly and church of the first-born which are written in * heaven, and to God the judge of all, and to the spirits of just men + made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling

22. 23. & 24. On the contrary, your Christian religion, without any fuch terrible introductions, upon only the gracious and reafonable conditions of repentance, and true faith, makes you members of that spiritual and heavenly fociety, whereof all good and holy men * (whether circumcifed or uncircumcifed), glorified faints, and even angels themselves are a part, under Christ their univerfal Head, the Mediator of this new and gracious covenant of the gospel; who has redeemed and cleanfed us by the facrifice of his blood. A facrifice infinitely more pleafing to God than that of Abel, though of-

fhould not be μη ψηλαφωμένω όςει, "the mountain that might "not be touched." This being perfectly true, as to the time of the delivery of the law, and a circumftance exactly agreeable to the rest, as mentioned by the apostle, in this passage. But sinding no copies to warrant this reading, I leave it only as a conjecture.

* [Whose names are written in heaven.] See Phil. iv. 3.

the note there.

† Ver. 23. [The spirits of just men made perfect; that is, who have perfected and finished their course,] having escaped all the dangers and temptations of the present world.

ling, that speaketh fered with the most perfect faith*; A. D. 63. better things * than and a bloodshed directly opposite that of Abel. in its effects to his; procuring us perfect mercy and forgiveness; while Abel's called for nothing but vengeannce.

25 See that ye refuse not him † that speaketh: For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

25. Take heed then that you fall not off from the religion of the Son of God. For if apostates from the law delivered only from mount || Sinai, and by Moses, who was but a man, were so severely τῶς ς ῦς κερτυπίβιες with death; how more ματίζοντα. terrible will be their punishment, who renounce a religion that was immediately revealed by the Son of God from beaven?

26. For, as great a dispensation as the Jewish law may seem to be, by the folemnity wherewith it was at first delivered; yet it is not comparable, either for its greatness or duration, to that of Christ, At the giving of that law indeed,

the earth was faid to tremble, Pfal. lxviii. 8. And the most remarkable dealings of God toward the fewish people, are expressed in scripture, by his shaking the earth. But when the prophets describe the greatchanges and revolutions that should forerun, and the mighty power that should accompany the last and perfect dispensation

* [Than that of Abel: \(\pi \alpha e^2 \tau \rightarrow \rightarrow A\varepsilon \rightarrow \tau \rightarrow \ri

[†] Ver. 25, [Him that speaketh—and him that speaketh from heaven—] Note, I interpret this of the Son of God: The learned Mr. Pierce thinks was God the Father. The difference cannot be great; since we all allow, it was the same God who spake by the angels and Moses, at mount Sinai on earth, and by his Son from heaven. And the words of the prophet Haggai express no more than the degree of the solemnity or change made by either of these voices. But let the reader judge.

A. D. 63 tion of Christ the Messiah, they represent it by God's floaking both heaven and earth, Hag. ii. 7. 8. Yet once more (says God) and I will shake heaven and earth; i.e. make a thorough revolution, and establish a lasting dispensation of religion to all mankind*.

27 And this word,
Yet once more, fignifieth the removing of those things that are shaken, as of things that t are made, that those things which cannot be shaken may remain.

27. Now those words, yet once more, are a plain declaration, that the fewish religion was to be altered and abolished, and a more perfect and lasting one to succeed in its room.

28 Wherefore we receiving a kingdom which cannot be moved, let us have ‡ grace, whereby we may ferve God acceptably, with reverence and godly fear.

28. Seeing therefore, we Christians are actually become members of this excellent and unalterable religion, let us keep firm and the fleady to it; and worship God with that religious reverence, which cannot fail to make us acceptable to him.

29 For our God is 29. Remembering that, if we do a consuming fire. otherwise, he will, one day, consume and destroy us, in a more terrible manner than he did the rebellious Israelites, Deut. iv. 24. and chap. ix. 3.

* See Matt. xxiv. 30. Mark xiii. 25. Luke xxi. 26.

† Ver. 27. [Of the things that are made—is wernounderen, Of the things appointed]; i. e. formerly appointed, but now to be changed and abolished. See Mr. Pierce.

‡ Ver. 28. [Let us have grace: έχωμων χάριν, Let us hold fast the grace.] i. e. the gospel religion. έχω being often the same with κωτέχω, as in I Cor. vii. 2. 2 Tim. i. 13. See Glassius Philolog. Sac. Tract. de Verbo Can. 1.

CHAP.

CHAP. XIII.

The Apostle concludes with Exhortations to several Christian Duties, such especially as the Jewish Christians wanted most to have inculcated upon them; viz. to Charity, Hospitality, and Beneficence to their Fellow-Christians in imprisonment. To a due esteem of the lawfulness of Marriage, and to abstinence from all Uncleanness. To contentment in their worldly Condition. To a just esteem and imitation of their Spiritual Guides. In fine, to constancy in the true Doctrine and Worship of Christianity, as far surpassing the External Ceremonies of the Jewish Religion. Desires their Prayers for him. Prays for them. The Salutation and Conclusion.

LET brotherly 1. Having thus shown you the A. D. 63. vantages of resolutely adhering to your profession, I shall conclude with exhorting you to the practice of such of its essential duties, as you fewish Christians are most apt to be wanting in. Remembering then, in the first place, that universal love and charity to all your fellow Christians, is one of the special duties of the gospel. No partial distinction ought to be made between fewish and Gentile brethren.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

that part of charity, that confifts in hospitality to ftrangers. Remember how happy Lot and Abraham were, in entertaining anfirst took to be but men. || Gen. xvii.

2. In particular, be mindful of

gels ||, whom they at first took to be but men.

3. Have a fpecial regard and compassion to such Christians as are under imprisonment for their religion.

3 Remember them that are in bonds, as bound with them;

fer adversity, as being yourselves also in the body *.

|| See I Tim. 4 + Marriage is hoiv. 3. and nourable in all, and chap.iii.15 the bed undefiled : but whoremongers and adulterers God will

judge.

is no fuch matter. and unlawful pleasures; and the marriage-bed is † as

5 Let your converfation be without covetousness: and be content with things as ye have. For he hath faid, I will never leave thee. nor forfake thee.

A. D. 63. and them which fuf- religion. Confider yourselves as liable to the same afflictions.

> 4. And whereas the | Fewish zealots would perfuade you, under pretence of greater purity, that marriage is an unclean state, and inconfistent with the perfection of religion: be affured there God condemns none but irregular

honourable and pure to a Christian as to any other man. 5. Discover no immoderate defire of worldly gain in your dealings and conversation: But rest yourselves contented with what Providence and your oun honest industry provides for you. For Christians, while they do their duty, may, with still greater rea-

son, depend upon that promise of God to his church and people, Deut. xxxi. 6. Jos. xv. He will not fail

thee nor for fake thee.

6 So that we may boldly fay, The Lord is my helper, and I will not fear what man shall do unto me

7 Re-

6. And may with the Pfalmist confidently fay, The Lord is my belper, I will not fear what man shall do unto me.

7. Pay-

* Ver. 3. [In the body : ws 29 autor ovres en to σοματι-or, confidering yourselves as (members) of the same body,] as fome think it should be rendered. But this is not the use of the phrase in other passages, 2 Cor. xii. 3. and elsewhere.

+ [Marriage is honourable, &c.] The phrase seems to me to be the most natural sense of the apostle: But, if the reader like it not, he may understand the verse as imperative, like the preceding and following ones, is w being understood, "Let marriage be kept honourable, and the bed undefiled. For whoremongers, &c. de." The like expression is found in the following verse-" let your conversation be, &c." αφιλάς sugos o τρόπος; where έςω is plainly understood.

7 Remember them which have the rule over you *, who have fpoken unto you the word of God: whose faith follow, confidering the end of their converlation.

8 † Jesus Christ the

fame yesterday, and to day, and for ever.

made, + so you ought to be immutably constant in preferving the doctrines of his religion pure and untainted: Remembering that his gospel is the same gospel to your teachers at firt, and to you now, and to all generations that are to come bereafter.

9 Be not carried about with divers and strange doctrines: for It is a good thing that the heart be established with || grace, not meats, which have not profited them that have been occupied therein.

7. Pay a due respect to the me- A. D. 63. mory, and follow the example of fuch as have been our spiritual guides and governors. Remember with what constancy they professed and taught you the Christian faith, with what patience and courage they died, and how they are now crowned and rewarded for it.

8. And confider, that as Jefus Christ is for ever steady and unchangeable in the promifes he has

9. Be not, therefore, deceived, and led away by the false notions of the Jewish doctors, about the absolute necessity of their ceremo-For it is of much t mal law. greater advantage to be firm and steady in the practice of the moral rules of the | gospel, than to be never fo strictly observant of the Jewish ceremonies and facri-

fices, that render a man not a whit inwardly better than he was without them.

10. Certainly

+ [Jesus Christ the same yesterday, &c.] That this is not meant of the person but the promises and doctrine of Christ, is not only agreeable to the context, but to many other pallages of like nature. See Acts v. 42. 2 Cor. iv. 5. 1 Cor. 1. 24, &c.

I [It is good, καλον, much better.] See Matt. xviii. 8, 9. [[With grace.] See I Tim. vi. 3. Where found words and the doctrines of Christ, are opposed to strange doctrines, as grace is in this place.

^{*} Ver 7. [Who have had the rule over you, &c.] It is very probable that the persons here meant, and recommended as examples of faith and constancy were, in general, the elders of the church at Jerusalem, and in particular St. James their bishop, lately martyred there. See Mill. Prolegom. § 83, 84.

A. D. 63. 10 We have an altar whereof they have no right to eat, which ferve the tabernacle.

10. Certainly the benefits we Christians receive, by the great facrifice of Christ's, death, are infinitely preferable to the exter-

† รัต อะคุที่ nal fervices of the Jewish law, or the privileges of its + Auterior- priests. But such as still adhere to that law, must lose all the bleffings and advantages of this religion of Christ. T85.

II For the bodies of those beafts, whose blood is brought into the fanctuary by the high priest for fin, are burnt without the

12 Wherefore Jefus also, that he might fanctify the people with his own blood, fuffered without the

11. & 12. For, as the flesh of those beafts, whose blood was offered up on the great day of expiation, was ordered to be wholly burnt without the camp (whilft the tabernacle stood) and afterwards without the gates of the city; and none of the priests or people permitted to eat it: So in like manner, Christ our great Sacrifice was, for our redemption, crucified without the gates of Jerufalem; and accordingly none

can partake of the bleffings of his facrifice and religion, till they come entirely off from the Jewish ceremo-

nies, and become true Christians.

13. Let us, therefore, leave the 13 Let us go forth Jewish camp, i. e. * the Jewish therefore unto him ceremonial religion, and entirely * without the camp embrace his more excellent difbearing his reproach. pensation. Let us carry his cross, and after his example, patiently fuffer the reproaches and perfecutions of our adversaries.

14 For here have but we feek one to

14. Nor be discouraged, though we no continuing city, at present, you live in an unsettled condition, and are persecuted from This world, at place to place. best, is not defigned as a constant residence; it is beaven we are to look on as our eternal city, and lasting home.

A horas IS. By

^{* [}Without the camp:] "

Éw The nata voucov yevapueda wodereine, i. e. we ought to think ourselves under the Jewish dispensation no longer. Theodoret.

15 By him therefore let us offer the facrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name.

16 But to do good and to communicate, forget not, for with fuch facrifices God is well pleased.

and distinction; a sacrifice far better and more acceptable to God than all the burnt-offerings upon the Jewish Altar.

17 Obey them that have the rule over you, and submit your-felves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

17 Pay all just regard to the rules and admonitions of your prefent | bishops and spiritual guides. See ver. 7. Remember how great their charge over you is. Be therefore so tractable under their discipline and admonitions, that they may have the comfort of giving a good account of you, at the great day of Judgment; and not see all their pains lost upon you; which would be a

15. By him therefore, as your A. D. 63.

perfect High Priest and Intercessor,

offer up your constant prayers and

thanksgivings to God; which the

Prophet calls, The calves, or fruits

16. And, to your christian prayers

and praifes, befure to add that great

duty of charity and beneficence to-

ward each other, without partiality

of our lips, Hof. xiv, 2.

most fatal * thing to yourselves, as well as a mortification to them.

18 Pray for us: for we trust we have a good † conscience in all things, willing to live honestly.

you the rather to do

18. & 19. Let me have a special share in your prayers. Beseech God for success, in my ministry, and deliverance from myadversaries. And though I make no question, but to go through my apostleship, with a good

* For that would be unprofitable for you; advocation very flatly translated, it bears the same sense with rd un radinava, Rom. ii. 28. As that is to be render'd abominable things, so this signifies a most dangerous and fatal thing. See Ephes. v. 11. the note there. And compare Rom. iii. 12.

† Ver. 18. We trust we have a good Conscience—It is a very ellyptical expression. His meaning is thus to be supplied; viz. "In preaching both to Jews and Gentiles, I assure myself, I assure agreeably to my Apostolick commission; whatever hard centures some Zealots may pass upon me."



A.D. 63. this that I may be restored to you the fooner.

rence of your prayers, which may tend to procure my deliverance from feveral approaching dangers, and bring me the more speedily to you.

20 Now the God of peace, that brought again from the dead our Lord Jefus, that great shepherd of the sheep, through blood of the everlafting covenant,

21 Make you perfect in every good work, to do his will, working in you that which is well pleafing in his fight, through Jesus Christ, to whom be glory for ever and ever. Amen.

22 And I beseech you, brethren, fuffer the word of exhortation, for I have written a letter unto you in a few words.

importance of the matter, and my great affection to you. would permit.

for ever. Amen.

23 Know ye that our brother Timothy is fet at liberty, with whom if he come shortly, I shall see you.

24 Salute all them that have the rule over you, and all the faints. TheyofItalysaluteyou.

25 Grace be with you all. Amen.

20. & 21. And, in the mean time, may God, the author of all peace and happiness, who raised up our Lord Jesus Christ from the dead. and thereby declared him the Saviour and governor of his Church, ace cepting of his blood as the ratification of the new and gracious covenant of the gofpel, for our perfect pardon and Redemption: May he

confirm and strengthen you in all

true obedience, giving you all the

means and advantages of faving re-

ligion, by Jefus Christ; to whom

be ascribed all honour and glory

good conscience, and an undaunted

courage; yet I defire the concur-

22. I request, dear brethren, you would not think the arguments I have here used, for your constant perseverance in Christianity, too long and tedious. I have couched them in as short a compass as the

23. Take notice that our Christian brother Timothy is released from his confinement: And I am in hopes, we may shortly come together, and pay a vifit to your Church.

23. My hearty Christian love to all your spiritual governors. All the Christians of Kome, and other parts of Italy falute you all:

25. The divine love and favour be with your whole Church. Amen.

large Bring Mandels that pails upon me.

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tend to procure to the evante from leveral approaching

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PARAPHRASE -

ON THE

GENERAL EPISTLE

OF

ST. JAMES.

THE PREFACE,

this Epistle to James the son of Alpheus, or Cleopas, the brother of Jude, and consequently cousingerman to our blessed Lord, being called the Lord's brother, as that word in the Jewish language was usually appropriated to all near relations. He was, moreover, stilled James the Less, to distinguish him from the other James, who, from his great age, was denominated James the greater, or elder. And, lastly from his extraordinary sanctity and devotion, he went under the character of James the Just; and was by the Apostles chosen Bishop of Jerusalem.

§ 2. The exact distinction of the person, helps much The Time, to determine the date of his Epistle: It being certain, from Josephus, That this James suffered martyrdom, under the High priesthood of Ananus, and procuratorship of Albinus, viz. in the year of Christ LXII. This Epistle must bear date before that Time; and is most probably placed by Dr Mills in, or just before, the year LX.

U 2 § 3. About

The occasion. & 3. About this Time, the predictions of our Saviour, and of St. Paul, in his fecond Epiftle to the Theffalonians, concerning the temper and behaviour of the Fewish nation, as tokens of their approaching destruction, were going on apace towards an accomplishment. False prophets and pretended Meffiahs were numberless; their furious persecution against the Christians was either actually begun, or drew very near; and, as their rage improved to its utmost heat, the Love of many Christians began to wax cold. In fine, they had fo corrupted their own religion, became so furious against all other people, and fo malicious, even to one another, that it could not but be a certain conclusion. The Judge was not far from the door. These circumstances gave occasion to this apostle, the residentiary of the circumcision in Judea, to indite this Epistle, partly to the infidel, and partly to the believing fews. With the former, his purpose was, to correct their haughty errors, foften their ungoverned zeal, and reform their undecent usages in religion. The latter he was to comfort, under the hardships they then did, or shortly were to suffer for their Christianity; to warn them from feveral of the prejudices and practices of their perfecutors; to which their former education, or present afflictions might render them too prone; and to fpirit them up to a pure and patient profession of the gospel. The feveral turns and applications of his argument to one, or the other, of these parties, shall be observed, with as much clearness, as can be gathered from the context of each passage; several whereof, after the manner of Eastern writing, may, at first fight feem directed to them both, promiscuously, and without distinction.

There is one particular passage (chap. ii. 14. to the end) that seems clearly levelled against the doctrine of the Hereticks, called Simonians, or Followers of Simon Magus, who, as Irenœus tells us (Lib. II. Cap. 20.) affirmed, Liberos eos esse agere quæ velint; secundum enim Gratiam Salvari Homines, non secundum justas Operas; i. e. "That they might live and act as they pleased; "because men were to be saved by grace, and not ac-

" cording to their good works." A

To whom? § 4. It was directed to the Jews and Jewish converts of the dispersion: Yet, as that to the Hebreros was intended

tended for the general benefit of all the feattered tribes,

* though directed to the natives of the Holy Land; fo,* See Pref.
no doubt, this had an equal respect to them, over whom to the Heb.
St. James immediately prefided in the special character of their Bishop.

of 5. And lastly, as this, and the following Epistles Why called were written, not to any one, but to feveral Christian General. churches; it is, upon that account, commonly thought,

they are called Catholic, or General Epiftles.

iner and ton such experience in a planting custos a so took sold in the control of the control o

The Title and Salutation, to the Foreign Jews, and Jewish Christians. He begins with the latter; exhorting them to a chearful and good Improvement of present Troubles and persecutions; as the highest Perfection of a Christian Life. Prayer, with fleady Faith in God, through Christ, the means to attain that perfection. Advice to the Poor, and to fuch as are despoiled of their Riches, for the fake of Christianity. The Uncertainty of Riches, and the Benefit of well improved Trials and temptations. A warning not to impute any Sin (particularly that of Apostacy) to God, who permits Temptations to befal them; but to the wilful Indulgence of their own Worldly and Vicious Inclinations. God, the Author of all Spiritual Bleffings, cannot be answerable for the Cowardice and defaults of men. An Inference from thence, against the furious Temper, and violent Disputes of some Judaizing Against the pernicious Error of the Jewish Zealots, about the Efficacy of mere Faith, or External Profession of Religion without a suitable Practice. Against Railing and Contention. Charity in Words and Actions, a Principal Branch of true Religion.

JAmes a fervant of God, and of the Lord Jesus Christ, to the twelve tribes which

and an apostle of Jefus Christ our
Lord and Saviour, sendeth this epistle

A. D. 60. which are scattered pistle to the Jews and Jewish Chrifabroad greeting. tians, particularly to those of the dispersion in foreign countries, wishing you all bleffing and happiness.

> 2 My brethren, ye shall fall into divers temptations.

3 Knowing this, that the trying of your faith worketh patience.

improving your patience, and working you up to that noble disposition of a perfect submission to the Divine Will and Providence.

4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him.

6 But let him ask in faith nothing wavering: for he that fir wises. wavereth is like a wave of the fea, driven with the wind, and toffed.

> 7 For let not that man think that he shall receive anything of the Lord.

8 A double minded man is unstable in all his ways.

fuocels of his prayers.

2. & 3. My dear brethren, I am count it all joy when truly fenfible of the hardships and persecutions that are to be undergone by fuch of you as have embraced the christian faith. And I earnestly exhort you, not to be discouraged at them; as being the happy means and opportunities of

4. This is the temper that ren-

ders us complete disciples of our

bleffed Mafter, and is the perfec-

tion of a christian life.

5. In order to attain * which, let every perfecuted christian have recourse to God, in prayer, as to a most bountiful and free benefactor. that will not fail to grant him all feafonable affiftance toward a prudent and courageous behaviour under his diftress.

6, 7, & 8. But these prayers must be offered up with a full perfuafion of, and reliance upon, the divine power and goodness t, with a firm conviction of the fitness and lawfulness of the things he prays for—an intire submission to the heavenly Providence, and a fincere purpose of adhering to the duties of your profession. For a man that is divided in his thoughts and principles has really no folid principle at all, will flick close to no measures of duty and virtue; which will defeat all the

9. What

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9 Let the brotner 9. With this steady Faith and A. D. 60. of low degree rejoice resolution, let the poor christian, in that he is exalted: that has * always lived in mean circumstances, think his poverty abundantly compensated by the excellent privileges the gospel religion has advanced him to, and the opportunities he is furnished with, for the advancement of his faith and virtue.

10 But the rich, in that he is made low: because as the flower of the grais he shall

pais away.

II For the fun is no fooner rifen with a burning heat, but it withereth the grals; and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways.

12 Bleffed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 Let no man lay when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man.

10. & 11. And let fuch, who for the fake of their religion are fallent from a wealthy and profperous condition, be well pleased with change, that gives them a title to fubstantial and eternal bleffings, instead of that temporal prosperity, which, in itself is as liable to be destroyed by a thousand accidents of human life, as a tender flower is by the heat of the fun.

12. Happy therefore is the Christian that perseveres in his integrity, though at the expence of all his worldly enjoyments; fince he is fo certain of that future and complete reward, which the God of truth himself has engaged to bestow upon all his fincere and virtuous fervants.

13. Let no person then, that is drawn into the commission of any knownfin (especially that of # Apof- + weigu 20tacy from his religion, for fear of MENO" perfecution) prefume to attribute his miscarriage to God, for suffering temptations or afflictions to be-

For as God cannot p flibly commit any moral fal him. evil himself, so it is equally absuld and impious to imagine he should be the cause of fin in any of his creatures.

14. Cer-

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A. D. 60. 14 But every man 14. Certainly the only proper is tempted, when he is drawn away of his own luft, and enticed.

> 15 Then when luft hath conceived he bringeth forth fin: and fin when it is finished, bringeth forth death

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the father of lights, with whom is no variableness; neither shadow of turning.

cause of a man's forfaking his profession, or transgressing the precepts of it is, his wicked indulgence of fome worldly and vicious principle.

> 15. Tis nothing but his deliberate approbation of, and free confent to, fuch irregular passions, that draws him into the commiffion of fuch actions as bring him to death and condemnation.

16. & 17 Do not therefore fo grofsly impose upon yourselves, as to ascribe your wilful failings to him, to whom we owe all that is, or can be, good in us; who has given fuch ample affiftance, and proposed such infinite rewards, for our virtue and perseverance. To him alone we owe all that light and influence, that guides the mind; as

much as the world owes to him the light of the fun and moon. Nay, more excellent are his heavenly gifts to the foul, than is the light of the heavenly bodies to the world; for, while these have their turns and periods, varying, and removing nearer, or further off from us; God is always the fame, and his bleffings ever at hand to us.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

18. In fine, fo infinitely far is God from being the author of evil, or from necessitating us to any fin, or leaving us to the wild direction of chance or destiny; that he has difplayed the most wonderful instance

of divine care, and free mercy towards us, in bestowing on us the bleffings and privileges of the gofpel-doctrine and religion, to guide our practices, and to actuate our endeavours: making us of the Jewish nation first converts to it, as an earnest of his calling the rest of mankind, after us, to the fame bleffings: So that we, like the first fruits under the law, ought to strive to be

the best of our kind, and most exemplary Christians, as A. D. 60. being first dedicated to his service.

Chap. I.

19 Wherefore, my 19. And if you defire to to apbeloved brethren, let prove yourselves, you must be enevery man be swift to tirely weaned from that pride and hear, flow to speak, affectation of teaching, and impeflow to wrath. riously distating to other men;

from that fierceness in disputing for your own opinions (a thing the Jewish doctors and zealots are fo addicted to) and be of a tractable, meek, and peaceable disposi-

20 For the wrath of man worketh not the righteounels of

End other san of hou

20. For, the violence of human. zeal is but a hindrance, instead of an advantage, to those principles and practices, that are to justify and fave us.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to fave your

21. Strive, therefore, to get rid of all those exorbitant passions, that, like a multitude of proud fuckers from a tree, will spoil your growth in Christian virtues, which are always best received and improved by a calm and humble fpirit.

22 But be ye doers of the word, and not hearers only, deceiving your own felves.

Do not you treat the

felves.

22. And, whereas the Jewish zealots are wont to put all the stress of religion in mere outward profession, and external observances; Christian religion in that manner; which would be to put the most fatal cheat upon your-

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

23. & 24. For the gospel-doctrine is of the same use to the mind and conduct of men, as a glass is to the face. And as the glass is of no benefit to one that fees the spots of his face in it, but takes no care to wipe them off; fo the gospel precepts can be of no manner of advantage to a Christian, that only

24 For he beholdeth himself, and goeth his way, and Araightway forgetteth

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A. D. 60. what manner of man externally professes and hears he was.

them, but neglects to reform his practice, and leads his life agreeable to them.

25 But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

fation of more excellent liberties, immunities, and privileges, than all that the zealot Ferv can boast of his Mofaical institution.

weared the value of the pair would be weather

26 If any man among you feem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

27 Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

25. He therefore is the only person that truly edifies by the Christian doctrine, who embraceth and useth it as a rule of action. Then, indeed, it becomes a law to him, a law that fets him free from the flavish observance of Jewish ceremonies; and that man will experience the gospel to be a dispen-

and loud pretences of external religion are but vain and infignificant things, while a man gives himself up to uncharitable slanders, revilings, and reproaches against his brethren. 27. For, the habitual practice

26. Certainly, the most specious

of charity and bounty toward the afflicted, the conquest over all fenfual, worldly and partial inclinations, and fuch like moral duties, are the things in which true religion does chiefly and principally confift.

CHAP.

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TREW.

In the policy bandones of man externative three

CHAP. II. has so

The Argument of the latter Part of the foregoing Chapter continued; viz. That the external Profession of Religion is wholly fruitless, where Men live in the Breach of its moral and substantial Duties. This shown in the instance of Partiality, and respect of Persons, especially in public and Judicial Causes. The Jewish Christians are taxed with this Vice, so common among the Jews. The evil and dangerous Consequence of any One such known and wilful Sin. Moral Practices the best, and only Evidence of good Principles, proved from the Examples of Abraham and Rahab. All is nothing without them.

our Lord Jesus Christ the Lord of glory, with respect of perfons. THE Jews, that now fo A.D. 60.

much value themselves, and
despise all other people in point
of religion, are become so corrupt
in their morals, in their private
and public dealings, that hardly

any justice is to be found, even in their courts of judicature. All is carried amongst them, by wealth and interest: but for you, dear brethren, that profess the more perfect and glorious religion of Jesus Ubrist, how monstrous must it be to be guilty of a partiality so directly opposite to its spirit and precepts!

2 For if there come unto your || affembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment:

3 And ye have refpect to him that weareth the gay clothing, and fay unto him, 2, 3, & 4. For you to diftinguish your respects, and be partial in your proceedings with any, but e-specially a Christian brother, in a public court, || or in your church as-|| currywyil. semblies, upon account of his higher or lower fortunes in the world, his circumstances and outward sigure; to cares the rich, and slight the poor; would be to make a

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A.D. 60. Sit thou here in a good place: and fay to the poor, Stand thou there, or fit here under my footflool:

most unreasonable distinction, where there ought to be none; and to show yourselves most unthoughtful and unjust judges.

4 Are ye not then partial in yourselves, and are become judges of * evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?

5. Confider feriously, dear brethren, upon this matter. Does God make such partial differences, in his dealings with mankind, as you do with one another? How many, that are mean in their outward circumstances, but humble in their tempers, have made the

best Christians? Did not God chuse the very apostles out of that number? And have not they, and all their poor, but humble followers, the furest title to eternal life and happiness?

6 But ye have defpiled the poor. Do not rich men oppress you, and draw you before the judgmentfeats?

7 Do not they blafpheme that worthy name by the which ye are called?

of Christ, and his religion?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.

6. & 7. On the contrary, while you are thus guilty of neglecting your poor brethren, how forgetful are you, that the rich men, to whose rank and quality you are so partial, are the persons most apt to oppose your holy religion! who are they, but the richer sort, of both Jews and Gentiles, that most commonly blaspheme † the name gion?

8. Had you any just regard to that noble and comprehensive duty, of doing as you would be done by, you would act at another rate.

9. Whereas,

9 But

* Vet. 4. Judges of evil thoughts: Or and opening annua. —
Judges that use wicked and unjust arguments.

+ That boly name by which you are called. To brundle is builts; that is, called over you, or given to you.

9 But if ye have respect to persons, ye commit fin, and are convinced of the law as transgreflors.

10 For whofoever shall keep the whole * law, and yet offend in one point, he is guilty of all.

II For he that faid, Do not commit adultery, faid alfo, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgreffor of the law.

9. Whereas, by fuch an unjust and partial proceeding, you violate A. D. 60. and stand convicted of breaking the whole law respecting your neighbour.

10. For, the wilful and habitual breach of any one fuch principal command, renders a man, in a just fense, a transgressor of that * whole table of the divine law, though he were not guilty in other particular instances.

> 11. Because the same divine authority that forbids us any one act of violating the rights of our neighbour, forbids us all the reft. The fame divine authority (for instance) that restrains us from invading the property of our neighbour's bed, restrains us from killing him. So

that, though you don't actually attempt his life, yet, if you commit adultery against him, you break in upon the whole divine authority, that establisheth all right between man and man.

12 So speak ye, 12. Deal by one another, thereand fo do, as they fore, both in words and actions, that shall be judged as men that expect hereafter to be by the law of liberty. judged by the pure and perfect rule of Christianity. A religion that while it is most strict in its moral obligations, debarring us from all those licentious practices the Fewish Zealots || think themselves pri- | shewdspite vileged in; yet, as I faid chap. i. 25. is attended with immunities and bleffings far exceeding what the Mofaical Dispensation can pretend to.

13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy

13. For certainly, the man, of what profession soever, that shows no tenderness and impartiality towards his brethren, shall find severity

* The whole Law-he is Guilty of all: They ron vone, the fame as vous Baoilus in verse 8. viz. The Royal Law respecting our Neighbour.

A. D. 60. mercy rejoiceth a- verity of justice, without mercy gainst judgment*. at God's hands. And no person can so fecurely and chearfully stand the great trial of Divine Judgment, as he that hath been kind, impartial, and merciful to other men, without any unreasonable distinctions.

14 What doth it profit, my brethren, though a man fay he hath faith, and have not works? can faith fave him?

15 If a brother or fifter be naked, and destitute of daily food;

16 And one of you fay unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those

things which are needful to the body ; what doth it profit?

thing at all for him.

if it hath not works, with God, in all other instances of is dead, being alone. religion; the most loud pretences to faith, and the warmest zeal for external acts of his worship, is to pay him no real service, while the practice of those duties is wanting, that are the main purposes of all religion.

18 Yea, a man may fay, Thou hast faith, and I have works: Shew me thy faith without thy works, and I will shew thee my faith by my works.

14. Thus, I say, the actual and careful practice of moral virtue, is the substance and life of true religion. Mere faith, and external profession, without this, is of no effect to any man's salvation.

15. & 16. Thus, when an indi-

gent brother prefents himself to

you, as an object of your charity;

to feed him with good words and

kind wishes, without giving him

any thing to clothe his body or fa-

tisfy his hunger, is to do just no-

m no real fervice, while the pracwanting, that are the main puris. To fay, you are a true member of God's church, because you believe his word and revelation, and are a mere professor of his in-

stituted religion, is to take a thing

for granted, without full proof, and

to give only your own word for it.

Whereas,

^{*} Ver 13. Mercy rejoiceth against Judgment: Recurrence in Surface Mercy triumphs over condemnation: or The merciful man triumphs at his Judgment, or at his trial. Mercy for the merciful man, as circumcisson is put for the circumcised person, Rom. ii. 26, 27.

Whereas, he that shows the fincerity of his faith and A. D. 60. profession, by the good influences it has in the conduct of his life, concludes very rightly; as the caufe is demonstrated by the effect.

19 Thou believest that there is one God; thou doest well; the devils also believe and tremble.

19. The Few magnifies himself above the Gentile, for his knowledge and belief of the One True God. If that be all, the very devils themfelves are upon the level with him;

for they believe the fame, and tremble at the apprehenfions of his Divine Power and Justice. And, if your faith be no better than theirs, you have the fame reason to tremble as they have.

know, O vain man, that faith without works is dead?

- 21 Was not Abraham our father justified by works, when he had offered Isaac his fon upon the altar.

20 But wilt thou , 20. & 21. But to convince you and them of the utterfalfity of this principle; let the Few tell me what it was that justified Abraham, the Father of his nation, and of all faithful people? You cannot but know. by the express words of the history. it was not his mere belief and perfuafion, that God had order'd him

to offer up his Son, or his confident reliance upon God's promise, and his being in covenant with him, but his actual entrance upon the performance of what God had commanded him.

22 Seeft thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled, which faith. Abraham believed God, and it was imputed unto him for righte-

24 Ye fee then how that by works a man is justified, and not by faith only.

25 Like-

22. & 23. Thus that great Patriarch demonstrated the excellence and fincerity of his inward principle, by the practice of the noblest virtue. 'Twas this procured him that great Character, Abraham believed God, and it was imputed to him for righteousness, and he was called the friend of God. Gen. xv. 6.

oulness: and he was called the friend of God.

24. And, if this were Abraham's case, 'tis in vain for any Jew or Christian to expect to be faved, upon a different foot from that of the Father of the Faithful.

25. Again,

A. D 60. 25 Likewise also, I was not Rahab the harlot justified works, when she had received the messengers, and had fent them out another way?

> 26 For as the body without the spirit is dead, so faith without works is dead also.

25. Again, what was it that rendered the harlot Rahab fo acceptable to God, as to fave her life? Not her mere conviction that the God of the Jews was the True God | ; but her actual reception of the spies, as his messengers; as the genuine effect of fuch a perfuation.

26. From which instance, as a confirmation of the reason of the thing itself; 'tis exceeding plain, that bare external privileges, and

outward profession can no more make a true Israelite (much less a true Christian) than a body without a foul can make up a man,

CHAP. III.

The Jewish Christians are again particularly disfuaded from the Pride and Ambition of being called Doctors, and Teacheis; and from that Spirit of Contemning, Reviling, Curfing, and Calumniating, to which the Jewish Zealots were fe much addicted. The great Advantage of a gentle and peaceful Temper, and the fatal Effects of a Censorious and Unbridled Tongue.

Chap. i. I MY brethren, be not many ma-19. See I Tim. i. 7. sters, knowing that Rom. ii.19, we shall receive the greater condemnation.

1. T Have already | observed to L you, that you can never anfwer the character of true Christians, while you harbour that ambition of the Fewish zealots, of imperiously fetting up for teachers; of usurping an authority over the consciences of others, and be guilty of the calumny and cenforiousness that is consequent to such pride and affectation. Against this notorious vice I must now more particularly warn you. Confider then, the more knowledge and understanding you pretend to, the more hernous are the faults you commit, and that your punish- A D. 60. ment for them must be proportionable.

in many 2 For thinks we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

2. The very best of us have their flips and failings. But the liberties of the tongue, are what most men are too apt to transgress in, above all meafure. And were those Zealots but free of the vices of that very member, wherewith they pretend to

teach others, they had much better pretence to religious perfection than now they have. The government of the tongue has a general good influence upon the conduct of

human life.

3 Behold, we put bits in the horses mouths, that they may obey us; and we turn about their

whole body.

4 Behold also the thips, which though they be so great, and are driven of fierce winds, yet are they turned about with a very fmall helm, whitherfoever the governour listeth.

3, 4, & 5. And, as horfes are managed by the bit, and ships steered by the rudder, that is, but a fmall piece in comparison of the bulk of the vessel; so the whole conversation of a man is, in a manner, guided and well-ordered by the temperate use of that little member, which, whenever it flies out into extravagant, uncharitable and abusive expressions, becomes like a fpark amongst combustible matter; blows up and confumes all before it.

5 Even so the tongue is a little member, and boasteth great things. Behold how great a matter a little fire kindleth.

6. And the tongue is a fire, a world of iniquity: fo is the tongue amongst our members, that it defileth the whole body, and fetteth on fire the course of nature : and it is set on fire of hell.

6. Well may fuch a tongue be compared to fire, for its desperate and destructive quality: it puts the whole world into confusion and diforder, and destroys like a conflagration, begun from hell itself.

7 For every kind of beafts, and of birds, and of ferpents, and things in the fea, is tamed and hath been tamed of mankind:

Vol. II. 8 But

7. & 8. When it once obtains and has got the maftery over a man's conduct, it is unruly beyond the most favage creature we know of: Its fierceness exceds that of the

can no man tame, it is an unruly evil : full of deadly poison.

> 9 Therewith bless we God, even the Father: and therewith curse we men, which are made after the fimilitude of God.

10 Out of the same mouth proceedeth bleffing and curfing. My brethren, thefe things ought not fo to be.

II Doth a fountain fend forth at the same place fweet water and bitter?

12 Canthe fig-tree, my brethren, bear olive-berries? either a vine, figs? fo can no fountain both yield falt water and fresh.

13 Who is a wife man and endowed with knowledge amongst you? let him shew out of a good convertation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, fensual, devilish.

A. D. 60. 8 But the tongue lion and tyger; and its venom beyoud the worst of serpents.

> 9. & 10. It runs men into practices the most abfurd as well as impious; caufing them to use that very member, that was given us to celebrate the praises of God, to throw out curses and imprecations against their brethren that were created like themselves, in the image of God. Bleffing and curfing out of the fame mouth! How irrational and monstrous a thing to be guilty of!

> 11 & 12. A thing as utterly inconfistent with true religion, as it is to suppose the same water, from the same part of a spring. should be falt and fresh at the same time; that a fig-tree should bear olives, or a vine produce figs, i. e. a perfect contradiction in the nature of things.

> 13. Whatever christian convert, or Jewish zealot, therefore, would be indeed a master of religious wisdom, let him show his wisdom, first in the suppression of this wretched habit, and in reducing himself to a meek and charitable disposition toward his brethren.

14. & 15. For as long as ever this haughty and contentious spirit in religious disputes, vents itself through the tongue, his boafting is but vanity, and his pretences hypocrify. The wisdom he pretends to, is the effect of nothing but fenfual and worldly principles, and a perfect imitation of the Devil and wicked spirits.

16. For

16 For

vying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrify.

18 And the fruit of righteousness is fown in peace of them that make peace.

the season of contribute automorphis should

- and destruction can be the result of proud, censorious, and contentious disposition.
- 17. Directly contrary to this, the wisdom and temper of true religion exerts itself in a freedom from fensual and worldly inclinations, in rendering a man mild and courteous, and persuadable by reason, kind and charitable to the indigent, generous, just and impartial to all mankind, and sincere in all religious pretences.
- 18. And whoever is of this peaceable and good temper, and endeavours to perfuade others to it, will not fail to reap the happy fruits and bleffed effects of it.

CHAP. IV.

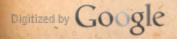
The Apostle illustrates the woeful effects of a turbulent and malicious temper from the then present state and condition of the Jewish people. A sad account of them. He endeavours to work their cure, by persuading them to repentance and true religion. Then persuades the Christian converts from the notorious vice of slander and calumny; and from an immoderate and consident pursuit of worldly projects, without any pious regard to, or reliance upon divine Providence.

Rom whence come I.

wars, and fight
ings among you? eff
come they not hence,
even

ferved, of the wretched 16.

effects of a turbulent and contentious spirit, is but too woefully demonstrable,



A. D. 63. even of your lufts, that monstrable, from the present state and condition of the Jewish peobers ple. Let any Jew tell me the real cause of all those calamities and desolations, those foreign, civil, and domestic broils, that are now the general

civil, and domestic broils, that are now the general plague of that nation. What is it, but the fenfual and

ambitious temper I have been describing!

2 Ye lust, and have not: ye kill, and defire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. 2. Your hearts are entirely bent upon temporal pleasure, and temporal dominion; you are impatient under the government Providence has subjected your nation to. This put you upon feditious practices, that can never gain your

ends; and your intestine discords make your case still worse. Nor can God be supposed to prosper a people, so estranged from all true religion and devotion toward him.

3 Ye ask, and receive not, because ye ask amis, that ye may consume it upon your lusts.

of worship and prayer. But this can avail you little, while the stress of your desires is fixed on the view of all your very prayers

external profession, and the form

3. It is true, you keep up the

worldly pleafures, and the view of all your very prayers is the gratification of luftful and ambitious principles.

4 Yeadulterers and adultresses, know ye not that the friendship of the world is enmity with God? who-soever therefore will be a friend of the world, is the enemy of God.

4. O faithless and perverse nation! How can you be so ignorant, as to imagine, the love of God and true religion can ever be consistent with this immoderate thirst after temporal riches and grandeur? You must give up one, or the other.

5* Do ye think that the fcripture faith in vain, The spirit that dwelleth in us lusteth to envy?

5. & 6. How contrary have the feriptures of the Old Testament described the temper of God's true fervants, to that envious and contentious spirit that now reigns in the generality of your nation? Do you perceive any such disposition and

6 But he giveth more grace; wherefore he faith, God re-

fifteth

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fisteth the proud, but and practice in us Christians? *So A. D. 60. I giveth grace unto far from it, that you behold nothe humble. thing but peaceableness and humility, the genuine fruit of God's Spirit, and to which his special favour and bleffing is annexed; according to those words of Solomon (Prov. iii. 34) Surely be scorneth the scorners, but he giveth grace + (or favour) to the lowly.

therefore to God: refift the devil, and he will flee from thee.

8 Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye finners, and purity your hearts, ye double minded.

9 Be afflicted, and mourn, and weep:

7 Submit yourselves 7, 8, 9, & 10. And if you would be cured of those wretched habits, that are the causes of your prefent calamities, and partake of the fame bleffings with us, you must ferve God in the same true and fincere manner as we do; fue to him for pardon and falvation, by reforming all your towring and proud conceits, by hearty repentance for the violences and injuftice you have committed; and endeavouring

* Ver. 5. Do you think the Scripture faith-the Spirit in us-These words are, by some interpreters, thought to refer to Numb. xi. 29. Enviest thou for my fake? i.e. should the gifts of the Spirit, conferred upon one, move another to envy? But, as those words are very different from St. James's, who was not here speaking of gifts and spiritual pre-eminence at all; I judge the Paraphrase to be the most agreeable and coherent sense. For I think it will clear this passage of all difficulties, if we divide the fifth verse into two interrogations: viz. Do ye think that the Scripture speaks in vain? i. e. the Scripture quoted in the fixth verse; or any of those Scriptures that speak against pride and envy. Then, the Spirit that is in us lufteth [or lusteth it] to envy? in us i. e. in us apostles or Christians. No; far from it; it puts us into a far better way of obtaining God's grace or favour; viz. by peaceableness and humility. Wherefore [not be, but] it, the Scripture faith, God refisteth the proud, &c.

† Ver. 6. Giveth grace, i. e. favour or bleffing. xápis anfwers to in in the Hebrew: Its primary sense is favour; which in the New Testament is branched out into several acceptations, including either the bleffings of the gospel in general, or any principal branches of them. But is rarely (that I can find) used to fignify any inward motions, or secret operations of the Holy Spirit on the mind, unless when it expresseth the extraordinary gifts, and miraculous endowments on the apostles and first Christians.

A. D. 60 let your laughter be turned to mourning, and your joy to heaviness.

felves in the fight of the Lord, and he shall lift you up.

of so thorough a humiliation and repentance, God will be reconciled to you, avert the judgments that hang over you, and make you again, his beloved church and people.

one of another (brethren) he that fpeaketh evil of his brother, and judgeth his brother, fpeaketh evil of the law, and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge.

of that law, while he fets himself above it.

*Rom.xiv.to fave, and to defroy: who art thou that judgest another?

13 Go to now, ye that fay, To day or to morrow, we will go into fuch a city, and continue there a year, and buy and fell, and get gain:

that are already converted to Christianity, be fure to avoid that pernicious custom of stander and rash censure. Remember, that whoever hastily and unjustly condemns another man, reslects upon religion itself, sets up for a judge, and makes himself wifer than the divine law. And such a one must not pretend to be a true disciple

deavouring to rectify those cor-

rupt inclinations, that have hi-

therto divided you between God

and the world: By thus striving

against the temptations of the de-

vil, you shall be enabled to over-

come them; and upon condition

*who gives us his laws, has the right to judge and condemn us for the breach of them: And how dare any man take bis work out of his hands!

13. Another thing, I would correct in you all is, that confidence, and unthoughtful affurance, with which you are apt to purfue your worldly projects; without a due fense of, and pious dependance upon divine Providence. Some of

you Christian converts, I find, are too much tainted with the Jewish spirit of worldly-mindedness. You cut out business, and conclude upon the success, as if time and events were at your disposal.

know not what shall be on the morrow: for

14.&15. You forget what changes and disappointments a fingle day may produce; and that life it-

what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

felf is as fleeting as a vapour. A A. D. 60. confideration, that ought to fill uswith the most humble dependance upon the divine Will, in all events and expectations.

15 For that ye ought to fay, If the Lord will, we shall

live, and do this, or that.

16 But now ye rejoice in your boaft ings: all fuch rejoycing is evil.

dent of divine bleffing and protection.

. 17 Therefore to him that knoweth to do good, and doth it not, to him it is fin.

of the stores, melodier indeel can

one one a landing A la sale one

16. And, therefore, fuch eager defigns, and confident propofals, in your temporal affairs, look as if you thought yourselves indepen-

17. Now this or any other crime, must be greater in a Christian, than in any other man; because he, by the clear revelation of the gospel,

has (or ought to have) better notions of his duty, and a stronger sense of his religious obligations. ellectelier the releiford cursom relieve

CHAP. V.

He turns himself to the Jews, reproaching them with the just and miserable Effects of their Avarice, Cruelty, Lust and Injustice. Then returns to the Jewish Christians, exhorting them to Patience and good Temper, under their Persecutions from the Jews, in hopes of a speedy Deliverance, by a just Judgment upon that Nation. Warns them from the Sin of rash Swearing, so common among the Jews. Recommends Prayer to the Afflicted, and divine Praises to such as are in easy and chearful Circumstances. Adviseth Anointing, and the devout Prayer of inspired Ministers, to be used, for the Recovery of such as are struck with Sickness, as a l'unishment for some notorious Sins. Such are enjoined to make special Confession of the Sins they take to have been the Cause of their l'istemper. The great Effect of the Prayers of bo. ly and inspired Ministers, for the Recovery of such People. The bappy Advantage of bringing a Sinner from Ignorance and vicious Courses, to true Repensance.

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militar widt to olast restan

A. D. 60. I GO to now ye rich 1, 2, & 3. TIS not without good men, weep and reason that I warn * Cap. iv. howl for your mise-13, 17. ries that shall come upon you.

> 2 Your riches are corrupted, and your garments moth-eaten.

- 3 Your gold and filver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days.
- 4 Behold, the hire of the labourers, which have reapeddown your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth.
- 5 Ye have lived in pleafure on the earth and been wanton: ye have nourished your hearts as in a day of flaughter.
- 6 Ye have condemned and killed the just, and he doth not relift you.+

* you all against a too eager and confident purfuit after worldly riches. For let the worldlings of the Fewish nation confider now, and behold, to what a lamentable end those principles are likely in a short time to reduce them; when their riches shall perish, their grandeur be eclipfed, and themselves be destroyed, by a judgment most dreadful and exemplary.

4. You that to enrich yourselves, have defrauded and oppressed others, even robbing the hireling of his wages, will shortly feel the effects of fuch injustice, in the refentments of a just and all-powerful God.

- 5. You that have abused the plentiful provisions of Providence, to riot and excefs, will find you have been but fatting yourselves up, like facrifices, for the day of flaughter.*
- 6. You that have crucified your own innocent Messiah and Saviour; and still, with unrelenting hearts, are persecuting his disciples, from the

* Ver. 5.—As in a day of flaughter. Note, This phrase may, perhaps, more properly fignify, As men do in a time of feasting upon slain sacrifices.

† Ver. 6. And he doth not refist you, or else interrogatively, απ αντιτάσθεται ύμιν; Doth he not [in return] now fet himself against you? A much more confistent and clearer sense; agreeable to chap. iv. 6. and 1 Pet. v. 5. See also Dr Bentley's Remarks upon Free Thinking: where there is given, by that admirable critic, a most ingenious conjecture, for a yet clearer sense of this passage.

the fame wicked principles, by which your Fore-fathers A. D. 60. flew the ancient prophets; will foon experience the direful confequences of fuch incurable malice and ingratitude.

7 Be patient therefore, brethren, unto the coming of the Lord: behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts, for the coming of the Lord draweth

nigh.

o Grudge not one against another, brethren, lest ye be condemned: behold*the judge standeth before the door.

and you have no need to prevent him, in what he will

fo foon and certainly perform for you.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of fuffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have feen tender mercy.

andhow amplyhewas recompenced. And from hence affure yourfelves,

7. & 8. Wherefore, my dear brethren, that are converted to this perfecuted religion, bear all your prefent fufferings with courage and patience. Imitate the industrious hufbandman, that patiently waits the feafons of the year, to produce him the fruits of his cost and labour. With infinitely better affurance, may you depend upon Christ for a* fpeedy deliverance from these your perfecutors, and a glorious reward for your perfeverance.

9. Discover no fretful impatience, no thirst of revenge against your enemies, or one another. For that would be to incur the fame punishment due to them. God himself will very*shortly be your just Avenger,

amples of God's true prophets in all ages, spirit and support you. Remember 70b that most afflicted of all men; how deeply he fuffered, God can never fail, in due time, to refeue and reward every faithful fervant.

10. & 11. Let the courageous ex-

the end of the Lord: that the Lord is very pitiful, and of

^{*} The coming of the Lord draweth nigh. The Judge standeth before the door; viz. The destruction of Jerufaiem, which was but a few years after this Epissle was written,

A. D. 60. 12 But above all things, my brethren, fwear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea, and your nay, nay, I lest you fall into condemnation.

12. And let me particularly warn you, that no examples, no provocations whatever draw you into the vice of common fwearing, and invoking the name of God upon light and needless occasions. Swear not so much as by any creature of God, in common conversation, as the Jews accustom themselves to do, and vainly pretend there is no

evil in fuch kind of *oaths. For no oath can be made by any creature *, but must have an ultimate respect to the Creator, whose creature it is. Be therefore careful, always to fpeak truth, and use no other means to gain belief, than a modest affirmation or plain denial. For every degree beyond this, bespeaks some t false design, and is finful t and condemnable.

you afflicted, let him | azzorales. pray: Is any merry? let him fing pfalms.

ל בשטעפו.

14 Is any fick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall fave the fick, and the Lord shall raise him up; and if he have committed

13. Improve every condition of life to a religious advantage. Let prayer be the refuge of the | affli-Eted; and devout praises, the exercife of them that are in ease + and prosperity.

> 14. & 15. When any Christian is vifited with fickness, especially any difease inflicted on him for some notorious fin; let no charms and conjurations be used over him, as the Fews are + now a-days wont to do, when they anoint their fick with oil: But let the Christian ministers be fent for to intercede with God, by fervent prayer. They may indeed, use the anointing as a natural remedy, but not in a fuper-Stitious

* Nor by any other oath, where allow tive open. Nor by any fuch kind of oath. So in Mark iv. 41. Luke viii. 25. Tis a'pa eros igu, What manner of person is this. See Matth. v. 34, 35. I Lest ye fall into condemnation, in who nelow, as some Copies read it.

+ See Lightfoot Harm. N. T. Burnet Artic. p. 289

mitted fins, they shall fitious way. Let them lay all the A. D. 60. stress in the devout prayers of inbe forgiven him, Spired ministers, put up in Christ's name, for a bleffing upon that means. And those prayers shall become effectual for the recovery of a true penitent, and the forgiveness of those fins that were the cause of his distemper*.

16 Confess your faults one to another, and pray one for anol ther, that ye may be healed; the effectual fervent prayer of a righteous man availeth much.

16. In all fuch extraordinary ficknesses as these, let the fick perfon freely acknowledge and confess to his minister the particular fins he hath reason to conclude brought the distemper as a special punishment upon him. And then let the minifter appoint and pray for him, as

before prescribed, ver. 14. for God will have great respect to these prayers of † ministers, which now, in the † dixais first times of the gospel, are directed and affisted by the | Dinguis Enebashera inspirations | of the Holy Ghost.

17. & 18. And, as the prayer of sec 1 Cor. 17 Elias was a man fubject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on

the earth by the space of three years and fix months.

18 And he prayed again, and the heavens gave rain, and the earthbroughtforth

her fruit.

19 Brethren, if any

of you do err from the

Elijah (who was but a mortal man, Chap. xiv. any more than Christian ministers 15. 17. are now) availed to stop the rains upon the land of Ifrael, for three years and fix months together, in the days of Ahab; and then to bring them again: So shall these prayers of men inspired by the Holy Spirit, now under the gospel, be as available for the cure of these distempers, or any fuch miraculous event, as God shall think convenient, for the promotion and encouragement of his true Religion.

19. & 20. And, to conclude, let all + Christians whatever (especially ministers,

^{*} The Sick-The same sickness, and the same kind of sins, as in Matth. ix. 2, 6, 7.-x. 8. Mark vi. 13. 1 Cor. xi. 32. See the Paraphrase fully vindicated, in the excellent Dr Clagget, in his Discourse of Extreme Unction. Part I. Printed in 1687.

A. D. 60. the truth, and one convert him.

> 20 Let him know, that he which converteth the finner from the error of his way, shall fave a foul from death, and shall * hide a multitude of fins.

ministers, whose * special office it is) remember, that for them to be instrumental in thus reducing a finner to the fense of his miscarriages, and to true repentance for them, is the noblest office they can perform. Let them value themselves as instruments of faving a foul from destruction, and covering all its fins;

an act of infinitely greater value than the restoring a finner to his bodily health; and as much preferable, as eternal is to temporal good, and, as the foul is to the body +.

* abeapoi-ris-See Dr. Clagget Sup. 40, 41.

so these two species and the series of the s

oven in the year of he by he pudy wally flated by Dr. fusions Dr. Mills and Dr. Why for a routic eternal cont.) triguon of the Romanile, who, in favour of their dars, ing notion of he Peter's being at Rome, and for any rears bithop there, would place it in the year any in di-

Tage are dated from Manth Which for the notonous degree in his harmy once and an instrument is then exgyely Riled Bahylon here, and in Rev. xvin, and xvin. (1se

note on Cap. v. ver. 1 t.)

⁺ Shall hide a multitude of fins. Both Dr. Hammond and Dr. Whitby make this refer to the fins of the person who does, not who receives the charitable office of conversion. But as I have chosen to follow the fense of Dr. Clagget, as much more natural; I refer the reader to his own choice, when he has feen how judiciously he has cleared the sense of these verses. Extreme Unction. p. 40, 41.

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PARAPHRAS

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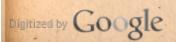
CONCERNING the Author of these two epif-tles there can be no doubt, all ages having a-

scribed them to the Apostle St Peter.

§. 2. In the year of Christ 67 or 68, in the latter Time. end of Nero's reign, St. Peter and St. Paul are agreed on to have fuffered martyrdom at Kome. They having, therefore, both of them declared their deaths to be near at hand, St. Paul in 2 Tim. iv. 6, and St Peter here, 2 Epistle i. 14. makes it most natural to conclude, the date of these two epistles, with that of 2 Tim. to have been in the year 66 or 67, as judiciously stated by Dr. Pearson, Dr. Mills, and Dr Whitby; to the eternal confutation of the Romanists, who, in favour of their darling notion of St Peter's being at Rome, and for 25 years bishop there, would place it in the year 44, in direct contradiction to the history of the Acts, and the most evident passages in the epistles themselves.

6. 3. They are dated from Rome, which, for its notorious degree of Idolatry, vice, and superstition, is figuratively stiled Babylon here, and in Rev. xvii, and xviii. (fee

note on Cap. v. ver. 13.)



§. 4. The defign of the Apostle, with relation to the Christians of these provinces, is evidently the same with that of St. Paul to the Hebrews, and of St. James to their whole dispersion, viz. the Jews being now, from Judea to the utmost bounds of their dispersion, arrived to the utmost degree of impiety, lust, rage, and diftraction; their aversion to the Roman government prompting them to sedition; and their unbounded zeal for the Ceremonial Law exciting them to perfecute all Christians, without any relentings of mercy or humanity, and to hearken to the pretences of every false prophet; gave occasion to St. Peter's advices here directed, chiefly to the Jewish converts, but not excluding such Gentile Christians as had been either formerly profelited to the * See cap i. for to about the see cap i. for to about the see cap i.

18.—ii. 10. ifm to christianity. To support them under their heavy iv. 3. and perfecutions; to perfuade the Jewish converts particua Pet. i. I. larly to have no hand in the rebellion against Cæsar, or

> his officers; and to spirit them all to perseverance in the pure and peaceable profession of their christianity, against the false doctrines, and impure practices of the Jewish zealots, or of fuch bereticks as were then spawned from those people, as was Nicholas of Antioch (Acts vi. 5.) whose lewd sect is taken notice of by St. John, Revel. ii. 15. and is generally thought to be referred to, in some

paffages of these Epistles.

§. 5. I shall only add, That the destruction of Jerufalem drawing now very near, St. Peter represents it in the fame expressions, taken in the same latitude with those of the ancient Prophets, our Saviour, and St Paul, upon the fame prudential reasons: Those phrases, The day of the Lord, the coming, or Revelation of Jesus Christ, referring both to the particular judgment on the Jewish nation, and to that of the world in general. For which I refer the reader to the Preface to the Thessalonians: And for what is here urged in the relative duties, I refer him to the Preface to the Ephefians, §. 4. Let the learned reader also consult the great and learned Sir Isaac Newton's Observations on the Apoc. Cap. 1. where he will fee still a clearer light into the time, date, and defign, of this and other epistles.

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unity live ben inve well as bus arod malpholi CHAP.

CHAP. I.

The direction and salutation. The Apossle blesseth God for the great mercies and privileges of the Gospel-religion. Comforts both Jewish and Gentile Christians under their present persecutions, from the sense of those happy blessings, and the truth and certainty of them, as foretold by the ancient Prophets, and now exactly suffilled. Exhorts them to the pure and steady practice of their religion, from the great consideration of their redemption by the blood of Jesus Christ.

of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

those parts.

2 Elect according to the foreknowledge, of God the Father, through fanctification of the Spirit unto obedience, and fprinkling of the blood of Jefus Christ: Grace unto you, and peace be multiplied.

vine favour and happinefs.

3 Bleffed be the God and Father of our Lord Jefus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the refurrection of Jesus Christ from the dead,

1. PEter an apossel of Jesus A. D. 66. Christ, sendeth this episse to the converted Jews of the ancient dispession, in Pontus, Galatia, Cappadocia, the Provinces of the Lesser Asia, and Bithynia. Not forgetting the Gentile * Christians of See Cap. i. 18. ii. 10.

2. To all you that have embra-and 2 Pet. i. ced the gracious Covenant of the gospel; a Covenant that is ratisfied the and confirmed by the blood of Pevriouds. Christ, and entitles you to the gifts See Heb. sii, and graces of the Holy Spirit; pri-24. Exod. vileges that God originally defigned and by his prophets formerly promised to the christian church.

Wishing you the abundance of di-

3. & 4. Expressing my humblest thanks to God, the Father, of our Lord Jesus Christ, for the inexpressible mercy of giving us Christians so sure a prospect of the never-fading and eternal happiness of heaven, by the resurrection of Jesus Christ, our Lord and head.

from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

A. D. 66. 5 Who are kept by 5. And for preferving and fuprevealed in the last || iv raipa time as San June Exara

by we shall not fail of compleat glory and haapiness, at the final day of judgment.

6 Wherein ye greatly rejoyce, though now for a feafon (if need be) ye are in heaviness through manifold temptations."

7 That the trial of your faith being much more precious than of gold that perisheth though it be stried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ:

feen, ye love; in whom, though now ye fee bim not, yet beliving, ye rejoice with joy unfpeakable, Angles ... and full of glory. Of the

9 Receiving the end of your faith, even the falvation of your fouls.

Christ by pererging,

diligently, who prophefied of the grace that should came unto

the power of God porting us, by his Almighty Powthrough faith unto er, under all our afflictions and falvation, ready to be temptations, to perfevere in the faith of this his last | and great dispensation of the gospel, where-

> 6. & 7. This is what you, as good Christians, cannot but make the fubject of your utmost joy and fatisfaction. Looking on the worst of present evils as only so many happy opportunities of exercifing your faith, improving your virtue, and brightning that future crown you are then to receive; and confequent. ly to be of more real advantage to you than all the riches and fading glories this world can afford.

ward . The still she wante by whole influentions is propher. descended bound out enquest acces of Christ's listerlines, and to secure and the standard of the secure of the secure of the

8 Whom having not 8. & 9. Thus upon reasonable and fufficient evidence, you embrace a Messiah you never personally knew; and believe the doctrine and promifes of a Saviour you never actually faw. This fills you with the inexpressible and glorious hopes of that eternal falvation which is the fure reward of fuch as are polfessed with a faith so rational and source trees to somewell grounded room revenues of

and aftenifications.

10 Of which falvas boro. & II. This is that gracious tion the prophets have differnation of religion for the enquired and searched future happiness of mankind, so exactly defcribed and punctually foretold by the ancient prophets, men inspired by the Spirit to the time the the file their which was in them recentling at a collect the true Spirit of God, which impores the property more talky after-

Three to the affection manufactual like (a)

or what manner of time the Spirit * of Christ which was in them did fignify, when it testified before-hand ry that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from Heaven; which things the angels desire to look into.

prophets foretold it with pleasure, but the very angels themselves cannot but contemplate upon it, with delight and astonishment.

13 Wherefore gird up the loins of your mind, be fober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jefus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all * of this very Christ, to foretel A.D. 66. both the time and glorious fruits of his fufferings in relation to himself, and all his true disciples.

it testified before-hand the sufferings of Christ, and the glo-

knew and expresly declared it was not to be transacted in their days, but spoke of it as future, representing it just as it has now been actually revealed by Christ himself, and declared to you and all Christians, by us his apostles, endowed with the same holy spirit for that purpose. And this dispensation of the gospel is so abundant in divine wisdom, justice and mercy toward mankind, that not only with pleasure but the very angels.

13. Let this confideration then arm you with vigilance, con age and confiancy in a profession attended with such blessings as these of the Christian * religion are, is across which you are so certain to enjoyable at the final appearance of * Christian * The final appearance of the Christian * Christian * The final appearance of the Christian * Christian * The final appearance of the
14. & 15. Show yourselves true disciples of Christ, by reforming the irregularities of your former notions and practices, and imitating the divine author of your religion in holiness and purity of life.

ly, so be ye holy in all manner of conversation;

16. For

* Ver. 11. The Spirit of Christ which was in them. The meaning is, either the same Spirit of God, which inspired the prophets formerly, and dwelt in Christ more fully afterward: Or else, the Spirit by whose inspirations the prophets foretold the time and circumstances of Christ's sufferings, and is therefore called the Spirit of Christ. The former seems to be the more natural sense.

A.D. 66. Because it is 16. For those expressions (Lev.

written, Be ye holy, ii. 44. xix. 2. xx. 7, 26.) for I am holy. wherein the Jewish people are exhorted to be holy as God is holy, are much more engaging

upon us of the Christian church, drutt and gaivedo

on the Father, who without respect of perfons judgeth according to every man's work, pals the time of your ini er bred gainruojol ember, that by entrash

And if you call 17. And this does most specially concern fuch of you as are newly converted from the beathen to the Christian religion, from the worship of idols to that of the one true God. Now, that you are received into the true church of God, with the fame goodness and mer-

cy as the Jews themselves are, and shall be judged and rewarded equally with them; you are obliged to particular care and watchfulness over your future conduct. W

18 Forafmuch as ye know that ye were not redeemed with corruptible things, as filver and gold, from your vain conversation received by tradition from your fathers:

der yourselves as captives redeemed from a state of ignorance and idolatry, wherein you were originally educated. And that the purchase was not procured by the most valuable thing this world could afford, but cost the blood even of Christ himself the Son of God; a person of most exalted dignity and perfect innocence.

18. & 19. You ought to confi-

19 But with the # Sec Jon. precious blood of Christ, as of a Lamb without blemish and without spot.

> 20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you; sadme ve

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your

20. & 21. Even that Meffiah, originally designed by God for the redemption of all mankind; but, tho' promised from the first, and all along described by the Jewish prophets, to that people; yet was not actually fent into the world for that purpose, till this last and great dispensation of the gospel; wherein his religon was intended to be proposed equally to you* and

them, by us his apostles, and demonstrated to us all, by his refurrection from the dead, as a fure pledge of our future happiness, upon our fincere obedience. So that, by being Christians, you do not forfake God (as the obries description by Gin. So that your faith and to God

? di suas.

obeying the through othe a Spirit, with a pure heart fer-

tible feed, but of incorruptible, by the liveth and abideth for es as captives rederays

Word of God, which

23 Being born a-gain, not of corrup-

faith and hope might finate Jews vainly pretend) but A. D.66. be * in God. ... most effectually * believe in him.

12 Seeing ye have 22. And fince you have engapurified your fouls in ged to reform your lives by obedience to this pure and fpiritual religion, one of the chief duties unto unfeigned love of whereof, is an universal love and the brethren; fee that charity to all your Christian breye love one another thren; be fure to practife that principal virtue with the utmost ardour and fincerity gain words

23. Remember, that by embracing this profession, you become the church and people of God, in a fense much more excellent than the Jews were by their natural descent from Abraham and the patriarchs; or than any profelite

could be, by joining himself to their external and cere-monial worship. You are regenerated and made the children of God, by the belief of those gospel doctrines, the habitual practice whereof will work in you those excellent graces and divine virtues, that will for ever adorn and make you happy. ent dim tud ou | See Jon.i

24 For all flesh is as grais, and all the glory of man, as the flower of grass. grafs withereth, and the flower thereof talleth aways in lis to

ba 25 But the word of the Lord endureth for ever, And this is the word which by the gospel is preached unlation of the poly of

a fure pledge of our

24. & 25. Those privileges of here v. 24. natural descent the Jews so much boast of, the succession in rich and noble families, by any civil relation or institution, are mere external and fading bleffings: As Ifaiab formerly represented them. But the bleffing of being taken into God's church, by embracing the revelation of Jesus Christ, is of the utmost and everlasting confequence to us. And thus the gofpel we preach to you is truly

what Isaiah there described it, The word of the Lord that endureth for ever, 112. xl. 6, 7, 8 . solflogs sid su vd . medit

A H. P ection from the feed, as

Ver. 21. That your faith and hope might be in God; &s The wiser dum - is es Osov. So that your faith -is in God.

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I To whom com-

flone, difallowed in-

deed of men, but cholen of God, and

believeth on him that!

14 cs. (. Look upon yourselves as A. D. ob.

Fewish and Generic Christians being

calcidat aldon tadt to CHAP. HI. and which He is the

foundation and corner-flone, up The loving and charitable temper spoken of Chap. i. 22. further and particularly recommended, from the great Example of Christ, and the Bleffings of his Religion. The believing Gentiles are received into its Privileges, while the Infide Jews are rejected; according to the Scripture Prophecies The Jewish Christians exhorted to pay all due Obedience to the Emperor and his Officers; as obliged thereto by their Christianity, and as the only Means to avoid the scandalous Character of being Seditious, as the Gentiles were apt to represent the Christians, in common with the rest of the Jewish Nation. Christian Servants or Slaves obliged to serve and respect even their Heathen Masters, though severe toward them for their Religion's Sake: Encouraged thereto by the Example of Christ's Meekness and Patience under his Sufferings Move a com theor hobiest and privileges, undoubtedly to be be-

A.D. 66. I WHerefore lay- 1. & 2. THUS are you* regene-* Cap.i. 23 lice and all guile, and faith. And therefore, as new born hypocrifies, and en-children are to be fed with the vies, and all evil spea- most simple and harmless diet; so As new born babes defire the fin- avoid all those principles of treacere milk of the word, chery, hypocrify, envy and ca-

Josephus that ye may grow lumny, to which the Jewisht peo-Jam. i. 21 that ye may grow readily, to which the Jeans people are fo miferably prone, and

yaka. Rom liwe | will sail radiate oputidin practice the pure and I reasonable precepts of the gespel, whereby you may XII, I. improve in all virtue and holinefs. or neve esantio

is gracious.

10 3 If fo be ye have & 3. Those contrary Graces of a tafted that the Lord gentle, meek, and kind disposition, being fo fully recommended to you by Christ your merciful redeemer and great extample on the principle temple and priest extample on the principle temple and priest extample of the christ and principle to the christ above the

ought you, now, most carefully to

4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and

precious,

5 Ye also, * as lively stones, are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore it is contained in the fcripture, Behold, I lay in Sion a chief cornor-stone, elect, pretious; and he that believeth on him shall not be confounded.

rated by the Christian

pretence to " sds diver nousero

7 Unto you thereis precious; but unto them which be difobedient, the stone which the builders difallowed, the fame is made the head of the comer. Videralim

base And at Stone of

4. & 5. Look upon yourselves as A. D. 66. members of his religion; both Fewish and Gentile Christians being equally parts of that noble fabrick, the church, of which He is the foundation and corner-stone, uniting you both into one building, far exceeding that of the Fewish temple. And though the Jewish council rejected and despised him, yet has God demonstrated him to be the true Messiah; and you, as members of his church, are capable to offer fach truly spiritual fervices to God, as infinitely furpals their legal and reremonial facrifices; and are invested with such honours and privileges as their imperfect difpensation has no

> 6. Agreeably to that prophecy of Isa. xxviii. 16. concerning Christ: Representing him as the Head of a new and more perfect religion, attended with more valuable promises and privileges, undoubtedly to be bestorved on all the Fervish people that would embrace and obey him.

7. & 3. Which character of him fore which belive he is now fulfilled to you Christian believers, that enjoy the privileges of the gospel. But, to the obstinate unbelievers of that nation, are as juitly applicable those words of the Psalmist, relating to the same Mesfruh; Pfal, exviii. 22. The stone axyon which the builders (i. e. the Jewishmo A. March stumbling, and a rock (council) rejected, is become the Head of offence, even to of the Corner, i. e. the Head and them slod P . Y 3 swed sy a Foundation

taffed that the Lord pentle, med

on being to fully recommended * Lively Stones, a spiritual bouse, a boly priesthood. Expresfions all alluding to the Jewish temple and priesthood, and intended to show the excellency of the Christian above the Jewish religion.

34,25.

| KEROTOIGH

A. D. 66. them which stumble at the word, being disobedient, whereunto also they * were appointed.

error, prejudice and destruction, to which God has in so just Judgment, given that people over, for their incurable malice and ingratitude.

9 But ye are a chofen generation, a royal priesthood, an holy nation, a peculiar people; that ye should thew forth the prailes of him, who hath called you out of darknels into his marvelnation is. ; theil suot | foleph, de.

Bel. Jud. Which in time See ver. 5. pait were not a people, but are now the the springer is people of God: which THE WOLL HE. had not obtained mercy, but now have obtained mercy. sidosq ita

9. & 1c. As much, therefore, as the Jewish zealots are apt to defpise you Gentile Christians, as a people that never were in covenant with God, nor belonged to his ancient Church; yet even you may now affure yourselves that, by your embracing Christianity, your condition is as much different from what it was, as light is from darkness; and all the facred characters |, great titles, and religious privileges, that nations fo much value themselves upon, are wurs now in a much better and truer fense than ever they were theirs. So that you are capable of offer-

Foundation of God's true church.

In them also is compleated that

prediction of Isa. viii. 14, repre-

fenting Christ as a stone of stumbling,

ing up a fervice to God more pure and acceptable than they, by their ceremonial worship, can pretend to. of estimate

11 Dearly beloved, I beleech you as itrangers and pilgrims, abftain from fleshly lufts, which war against the heers, are placed over

volli. Wherefore, dear brethren, whether Gentile on Jewish Christians, make it your utmost endeavour to answer this excellent defign of your religion, for the glory of God and your own hap-, and punishment of you, for the same good parposes as

^{*} Ver. 8. Whereunto also they were appointed: Or else in a g lrienour-To which [prejudice and infidelity] they were wilfully and habitually disposed: In the same sense with creayula is Tany asiavior, men well disposed for eternal life, Acts xiii. 48. But it is perhaps, most natural to refer the is i & irednear, to the They, being disobedient, flum-" bled at that word to which they were appointed, viz. for " Light and Instruction."

piness, by the conquest of all those sensual appetites that A. D. 66. corrupt the true principles of the mind. Place not your aims and hopes upon temporal pleasures: Look upon the present world only as a passage toward the more certain and durable happiness of heaven. appointed.

51 12 Having your man conversation honest amongthe Gentiles, that whereas they fpeak against you as evil doers, they may by your good works which they shall behold, glorify Gol in the day of vifitation.

12. I warn the Jewish converts especially, to consult the credit and interest of their profession, by a prudent and decent behavour among the Gentile people; and particularly by paying all due obedience to the government of the country you live in. This will be the best means to take off that prejudice and milrepresentation you lie under, among

the Romans, as a people as feditious | and averse to their | xaxontoias. laws, as the rest of the ! Jewish nation is. And, byt Joseph de. thus expressing your peaceable subjection to their govern-Lib. II. ment, you will avoid the vengeance of God, where-Cap. 8. with the rest of the finful world will be severely * chastifed; and, whenever you are called to account before the Roman * judicatures, will be able to give an honourable account of yourselves, and cause all people to think and fpeak well of you and your religion.

felves to every ordinance of man for the Lord's fake, whether it be to the king, as fupreme; III

14 Or unto governours as unto them that are fent by him for the punishment of evil doers, and for the praise of them that do well.

13 Submit your- 13. & 14. Nor let your own private fafety be the only motive of obedience to the government under which providence has placed you; but know, you are bound to it by the law of Christianity, which makes no alteration in civil rights. As therefore, the Roman Emperor and his deputy officers, are placed over you, for the same good purposes as Fewish princes or governors were formerly appointed over the Jewish

nation, viz, the preservation of the publick peace, the fecurity of the rights and properties of the people committed to their charge, by fuitable rewards and punishistness, men were all policy of the is a serious, to the

was saya, The word. Thus-" They, being disobedient, flurt. bled at that work to which they were appointed; viz. log Light and left without

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viii. 32, 33 -36,

A. D. 66, ments; all ought to pay them a just obedience and subgrief, luffering wrong- to endure, with an even and confei

* See Rom. vsi y For for iss the s bare. Thus + you will at once proxiii. I, &c. will of God, that with more your own fafety, obviate the yatoras ris well doing we may put prejudices your character is afper-See ver. to filence the igno- fed with, and dicharge a moil prinrance of foolish men. cipal duty of your holy religion.

16 As free, and 16 The Jews indeed, under the not using your liberty notion of being the feed of Abrafor a cloak of malici
As free; outnets, but as the vernment of heaven t proudly difviii. 32, 33 fervants of God.

dain to be subject to any corners but dain to be subject to any powers but

those of their own nation and religion. You Christians are now entitled to liberties 1 and privileges much nobler than theirs. But these privileges are purely spiritual; and you ought by no means to abuse them into a pretence for feditious practices, and disturbance of the civil government you live under, as the Jesus do.

Love the brotherhood. Fear God. Honour the king.

17 Honourall men. 17. In fine, therefore, give all ranks of men the respect due to their character. Bear an affectionate regard to all your fellow Christians

of what denomination foever. Adhere firmly to your religion, and reverence the emperor and his ministers, with

the honours due to temporal governors.

with all fear, not only to the good and gentle, but also to

18 Servants be fub- 18. Let all Christians, that are ject to your masters fervants or flaves, to heathen maiters, continue to ferve them with all fidelity and respect; not only fubmitting to their reasonable com-Igno mands, but also patiently bearing

their frowardness toward them on account of their religion. Think not that Christianity exempts any one from his natural and civil obligations, as the Jewish zealots

See Pref, are apt to imagine* toqui sonsitsq \$ 4.

119 For this dis datage & 20. Not to repine at the thank-worthy, if a punishments you really deferve, man for conscience by neglecting your master's busi-Resid going aftray, Gentile Christians are to reflect up-

but see now returned on themselves to have been in fuch offered of the contract of a flate

wiii. 32, 33

faults, ye shall take it patiently? but if when for it, ye take it patiently this is acceptable with God.

toward God endure nefs, has no great virtue in it : but A. D. 66. grief, suffering wrong- to endure, with an even and confully. 20 For what glory on you for being Christians, and is it, if when ye be discharging your conscience to buffeted for your ward God, this is a true instance, see Rom you tented mind the hardships they lay mos see and will be rewarded by God as a ye do well, and fuffer generous act of obedience.

himself to him that judgeth righteously.

we are healed.

you really delerves theep going aftray, but are now returned

-021 For even here Dall 21. This is indeed agreeable to ; and a ! unto were ye called: your religion, which you are now because Christ also to consider as a state of suffering fuffered for us, leave and discipline. Your very profefing us an example, from is to imitate the meckness of that we should follow Christ, your great head and exwho has undergone so much for you.

22 Who did no 22. & 23. For thus did the infin, neither was guile nocent and unspotted Jesus, while found in his mouth. he fuffered for the fins of others, 23 Who when he having no blemishes of his own, was reviled, reviled return none of the reproaches not again; when he cast upon him, nor flung out so fuffered, he threatned much as one impatient threat anot, but committed gainst his merciless crucifiers; but perfectly refigned himfelf and his -lam madined of cause to God, the great and righte-Il tear, not one reisgbulneinois to ferve them with

24 Who his own 24. So complete an example felf bare our fins in have you in a Saviour, who ought his own body on the the most strongly to engage you tree, that we being to an imitation of him, in this, dead to fin, should and all other instances of true virlive unto righteouf-stue; fince the very fufferings and patience proposed to you were the not to eniger of to M means whereby he redeemed you from fin and death. Addition land

25 For ye were as 25. In short, both Jewish and Gentile Christians are to reflect upon themselves to have been in such a state

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to Ephel,

outward adorning

plaiting the hair, and

or of putting on of

apparel; or go, Flyan

heart, in that which

A. D 66. unto the shepherd and a state of ignorance and vice bebishop of your fouls. fore their conversion, as might well bear the comparison of the prophet, resembling you to sheep that were lost and gone astray (Ifaiah liii. 6. See also Jerem. B. 6, 17.) But now, by the Christian Religion, you are recovered again, and put under the conduct of a Saviour and Governor, whom it is your utmost happiness, as well as duty, to imitate and obey.

affections, not by the

that infinitely furgals alt

meety and fumptuoulnels or their

eilons; but by the virtue of their

tres and fweetness of their tem-

hidden man of the Potely ornaments of

Differences in Religious Principles ought to be no pretence for Christian Husbands or Wives to withdraw the duties of that relation, even from Heathens, to whom they are married. The Christian Wife ought to endeavour to win over such Husband to the Christian Faith, by the singular kindness of ber behaviour, ber modest garb, and virtuous conversation. The Christian Husband to do the Same toward such Wife, by expressions of the utmost tenderness and affection. Unanimity, candour, peace, and justice recommended, upon the same reasons of interest and duty, as in the foregoing chapter, especially that of the example of Christ, who is now exalted to be our powerful Head and Saviour. A Comparison between the Ark of Noah, and the Baptism of Christians.

your own husbands, the word, they also may without the word be won by the converfation of the wives:

> 2 While they behold your chafte converfation.

* See Chap. I Ikewife, ye wives, 1. & 2. TO proceed then : * the ii. 13-18. The in subjection to sale I fame reasons that ofame reasons that oblige christians to be peaceable subthat if any obey not jests, even under beathen governments, and faithful fervants, even to infidel masters, are equally strong for your discharge of all other retative duties, under the same circumstances. Thus all christian wives adguo Vub any amazzement; alluding,

versation coupled with ought to pay all submission and re. A. D. 66. fear, ingimes, noirever spect to their husbands, though unconverted; I endeavour, if possible, by a meek, chaste, see I Cor. loving, and modest behaviour, to win them over to the 12, 15, 16. Christian Faith, that hath so visible good effects upon are recovered again, and put under the considerations

Whose adorning, let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel:

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit,

5 For after this manner in the old time, the holy women alfo who trufted in God adorned themfelves, being in subjection unto their own husbands. 30009940

6 Even as Sarah obeyed Abraham, calling him Lord, whole daughters ye are as long as ye do well,

-0 7 Likewise ye husto infidel maile wonre equally firong

. & 4. Let these women strive to recommend themselves to their busbands affections, not by the nicety and fumptuousness of their drefs, and outward gaiety of their perfons; but by the virtue of their lives and fweetness of their temper: those lovely ornaments of the mind, that infinitely furpais all external beauty and artificial accomplishments, and render them amiable in the eyes of God. which is in the fight of God of great price. "" nonale v

> 5. & 6. In this you will truly imitate those famous women, that were wives of the patriarchs, and mothers of your nation: you will approve yourselves the genuine daughters of Sarah, that dutiful spouse of faithful Ahraham, so long as you keep firm to your duty *, and be discouraged from no instance of it by any present dangers and inconveniencies.

and are not afraid * with any amazement. Way should I god ase

7. In like manner, let all Chrifbands dwell with tian hulbands treat their wives in them according to a tender and condescending manner, knowledge, giving hor as the weaker fex; performing all won by the converfor your discharge of all other ne-

of While they bee

Thus all christ * With any amazement; alluding, perhaps, to that patfage of Sarab Gen. xx. 20. or Gen. xviii. 15?

A. D. 66 nour unto the wife as unto the weaker vel-· See I Cor. fel, and as being heirs vii. ut fupra together of the grace of life, that your prayers be not hindoes it naturally thereb

> referve vo this virtuous and obliging carriage toward her; that fo their religious devotions be not hindred by any differences in principles, or disagreement of tempers.

8 Finally, be ye all of one mind, having compassion one for another; love as brethren, be pitiful, be courteous or suostruos

il you, of that kind,

o Not rendering evil for evil, or railing for railing : but contrariwile bleffing, knowing that ye are thereunto called, that ye should inherit and blefling. spillduq ro ou

10 For he that will love life, and fee good days, let him refrain his tongue from evil, and his lips that they fpeak no guile! I DIE

11 Let him eschew evil and do good, let gada and him feek peace and

> 12 For the eyes of the Lord, are over the righteous, and his ears are open winto their prayers: but the

TOY BY

conjugal duties to them *, as chriftianity requires: looking upon a Christian wife in the notion of an heirefs of the same heavenly happinels with himself, and endeavouring to render an unbelieving one fo, by converting her to the faith, by

8. In fine: be all unanimous in your principles, compassionate to the infirmities of each other; and let your whole conversation run in that strain of charity, tenderneis, and courtefy that becomes christian brethren. Alband sud 71

y. Seek no revenge against your perfecutors, but return prayers and good wishes to fuch as revile and reproach you: remembering that the bleffings you enjoy by your Christian profession, are the strongest argument to make you defire the good and happiness of all your fellow creatures.

10, 11, & 12, Confider the blef fings annexed to an even, just, and peaceable disposition (Pfal xxxiv. 12, 13, &c.) What man is be that desireth (a happy life) and loveth to fee (many) good days? Keep thy tongue from evil (speaking) and thy lips from Speaking deceit. Depart from evil (or mischief) and do good, feek, and pursue peace. The eyes of the Lord are upon the righteous (the just, or merciful) and his ears are Topen to their prayers. But the face

11. 12, Oct.

face of the Lord is a- (1. e. displeasure) of the Lord is a- A. D. 66. sainfi them that do wait them that do evil and as believe which in the notion of live

-973 And who is he add 173. And, as this providentially that will harm you, tends to procure you the divine if ye be followers of bleffing, to does it naturally prove that which is good? The best means to preserve you from the malice of mankind. For, there are scarce any people of fo favage a temper, as without any provocation, to injure a person of a kind * and inoffensive behaviour.

14 But and if ye fuffer for right councis fake, happy are ye; and be not afraid of be troubled in visit

14. But, whenever it shall happen, that you fuffer for the fake of your religion; look upon That as your happiness. Be not discourtheir terror, neither aged at any threats, or the worlt that can befal you, of that kind.

15 But sanctifie the Lord God in your hearts, and be ready always to give an aniwer to every man that asketh you a reaion of the hope that is in you, with meeknels and fear.

15. Be but posses'd of a religious fear of offending God, believe his truth, depend upon his power, justice and goodness; and you need not fear to own, and be ready to defend your Christian principles, in a modest and humble way, upon either private or publick exami-

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that fallly accuse your good conversation in Christ.

16. For, thus to demonstrate the innocence and peaceableness of your carriage, is the most direct way to shame and confound those that would represent you as men of turbulent and t feditious principles. Let him elchert twis nann

17 For it is better if the will of God be fo that ye fuffer for well doing than for evil doing.

17. And, whether it fucceds See chap. in fecuring you from their malice, ii. 12, &c. or no; yet you will have the inward fatisfaction of fuffering with a good conscience, and for a good cause; without which your afflictions would indeed be

insupportable.

18. You

their prayers; but the

TOUS EN-

ansulasi.

συλακη

13.

bring us to God) being put to death in # 2 Cor. the flesh, || but quick-XIII. 4.

A. D. 66. 18 For Christ also Tou 18. You will, then, copy after hath once suffered for the great example, and share in fins, the just for the the glories of your innocent Saunjust: (that he might wiour, who laid down his spotless life to procure the pardon and falvation of a guilty world; and, in reward of those fufferings, ned by the Spirit: 10 3 in reward of those functings, by the power of the Holy Spirit sq srewog has seitions

ent, + when once the long fuffering of God [Gen. vi. 3. waited in the days of Noah, while the ark was a preparing, wherein few, that is eight fouls, were 1 laved by water.

ovi o By which also 3 19. & 20. Even of that divine he went and preach Spirit, wherewith he inspired Noah ed unto the spirits in to preach repentance and reformaprison soirolg and bustion to the wicked people, before which some the flood; those diffolute wretches, time were disobedi- that were enslaved to * their brutish lusts; and after the merciful fpace of a hundred years given them to repent in, and Noah perfuading them to it, with particular earnestness, all the while he was preparing the ark; were, at last, like condemned * prisoners, justly sentenced to destruction, for their incurable impiety; and none faved in the . ark, befide Noah, and feven

21 The like figure whereunto, even bap. tism, doth also now fave us (not the put-

ting away of the filth

of

.. Gen. vii. more of his family ..

21. & 22. Now our baptism is the fame to us, as the ark was to Noah, and his family, viz. A means of our falvation from fin and eternal death, as the ark faved them from

* Ver. 19. By which [in a he went and preached-Not that Christ bim felf preached, but preached by the Spirit, i. e. by fending the Spirit upon Noab; agreeably to 2 Pet. ii. 5. and I Pet. i. 11.

+ Ver. 20. When once, ore a nat, When once for all. the note on Heb. ix. 26.

I Saved by water. A quite wrong translation : 3 Sare, is out of, or from the water; in the same manner as did wignes, faved by fire, should be rendered, As out of the fire I Cor. ш. 15.

H 2 Cor.

Willa A.

into heaven, and is on the right hand of thorities, and powers

of the flesh, but the wthe flood, For, Christian baptism is A. D. 66. answer of a good con- not a mere external ceremony of fcience towards God) washing and cleanfing the body; by the refurection of but its nature and advantage lies in Jesus Christ, its being a solemn * engagement.

22 Who is gone on our part, to dedicate ourselves to the service of Christ; and the God, angels, and au promise of eternal life, on God's part, on condition of our performbeing made subject ing that engagement. A promise we

unto him igini ed driw are certain to fee performed, as had ving now a perfect pledge and earnest of it, by the refurrection of Christ from the dead, and his glorious exaltation into heaven, to the utmost degree of glory and majesty; whereby angels and archangels, men and devils, all ranks and degrees of creatures are put under his government and dominion. waited in the days of them to repent in and Noah per-

- vá Sion = 西北京大山南 SASSATES LE HGen. vi.

* The answer of a good conscience: inspurnua fignifies either a question, or an answer. It most propably alludes to the questions put to, or answered by the person baptized, and so fignifies the flipulation of baptilm. northurallele of beansteel and none layed in the and, belide Noab, and leven

21.8 22. Now our baseism is the lame to us, as the ark was to Noah. and his ramily, viz. A means of our falvation from fin and eternal death, as the ark laved them from

or The like figure whereunto, even baptilm, doth alfo now lave us (not the putting away of the fifth

. Gen. vii. more of his family ..

_ 10. By robich the obent and breached - Not A A La bim left preached, but preached by the Spirit, i. e. by lending the Spirit upon Noab; agreeably to 2 Pet. ii. 7. and I Pet. i. 11.

13 + Ver. 20. When once, on and, When once for all, the note on Heb. ix. 26.

I Saved by water. A quite wrong translation: Il Baro. is out of, or from the water; in the lame manner as bid winging, laved by fire, thould be rendered, As out of the fire I Cor. ii. I to a file but he format in the fight. A Charle and

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CHAP. IV.

The Gentile Christians again exhorted to Purity of Life, and Constancy in their Profession, from the Consideration of Christ's Sufferings for them, and their Engagement to imitate Him. They are warned from the former Vices of their Heathen State. The Apostle turns his Argument again to the Jewish Converts, telling them, the Dissolution of the Jewish State and Religion, with the exemplary Destruction of that People, was near at hand; exhorting them to great Sobriety, Devotion, Charity, and Hospitality, for their Pre-Servation from the Effects of that Calamity. Advices for the due Use of Spiritual Gifts, and the Exercise of Sacred Offices. The dreadful Judgment upon the Jewish Nation, and the bappy Security of good Christians.

A. D. 66. 1 POrasmuch then as Christ hath fuf-* Chap. iii. fered for us in the flesh, arm yourselves likewife with the fame mind: for he that hath fuffered * in the flesh, hath ceased from fin.

> 2 That he no longer should live the rest of his time in the slesh, to the lusts of men, but to the

will of God.

3 For the time past of our life may fuffice us to have wrought 1. & 2. THUS * you are to confider how great an obligation the fufferings of Christ, on your behalf, lays on you to renounce all your former vicious principles and carnal practices, and that the very defign of your Christianity is, to engage you to live by the purity of his pattern.

3 You Gentile converts must especially know, you are now to bid adieu to all the drunkenness, which althra interpretarent or their chestes, the reader to take which ac thurst to be the most

* Ver. 1. He that hath suffered in the flesh. A Christian's fuffering in the flesh is, in this place, evidently the same with his mortifying the flesh, and its lusts: As appears by the second and third verses.

the will of the Gentiles, when we walked excess of wine, revel-

impure debaucheries and abomi. A. D. 63. nable practices, fo usual in your in lasciviousness, lusts, former course of heathen worship.

ings, banquettings, and abominable idolatries:

4 Wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you:

4. Those impious customs being become branches even of their religious worship; your heathen neighbours will, 'tis like, wonder at your relinquishing them, and point you out for men of novelty and affectation, with the utmost indignity and reproach.

5 Who shall give account to him that is ready to judge the quick and the dead.

5. But let not that dishearten A time is coming when God will feverely recompence them, and all that have given themselves up to obstinate and irreclaimable wickedness.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the fpirit.*

6. Remember the bleffed advantagés you Gentile Christians, who were dead in trefpasses and fins, now enjoy, by the gospel revelation, engaging you to condemn * and mortify your former vicious and fenfual habits, and live a new and divine life. A thing which, tho' your heathen neighbours may re-

proach* and condemn you for, yet the prefent comforts of this spiritual life, and the affurance of being raifed to an immortal happiness, by the power of the divine spirit, will demonstrate your wisdom and their folly.

ye therefore lober and

7 But the end of all 7. Let the Jewilh converts now things is at hand: be take notice, the ceremonial religion, fome of them are fo fond of, watch unto prayer. is drawing near to an end; and the

Tewish

a For the time, pair

* Judged according to men in the flesh, but, &c. I have joined the two most natural interpretations of these phrases, and leave the reader to take which he thinks to be the most firiely agreeable to the context.

Ver. 1. He that bath suffered in the stess. A Christian's suferier in the fleth is, in this place, evidently the same with his mortifying the field, and its luffe; As appears by the feeding and shird everfee.

A. IL 66.

To age in

33 Sec.

A. D. 66. Yewish State and people to be destroyed, by a most exemplary judgment. To prevent their sharing in which common calamity, it behoves them to betake themselves to great fobriety, temperance and devotion, according to our Saviour's advice, Matth. xxi. 34, 36.

> 8 And above all things have fervent charity among yourfelves: for charity shall cover the multitude of fins.*

> 9 Use hospitality one to another without grudging.

8, & 9. Remember too, that 2 charitable, kind, and hospitable temper, free of all partial diffinctions and animofities against fuch as are not of your opinion, will do you particular Tervice in the present case; will contribute much to atone for your former misearriages of that kind; and procure

you the divine protection from the miseries now coming upon your obdurate nation.

* xipis; χαρισμα.

10 As every man hath received the gift, even to minister the fame one to another, as good stewards of the manifold grace of

10. Whatever extraordinary + gift of the Spirit any Christian is endowed with, or whatever + office he is intrusted withal, let him not overvalue himself and despise others upon that account; but look upon himself as a stew-

ard to whom God has committed a talent to be liberally and chearfully improved to the church's good.

1 Lakes

wis logice

II If any man speak, let bim speak as the oracles of God: if any man minister, let bim do it as of the Rom.xii.6. ability which God giveth, that God in all things may be glorified through Jefus Chrift: to whom be praise and dominion for ever and ever. Amen.

II Thus, he that has the gift of explaining + Scripture prophecies, let him prefume to carry that explanation no further 1 than his inspiration reaches. He that is a steward of the church's charities for the poor, or is fent on any charitable | meffage to any church, let him perform those offices with diligence and heartinefs. And fo, for all other employments in the ministry let your chief aim be to

the glory of God, through Jefus Christ, to whom be ascribed all praise and dominion. Amen.

In wh anivib and of mountain 12. Once

^{*} See James v. 9-20. and the Note there.

12 Beloved, think it not strange concerning the fiery trial, which is to try you, as though fome strange thing happened unto you:

13 But rejoice, in as much as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may he glad also with exceeding joy.

eternal fplendor and felicity.

14 If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory, and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

him, whom your adversaries so ignorantly despise.

15 But let none of you fuffer as a murderer, or as a thief, or as an evil-doer, or as a bufy-body, in other mens matters.

are now to very prone to.

16 Yet if any man Juffer as a Christian, let him not be ashamed, but lethim glorify God on this behalf.

17 For the time is come that judgment

12. Once more let me intreat A. D. 66. you, dear brethren, not to be furprised and disheartened at the severe perfecutions that befal you, for the fake of your profession. Think it not strange, that Chriftianity should be now a state of trials and fufferings.

13. Look on it, rather as an bonour to be sharers in the sufferings of your Lord, who accounts all your afflictions as his own. And rejoice in it as your greatest happiness, that, as you are to refemble him in fuffering here, you are one day to shine with him in

14. Whenever, therefore, you are vilified for your Christian religion, 'tis a happy token of your being the true disciples of God and Christ; entitled to those endowments of the Holy Spirit, that are the carnest and pledge of your future glory, and will enable you to triumph and fing the praises of

13. Only take special care, that none of you commit, and fo justly fuffer for, any acts of violence, theft, fedition, or intruding into matters that don't belong to you: vices that the Jewish * zealots* Josephus.

16. But, so far as you innocently fuffer for the peaceable profession of Christianity, bless God, for fuch happy opportunities of difplaying and perfecting

your submission to his divine Will and Providence.

17, & 18. In fine, the time is now come, when even the ChriA. D. 66 must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God?

18 And if the righteous scarcely be faved, where shall the ungodly and the finner appear?

ftian church itself is to undergo the sharp discipline of present trials and afflictions. And, if the believing part of the Jewish nation be, by divine Wisdom, permitted to fuffer fuch things, how dreadful must be the judgment upon the infidel and obstinate part of that people? And, if their destruction will be fo general and terrible, that the very Christian members

are likely to escape it only by a special act of mercy and providence; what must be the condition of those, upon whose heads these judgments are intended principal-

from all but

ly to fall supplement

them that fuffer according to the will of God, commit the keeping of their fouls to him in well doing as unto a faithful Crea-

19 Wherefore, let 19. Wherefore, as you Chriftians are fure of the divine protection, bear your present persecutions with an easy and chearful mind. Keep steady to your duty, and commit your lives into bu hands, who is your faithful Creator, and cannot fail to be your

merciful deliverer, and eternal preferver.

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ward, at the great, appearance.of

Chyin to malgnent, who is the alodw adt tavo b C H A P. V.

The Elder and superior Officers of the Church exhorted to a diligent, chearful, difinterested and humble Management in the governing the Christian Church. The younger and inferior Officers charged to obey their Superiors; and to the Exercife of Humanity, and all kind Offices to each other. All Christians encouraged to patient Submission and Resignation, under their present Sufferings; to a vigilant Sobriety against the prevalent Temptations of the Devil, and his wicked Infruments. The Apofle's Prayer for them. The Salutati. ons and Conclusion.

1. THE elders which are among you I exhort, who am al-

I. T Aving thus given you these general directions, I now particularly exhort the clergy of YOUR vealed.

fo an elder, and a your churches to a special care of A. D. 66. witness of the suffer- their duty. Let all the elder ings of Christ, and and superior church-officers then, | wpsoffulalso a partaker of the take this advice, as coming from "ipol. glory that shall be re- one that is himself one of the chief of their facred order, an Apostle

that faw * the fufferings of Christ, and is ready to bear * pastus. witness to the truth of them, by fuffering for his religion; and is under a fure expectation of sharing in the future glory promifed to his true disciples.

2. Feed the flock of God which is among you, taking the overfight thereof, not by constraint, but willingly: not for filthy lucre, but of a ready mind.

3 Neither as being lords over God's heritage : but being enlamples to the flock.

ing on the charitable collections of the church as dedicated to his fervice.

4 And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not aaway.

5 Likewise ye younger, fubmit yourfelves unto the elder; yea, all of you be fubject one to another, and be cloathed with humility, for God refifteth the proud and giveth grace to the humble.

2. & 3. Let them govern their churches with great diligence, both in doctrine and example; with the utmost cheerfulness and freedom from all finister and secular designs. Neither exercifing any imperious behaviour toward their people, wips sidores nor disposing of the public ‡ reve-TON nanpar. nues committed to their care, in an arbitrary or humourfome manner: but acting like faithful stewards over God's people, and look-

4. And, by so doing, they shall receive the crown of eternal reward, at the great appearance of Christ to judgment, who is the Lord and head over the whole church.

5. In like manner, let all the inferior clergy pay a just respect and fubmission to those of the fuperior orders. And, in fine, be all, of every degree whatever, ready to do all kind and good offices to each other; making that great virtue of bumility their chief and most valuable ornament: remembering those words of Solomon, Prov. iii.

34. Surely he scorneth the scorners, but his favour is with the lowly.

6. &, 7 And nov gooms

l exhort, who am al-

1. [2 XAving thins given you there general directions, I now

particularly exhort the clergy of

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LELOA

A. D. 66. 6 Humble yourfelves therefore under the mighty hand of God, that he may exalt you in due time;

> 7 Casting all your care upon him, for he careth for you.

> 8 Be fober, be vigilant; because your adversary the devil as a roaring lion, walketh about, feeking whom he may devour.

> 9 Whom refift stedfast in the faith, knowing that the fame afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have fuffered a while. make youperfect, stablish, strengthen, settle

II To him be glory and dominion for ever and ever. Amen.

12 By Silvanus a faithful brother unto you (as I suppose) I have written briefly, exhorting and testifying, that this is the true grace of God wherein ye stand.

13 The

- 6. & 7. And let both clergy and people commit themselves to the divine care and providence, with all pious and humble refignation, under their present sufferings; depending upon God for a feafonable deliverance, and a glorious reward.
- 8. Let your care and circumspection be particular, at this time, when the rage of the devil and his wicked instruments your perfecutors, is so violent to draw you into apostacy from the Christian faith.
- 9. Your courage and resolution therefore, ought to be proportionable to your danger. And it will add fomething to it, to confider, that your Christian brethren in other parts of the world, are now labouring under the fame perfecutions.
- 10. & 11. And may God, the author of all divine favours' and bleffings, who has given us a fure prospect of eternal glory and happiness, by the Christian religion, shorten your present sufferings, and enable you to improve them into a complete refignation to his divine will and providence; whereby you cannot fail of the final rewards proposed to you. To him be ascribed all glory and dominion for ever and ever. Amen.
 - 12. This epiftle, intended, in the shortest compass I could, to comfort and confirm you in the true faith, I now fend by Silvanus (or Silas) of whose integrity I prefume you all have a great opinion.

C. SANSATER STREET, STORY A A general directions, I now part cularly exhapt the stores of is at Babylon elected together with you, faluteth you, and fo doth Marcus my fon.

here at * Rome, fend their hearty love to your churches. And particularly (John) Mark, who has ferved and affifted me with the See Philip ii. 22.

another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

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Tims epilite ununded, in

14. Salute each other with your usual kiss of charity for my sake. All bleffing and happiness attend every christian in your respective countries. Amen.

* Babylon. So it is most generally thought Rome, is here and in Rev. xvii. and xviii. figuratively called, from its heathen idolatry and superstition, as some think, but much more probably as it was foreseen to be the head and mistress of vicious corruptions in the Christian church. The learned Bishop Pearson understands by Babylon, in this place, the Egyptian Babylon. Op. Post. de Success. Rom. Episcop. cap. 8.

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SECOND EPISTLE GENERAL

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Note, This Epistle being written in the latter end of the same year, to the same people, and upon the fame occasion with the foregoing; the reader is referred to the preface thereunto prefixed.

giving all diligence, Ithe Pok H Di your religion are

happy in him bereafter. c And behiles this, . 5. 6. 82 7. Wherefore, + feeing . sees

> The title and salutation. The great bleshings of the Christian Religion. Christians exhorted to the resolute practice of such virtues as are suitable to such blessings. The necessity and glorious effects of those Christian virtues. The design of this Epifile, much the same with that of the former. St. Peter foretels his own approaching martyrdom. Reminds them of the truth and certainty of their Christian Religion, from the testimonies of a divine voice from Heaven, and the completion of scripture prophecies. I should sell of mand and office Alexand. and other MSS, for do

A. D. 66 SImon Peter, a fervant and an apoftle of Jesus Christ, to them

I. SImon Peter a fervant and Apostle of Jesus Christ, sendeth this epiftle to the Christian churches

them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord.

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory * and virtue;

4 Whereby are given unto us exceeding great and precious promifes; by that these you might be partakers of the divine nature, having escaped the corrup. tion that is in the world through luft.

5 And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge;

6 And to knowledge, temperance; and to temperance, patience;

churches of Pontus, Galatia, Capa- A. D. 66. docia, the leffer Afia, and Bithynia, to all, whether Jewish || or Gentile || See Pref. converts, that place their hopes to I Epift. of pardon and falvation, in the i. r. Christian religion, as I myself do.

2. & 3. Wishing you all that happiness and bleffing which is the fruit of truly knowing God to be our supreme Father, and Jesus Christ to be our Lord and Saviour By whose glorious power * and authority we are now called into the privileges and profession of a holy religion, that will qualify us for eternal life.

4. A religion, whereby you are reformed from the vices and corruptions of the rest of mankind; have enjoyed the promises made to the Christian church, of being infpired with the Holy & Ghoft here, & Deas and wrought into fuch a refem- chosus blance and imitation of God, as xouvavol. cannot fail to render you, for ever, happy in him bereafter.

5. 6. & 7. Wherefore, + feeing + & duri the bleffings of your religion are vero. fuch, make it your utmost endeavour to perform the reasonable and necessary conditions of finally enjoying them, viz. couragein profeffion, and fincerity in practice. Let that

tle of Jeins Christ, to

eth this epille to the Christian

^{*} Ver. 3. Called us to glory and virtue: Aid dogns & destris-By his glory and power; or, by his glorious power; the same with Saa divapes in the former part of the verse. So the Alexand. and other MSS. Dia dign; and the Vulg. Propria fua Gloria & Virtute. vant and an apol

A. D. 66. tience; and to patience, godliness;

> 7 And to godliness, brotherly kindness; and to brotherly kindneis, charity.

courage be supported by a careful study and knowledge of its true principles; those principles back'd and fecured by a strict abstinence from all fenfual and unlawful pleafures; and exert themselves in rendering you patient under afflic-

tions, constant in the true worship of God, and loving and charitable, in your thoughts and behaviour to all your

Christian brethren.

8 For if these things be in you, and abound, they make you, that you shall neither be barren nor

of a good Christian; and the only things that will improve you in your holy profession.

8. These are the true characters

9 But he that lacketh these things, is blind, and cannot fee far off, and hath forgotten that he was purged from his old

unfruitful in the knowledge of our Lord Jesus Christ.

10 Wherefore the rather, brethren give diligence to make your calling and election fure: for if ye do thefe things, ye shall never fall:

9. And the Christian, that neglects these virtues, has lost all true notions of his religion, and forgotten the very end and defign of his baptism.

II For fo an entrance shall be mini-

10. & 11. Make the diligent practice of these duties, therefore, the only certain condition of the gospel bleffings. And then, as you have done your part, you may be perfectly affured of the compleat fruition of Christ's future and eternal kingdom.

our Lord and Saviour Jesus Christ.

fired unto you abundantly into the everlasting kingdom of 12. & 13. Wherefore though

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.

you cannot but, in general, know this to be the great concern of your Christianity, yet, in this present state of trials and temptations, I could not but think it proper, once and again, to remind you of a thing of fuch infinite importance: Especially considering,

13 Yea, I think it meet, fo long as I am in this tabernacle, to brance:

14 Knowing that shortly I must put off this my tabernacle, even as our Lord Jefus Christ hath shewed me.

15 Moreover, will endeavour that you may be able after my decease, to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

ed eye-witnesses of the life, miracles, death and refurrection of Jesus Christ; all of which are demonstrations of that great article of his future appearance, to be the great judge of all the world. 17 For he received

from God the Father, honour and glory, when there came fuch a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from hea- Luke ix. 28, &c.) yen, we heard when

we were with him in the holy mount.

flir you up, by put- I have but a short while to be your A. D. 66. ting you in remem- living remembrancer.

> 14. For I expect, very foon to die, a martyr for the religion of Christ, and, by the same kind | of | viz. Crudeath that he himself was pleased cifixion. to foretel me I should. (See John XX1. 20.)

15. And therefore, I leave you these my Epistles, to revive your courage, and preferve you in constancy to the true faith, after I am gone.

16. And you ought to look upon the testimonies of the truth of your profession (and particularly of this great article of Christ's future coming) given you by me, and the rest of the Apostles, not like the uncertain traditions and forgeries of the Fewish doctors; but as truths confirmed by unfufpect-

17. & 18. I myself was one of them, who at his glorious tranffiguration, upon the mount, faw those displays of the divine majesty, and heard the voice from heaven declaring him to be the Son of God, the true Meffiab and Saviour of mankind. (See Matt. xvii. 1. and Mark ix. 2, 3, &c.

Now,

A. D. 66. 19 We have also -* a more fure word of prophecy; whereunto ye do well that ye take heed, I as unto a dark place, until the day dawn, and the day-star arise in your hearts:

19. Now, all these kind of evidences must render our religion of still more uncontestable authority, as they are facts that are the completion of ancient prophecies. light that shineth in a argument, the most obstinate Jews can never withstand. But, whatever their perverseness be, rest you fatisfied in such convincing proofs. Read, and compare those

prophecies with the transactions of Christ, remembring the predictions Christ made concerning himself; and you will find the authority of the one to be as clear from the other, as light + itself; and, by still future concurring circumstances, and the bleffings of Christ upon your honest endeavours, you will be more and more enlightened and confirmed in the truth and excellency of religion !.

20 Knowing this 20. & 21. These predictions rightfirst, that no prophe- ly compared and understood cannot ey of the scripture is but, at the same time satisfy you, of any private inter- and confound your adversaries; pretation to few especially those of the Jewish part; voor I did tibd . For

* Ver. 19. A more fure word-Not more fure than the facts spoken of in the 17th and 18th verses; but more fure than the cunningly devised fables in the 16th verse.

As unto a light spining in a dark place; i. e. Though the prophecies feem dark and obscure, yet by applying them to Christ they will become clear and plain. See and compare 2 Cor. iii, 14, 15, 16, 17, 18. Or perhaps, the dark place may be the same with darkness, John i. 5. The light shineth in darkness, and the darkness comprehended it not. See Dr Clarke's Paraph. on that passage.

The day: So the gospel-religion is called, Rom, xiii. 12, 16. The day-star: So Christ is called the day spring,

Luke i. 78. The morning-star, Rev. ii. 28.

+ Ver. 20. Of any private interpretation. Note, Bias Exchosus may be very properly rendered thus; None of the prophetick predictions of the Old Testament [or at least, not the Generalia ty of them] were of so express, clear, and plain a nature, as to be their own interpreters : 'Tis Christ and his gospel that per-

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghoft.

For, they, as well as we, do all al- A. D. 66. low those prophecies concerning the Messiah, not to be human inventions, or the fuggestions to of tidias iprivate fancy, but the clear pre- TILLIOSEWS & dictions of men inspired with the distribute distributes Holy Ghoft. And, confequently,

'tis impossible but the Christian religion, which is the completion of those prophecies, must have the same characters of divine truth with the prophecies themselves.

fectly opens and explains them. And then the following words, For prophecy came not by the will of man, may have this fense, viz, For those prophets, though truly inspired of God, yet could not prophecy concerning those matters, when, or as much, and many things, as themselves pleased, or their then present bearers might defire; but were confined to the dictates of the Holy Ghost. Now all the obscurities and defects of their doctrines are fully cleared up, and supplied by the life, and transactions of that Christ of whom they prophesied. Thus the fense of these three verses is most ingenuously and judiciously connected by Sam. Werenfels. Differtat. Theolog. Differt. 10. Edit. Bafil. 1709.

Very 19. 2 more fur word Not more fure than the acts trakes of in the 17th and 18th verles; but more fure

of darburk, and the derburk come headed it now see De Clarke's

4 Ver. 25. Of any private interpretation. Note, 303 landsone any be very properly rendered thus : None of the proporties predictions of the Delt I chament for at least, not the Generalis en at them leavere of 10 erosely char, and plain a noture, as

and the art the Englan when hand there is the ter the termination in

The May So the color religion is called, Rem, XIII. 12,016 withe day har a So Christinic onlied the day formy.

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orespective feets dark and coloure, yet by applying them to APAP will become of and plain. See and compare of the translation of the dark place on the dark place of the translation of the dark place of the translation of the dark place.

Requilibrate peoples by them; so E.D. oz.

followibe in nerweight

CHAP. II.

Warnings against false and heretical Teachers in the Christian Church. A black Account of their Principles and Practices. Their severe Judgment and Condemnation. Their Characters exactly and principally agree to the Zealots among the Jewish Converts, among whom Nicholas of Antioch, mentioned Acts vi. 5. was the Broacher of a lewd Heresy; and whose Followers are mentioned by St John, Revel. ii. 6. and are thought by the ancient Commentators, to be here particularly referred to.

A. D. 66. I BUT there were false prophets al
* Chap. i. so among the people:

19, 20, 21. even, as there shall be false teachers among you, who privily shall bring in damnable hereses, * even denying the Lord that bought them, and bring upon themselves swift destruction.

THUS, I say, the prophecies of the Old Testament prove the truth of our religion. But, as in those former ages of the Jewish church, there were some false as well as true prophets: So, you know, Christ and his apposites have foretold, there would be the same mixture in the Christian church: Which predictions of theirs are now verified in those raging zealots of the Judai-

Compare sing faction: ‡ A fet of men, that are broaching the St. Jude's most pernicious doctrines; by practifing upon which, while they boast themselves as the peculiar ||and purchased || See Deut people of God, they really renounce him that is indeed axxii 6.

1 Cor. vi 20 their Lord || and Kedeemer; and shall, in due time, feel and Chap the fatal effects of such obstinate malice and ingration 3, 4 of tude.‡

2. Thefe

^{*} Ver. 1. Even denying the Lord that bought them. Note. They who take this to be meant of Jesus Christ are much mistaken. It was God the Father, the Lord of the whole world, the God of Jews and Christians, of whom it is said—Is be not thy Father who hath bought thee? Deut xxxii. 6.

- 2 And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.
- 3 And through covetousness shall they with seigned words make merchandize of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.
- 4 For if God spated not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;

2. These people, by their vio-A.D. 66. lent zeal, and plausible pretences, are like to seduce many converts to their party, to the great scandal of the Christian name.

- 3. They infinuate themselves into your affections, and strive to gain profelytes for temporal ends, and the gratification of their indication own impure passions. But that divine judgment long since pronounced against the authors of the proposition of the prop
- 4. For, however they may at present prevail, and whatever their malicious endeavours against you be, rest yourselves satisfied, from all the course of the divine dispensations, that they are sure of their punishment, and you of a gracious and timely deliverance.

Remember, the apostate angels themselves reigned but a little while in their pride, were expelled the regions of heavenly light, thrust down into the dark * and lower world, and are here confined, like prisoners in chains, 'till the final day of judgment upon them and all wicked men

5 And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the slood upon the world of the ungodly:

6 And turning the cities of Sodom and Gomorrha into ashes,

5. & 6. You may conclude the certainty of your rescue from these impious persecutors, from the instance of Noah, that preached repentance to the antediluvian world, and was one of the eight in that were saved in the ark. And Gen. vi. 9. these may as assuredly gather their approaching vengeance, from the destruction of that wicked genera-

con-

world. the find on Jews and Christians, of whom it as fad

tion.

^{*} Taprapious. See Ephel. ii. 2. Dr Whitby on this place.

A. D 66. condemned them with an overthrow, making them an enfample unto those that after should live ungodly:

> 7 And delivered just Lot, vexed with the filthy conversation of the wicked:

> 8 (For that righteous man dwelling among them, in feeing and hearing, vexed his righteous foul from

> o The Lord knoweth how to deliver the godly out of temptations; and to referve the unjust unto the day of judgment to be punished:

> to But chiefly them that walk after the flesh, in the lusts of uncleanness, and despise government. Prefumptuous are they, self-willed: they are not afraid * to speak evil of dignities:

which are greater in power and might, bring not railing acculation against them before the Lord. tion, by the flood, and from the dreadful examples of Sodom and Gomorrab.

7. & 8. Remember, how special a deliverance that good man Lot had, from the ruins of those lewd people, after all the many vexations he was forced to endure at the fight of such profligate and numerous examples.

his righteous foul from day to day with their unlawful deeds.)

9. From all which inftances, good Christans ought to affure themselves of a proportionable share of divine care and providence, for their deliverance from present afflictions, and of a future vengeance upon their cruel persecutors.

To. And, if ever divine justice were due to any crimes, it must fall with terrible weight upon the abominable lusts, the unmasterly pride, and incurable prejudices of the false teachers of these times; several of which are arrived to that presumption, as to vilify their superiors, not only upon earth, but in * heaven too.

11. How contrary was the behaviour of those much superior beings, the good angels, toward those wicked spirits which they had engaged and overcome! Even Michael the archangel, returned

Satan none of his railing accusations, but only said, the Lord rebuke thee. See Jude, ver. 9. 12. But

^{*} To speak evil of dignities, may refer either to their vilifying their civil governors, or to the base and wicked notions which the ancients tell us these heretics vented about the angels and heavenly spirits. See Jude, ver. 8.

12 But these, as natural brute beasts, * made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption.

13 And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: spots they are and blemishes sporting themselves with their own deceivings, while they feast with you:

of adultery, and that cannot cease from fin, beguiling unstable fouls: an heart they have exercised with covetous practices: cursed children.

15 Which have forfaken the right way, and are gone astray, following the way of Balaam the fon of Bofor, who loved the wages of unrighteousness.

for his iniquity: the dumb as speaking with man's voice, for

Vol. II. bad

12. But these proud mortals, A D. 66, more like beasts of prey * than men, being prone to mischief and ripe for destruction, revile and blaspheme everything, without reason or distinction; and shall accordingly feel the nature and woeful effects of so wilful a degeneracy.

13. & 14. So habituated are they to all fenfuality, fraud, covetousness and hypocrify, that when at fome times they appear fair and religious, to betray men to a good opinion of their principles; at other times they commit their lewdness in open day-light: they make a jest of the worst impleties; attend upon your facraments + and t Cor. xi, love-feasts, only for some riotous20. 21. ard and luftful gratification. In fine, Jude 12. are a perfect fcandal to religion. and shall at last receive the vengeance due to those that are accurfed and utterly forfaken of God.

15.& 16. And well may God be supposed to abandon such wrethes to themselves who have renounced all principles of sober reason and true religion, and instead of deserving the name of Christians, may be called the followers of Balaam; while, for their secular advantages, they corrupt and delude Christian people, as he did the Israelites tagainst the plain dictates of his own A a conscience,

‡ See Num. xxxvi. 16, and Joseph. Antiq. Lib. IV.

and the said searchest from the lands are the

chap. vi.

^{*} Made to be taken and destroyed. Or thus, γεγεννημένα λις αλωσιν & φθοςαν; Made for rapine and destruction. I express both senses, but our translation is the most agreeable.

A. D. 66. bad the madness of conscience, for the sake of preferthe prophet. ment. Nor does the miraculous reproof, by the mouth of a dumb als, upon the first at-† Num.xxii.tempt + of that infatuated man, move thefe his followers to the least remorfe of confideration.

> 17 These are wells without water, clouds that are carried with a tempest, to whom the midst of darkness is referved for ever.

17. What shall I say more of them, or how shall I describe them? So empty are they of all good, that I might compare them to springs quite dried up. So pernicious are their principles, that like clouds void of all refreshing moisture, but full of noxious vapours, they blaft and destroy all before them. Surely the most exquisite of future punishments must be the portion of fuch people!

18 For when they fpeak great fwelling words of vanity, they allure through the lufts of the flesh, through muchwantonness, those that were clean escaped from them who live in error.

18. Yet, as worthless as they are, their pretences to religion run high, to the utmost degree of pride and vanity. The fecret defign of all which is, the better to mislead others into their filthy and impure practices.

- 19 While they promife - them liberty, they themselves are the fervants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

19. They promife their votaries the liberties and privileges of God's church and people, while themselves are enflaved to lust and debauchery. And no man is so perfect a flave as he that is governed by his luft, and ridden by his passions.

20 For if after they have escaped the pollutions of the world. through the knowledge of the Lord and Saviour Jesus Christ,

20. And verily, their cafe, as apostates from the clear light of the gospel, is much worse than if they had never been converted at all to it. now write unto volu-

they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the

21. For the ingratitude of an apostate christian, in sinning against fuch plain and happy methods of falvation,

way of righteousness. than after they have known it, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb: The dog is turned to his own vomit again, and the low that was washed to her wallowing in the mire.

are their pretenence or original rand shing to anyah Pannadi oladpida

falvation, must needs render him A. D. 66. more incurable and juftly condemnable than any heathen that was never brought to fuch a conviction.

> io and upon thousall Polysag dault to so sang

22. And thus the wilful indulgence of their brutish passions has reduced these men to the worst instances of habitual brutality; to turn to the vilest of their former vices, as the dog does to his vomit, or the fow to the mire.

C H A P. III. birellim to intraffice but

He repeats the design of his Epistle, viz. To arm them against the false and heretical Teachers, by reminding them of what the ancient Prophets, Christ and his Apostles have foretold of them. These Teachers insult the orthodox Christians, upon the long delay of Christ's judgment threatened to the adversaries of his religion. An answer to their objection. The certainty of this Judgment, both upon the Jewish nation in particular, and upon the whole wicked world in general. The earth shall be destroyed by fire at the last judgment, as it was once by water. An inference from hence, for the patience and purity of a Christian life.

THIS second epiftle (beloved) I now write unto you, in both which I stir up your pure minds by way of remem-brance:

2 That ye may be mindful of the words which

1. & 2. WELLthen, the prevalency of these lewd and heretical * teachers being now * Chap. ii. fuch, it was a chief part of my delign, in this fecond epistle, to arm you against them, by remindingyou of what the ancient Prophets, Christ and his Apostles have foretold con-A a 2 cerning

A. D. 66 which were spoken before by the holy prophets, and of the

commandment of us the apostles of the Lord and Saviour:

Knowing this first, that there shall come in the last days fcoffers, walking atter their own lusts,

- mart a suppression to

- 3. That, being thus specially warned beforehand, you may be the less surprized, and influenced by this wicked and prophane fet of men, that infest the Christian church.

cerning them, and the judgments

that are to overtake them.

4 And faying +, Where is the promife of his coming? for fince the fathers fell afleep, all things continue as they were from the beginning of the creation.

4. According to those predictions, you have now an instance of their daring implety in deriding the chriftian doctrine of Christ's folemn appearance to judge and punish the obstinate adversaries of his true religion. You tell us, fay they, of wonderful bleffings upon good, and dreadful

punishments upon wicked men, at this great day: And this notion you support by prophecies and predictions. But we have not feen an article of it fulfilled. The patriarchs and prophets to whom ye pretend these promises, and by whom these threats were pronounced, are all dead and gone; and the world is just as it was from the beginning one od his about a surface to have

- 5 For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth flanding out of the water, and in the water.
- 6 Whereby the world that then was, being overflowed with water, perished.
- 7 But the heavens and the earth which are now, by the same

5. & 6. Unthoughtful wretches! Have they, or can they forget all the facts, and wink thus hard at all the former demonstrations of divine justice and providence over mankind? Can they be ignorant, that the very God who created the earth, confifting of the fea and land, destroyed it once by its own waters for a punishment to its wicked inhabitants?

7. And, had they but any regard to the plain predictions of Christ, and the doctrine of his apostles, they

+ See Dr. Mill. Prolegom. § 126, 127, 128.

word are kept in store, referved unto fire, against the day of judgment and perdition of ungodly men.

must know too, that as the antedi- A. D. 66. luvian world perished by the flood,fo shall the present world we inhabit be destroyed by a conflagration of fire; and all wicked and ir-

reclaimable men be left to perish in its slames * at the SeerThes. great day of universal judgment. iv. 16.

8 But (beloved) be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

8. But, for a further answer to Matth.xxv. their impious objection; when 41-46. God has expressly promised a future bleffing, or threatned a future judgment, but not stated to us the precise time of its accomplishment; 'tis the lowest degree

of ignorance in us to account him flow and tardy in the performance of his word, or to fuspect he will never perform it all, because 'tis not done so soon as we may wish or expect: For this is to measure the divine mind by our own infirm conceptions and imagination. A thousand years seem a long and tedious time to us, that feldom out-live a hundred: And whatever we propose to do must be done speedily, or else opportunity may be loft, and time will fail us. But with the eternal Being 'tis quite otherwise. He can lose no time, nor want opportunity. Whatever he promifeth or threatneth, he can as certainly and effectually perform, a thousand years hence, as to-day or to-morrow: And a thouland years are infinitely less to him, than a day is to us.

9 The Lord is not flack concerning his promise (as some men count flackness) but is long-fuffering to usward, not willing that any should perish, but that all should come to repentance.

9. Besides, in the present case of divine promises and judgments, 'tis the effect of perfect wildom and mercy, for God to defer the execution, in order to exercise and improve the faith and patience of good men; and to afford to all that are obstinate and incredulous; the utmost opportunity of

feeing their errors, and reforming their practices; it being the gracious intent of heaven to do the utmost that justice and goodness will permit, for the salvation of all his rational creatures.

A a 3

Dr. Claff, a Pacaga, and a Cheff, v. 2, 5. a.

A.D. 66. to But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burnt up.

may think fit to defer his deliverances of good, and his vengeance upon finful men; yet the great day of recompence, we speak of, will assuredly come, according to all the predictions concerning it.—And, whether you consider it in relation to the destruction of the Jewish nation in particular (which is but a short sigure of the grand judgment, and now soon to be ful-

filled, by the Roman armies) yet even that will be a time of unexpected and terrible calamity, to the finful part of that people; and may well be figuratively expressed by the convulsions of heaven and earth, and all Nature.* But infinitely more dreadful will be the day of universal doom, when, in a literal sense, both air and earth, sea and land, with all the appurtenances of this our habitable world, shall, with the most astonishing circumstances, be destroyed by the constagration.*

all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.

12 Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat!

which things ought to make the Jewish Christians particularly careful to avoid all the impure lusts and vices of their nation, thereby to escape the common ruin now coming upon it; and, in like manner, all Christians in general, to strive after the utmost purity of life and conversation, as the condition of deliverance, at the great dissolution of the whole world; and to be every way prepared for this day of God, that

will be fo tremendous in all its circumstances. (See ver. 10.)

13. For

^{*} For the double conftruction of this and the three following verses, let the reader compare Matth. xxiv. 29. 30.—42. Chap. xxv. 1.—11.—14, &c. Mark xiii. 24, 25, 26, 27, with Dr. Clark's Paraph. and I Thess. v. 2, 3, 4.

eth righteousness.

13 Nevertheless we, 13. For, to all true and sincere A. D. 66. according to his pro- Christians, these fearful revolutimife, look for new ons will be only introductions to heavens and * a new a new, and more happy state; * acearth, wherein dwell- cording to the prophetic expressions. Thus the destruction of the

Jewish State, and ceremonial religion, will be followed by the establishment, and freer propagation of the Christian faith. II Isa. lxv. And, at the diffolution of the whole wicked world, we shall & lxvi. 22 be translated into another, where we Shall live in the compleat exercise of all true virtue, and in the enjoyment of perfect happiness.

14 Wherefore (beloved) feeing that ye look for fuch things, be diligent that ye may be found of him in peace, without ipot, and blameless.

14. Let these considerations, then, spirit you forward to that innocence and fleady piety, which will render you acceptable to Christ, and fure of his glorious rewards.

15 And account that the long-fuffering of our Lord is falvation, even as our beloved brother Paul alfo, according to the wisdom given unto him, hath written unto you.+

15. & 16. And to conclude, look upon this merciful delay of the divine judgments upon your wicked persecutors, with a different eye, from what those irrational people view it withal. Confider it, as an instance of divine compassion, in giving further time and space for repentance, to that obstinate nation. Agreeably to my brother Paul's discourse in Rom. xxiv. Rom. xi. and in other passages of his epistles, where het I Thest. speaks of the rejection of the Jewish Chap. iv. people, the coming of Christ, and the Philip iv. 5. day of the Lord, &c. which, tho'-iii. 11.20. theyRom, ii, 4, Aa 4

16 As also in all his epiftles, speaking in them of these things, in which are fome things hard to be understood, which they that are unlearned and unitable wrest,

* A new beaven and a new earth. See note on ver. 10. See my Paraph. on Revel. Chap. xxi. with the note there-

on, ver. 5. + Ver. 15. Hath written unto you, viz. To you Jews, Hebrews, in his epiftle to the Hebrews, Chap. ii. 28.-x. 23,-35, 37. See Dr. Mill's Prolegom. § 85, 86, &c.

I 'Er of, in which discourses: Or rather, as some MSS,

read it, is wis, in which epiftles.

A. D. 66. as they do also the they be plain enough to be understood, by fuch as will attend other scriptures, unto || Sugresta, their own destruction: to the predictions of the prophets, See Heb. v or the warnings of Christ and his apostles; yet, by men prejudiced and prepoflessed with notions of temporal greatness, and accustomed to vicious principles, are mifunderstood and perverted, to wrong and destructive meanings.

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dr. St. John being one of those Apolites, whore naw bouness was to convert the Jews as that of Pacifand

Barnabas was to preach to the trentiles and fews together, in foreign parts; and it bring best don by entiquity Sthat he extended his mitality in the parts of the left of Great, after he had left Jusia and those of the Left.

Alla, after, the death of the Poter, and Br. Louis thele circumitences with the fram of their village then leave. , render it inflictably clear thirting for a course it all the also the few in Constraint (not so auding the Camerlo ands) of those party index in dentitul a as the rend latter were, from:

17 Ye therefore, beloved, feeing ye know these things before, beware left ye also being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and in the knowledge of our Lord and Saviour Jefus Christ: to him be glory both now and for ever. Amen.

17. But you, dear brethren, has ving better apprehensions, ought to be watchful, never to be led away by their pernicious doctrines, nor by any hardships whatever, discouraged from your profession.

18. On the contrary, endeavour continually to improve in the true faith and practice of the religion of your Lord and Saviour Fefus Christ; to whom be ascribed all honour and glory, now and for ever. Amen.

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ST. JOHN.

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PREFACE.

maximum valiety with the first that the Christian Chariff in

HERE being no reasonable dispute against St John's being the Author of these epistles, it will be needful only to observe fomething concerning the people to whom, the time when, and the occasion upon which, they were written.

§ 1. St. John being one of those Apostles, whose main To whom. business was to convert the Jews *, as that of Paul and Gal. ii. g. Barnabas was to preach to the Gentiles and Jews together, in foreign parts; and, it being agreed on by antiquity, that he exercised his ministry in the parts of Asia the Great, after he had left Judea; and those of the Lesser Afia, after the death of St. Peter and St. Paul; these circumstances with the strain of these writings themselves, render it sufficiently clear that this first epistle was directed to the Jewish Christians (not excluding the Gentile ones) of those provinces in general; as the two latter were, from

the one to the elect Lady, the other to Gaius in particular. Though from what place they were dated, must be confessed a secret, from the perfect silence of all ancient

tie arrives. I though it is

writings concerning it.

The time. § 2. His mentioning the last bour, i. e. Christianity abolishing the Jewish dispensation, along with the Antichrists and false prophets that our Saviour foretold would be the forerunners of the destruction of that nation, feem most strongly to intimate (if not absolutely conclude) the time of this First Epistle to have been before the destruction of Jerusalem; and is, therefore, I think, with the most probability, placed by Dr. Whitby, in or about the year 67 or 68.

fion

The occa- § 3. The incurable obstinacy, wickedness and rage of the infidel Jews which we have observed, in the prefaces to several of the foregoing epiftles, to have been growing up to a desperate height, and wherewith the Jewish Christians were, in several respects, too much tainted, was now fo far advanced in its wretched effects, as to shoot out into several pernicious hereses in the Christian Church: Simon Magus, the head of these hereticks, was followed by the lewd train of the Nicholaitans, Cerinthians, Ebionites, Menandrians, Gnofticks, &c. most of them probably of Jewish extraction, and all possessed with the wicked notion of their Zealots. The vile maxims wherewith they had infected the Christian Church, as we learn from the earliest antiquity, were fuch as these *.

(A) I. That

" deeds of the Nicholaitans, which I hate. Revel ii. 6.

^{*} I will here refer the reader to fuch few passages of the ancient christian writers, relating to the opinions and practices of these hereticks, as appear plainly to be the true key to St. John's epistle.

⁽A) Thus Irenæus, Lib. I. Chap. 20. " Simon Magus " taught, that they who hoped in him needed not take any " further care; but might live as they pleafed ---- Accord-" ingly the priefts of their mysteries live uncleanly." And Lib. I. 24. " the Carpocratians lead a life of luxury-And " fay, that actions are good or bad only in the opinions of " men." Again, Lib. I. 27. " As for the Nicholaitans-"They live diforderly; as teaching that fornication, &c. "are indifferent things. Wherefore the text fays,—The

(B)

(C)

of being of the true church, would justify and fave men, whatever their life and practice were. Against this the Apostle urges, I Epist. i. 1—5. to the end. Chap. ii. 1—8—15, 16, 17. Chap. iii. 3—12. Chap. v. 1, 3, 4.

2. That those privileges would warrant the most virulent and uncharitable behaviour toward all that differed from them. Against this St. John warns them in this I Epist. chap. ii. 9—11. Chap. iii. 10. to the end.

Chap. iv. 7, 8-11, 12-20, 21.

3. That the man Jesus was not Christ, was not the Son of God, and that Christ did not really and actually live and suffer in our sless, but in appearance only. This is consuted, I Epist. i. 1—5. Chap. ii. 23 to 27. Chap. Chap. iii. 1—7—14, 15, 16. Chap. v. 1—5, 16—20. Chap. iv. 1, 2, 3.

4. That, to avoid perfecution, it was lawful for Chriftians to diffemble their faith, to deny Chrift, and to join in idolatrous worship: against which are the warnings of

Chap. v. 16-21.

§ 4. Against these pernicious principles, then prevail- Antichrist ing were the several parts of these epistles levelled, and from

(B) Iren. Lib. I. 34. "Others of the Gnosticks, say, that "Cain—with Esau, Corah, and the Sodomites were allied "to them." Ignat. Epist. ad Philad. §. "Avoid the impure "Nicholaitans, those lovers of pleasure, those calumniators." And Tertullian de Prescrip. Hær. §. 47. They magnify Cain [the murderer.]

(C) Thus Iren. Lib. I. Cap. 25. Cerinthus taught, that Christ [the word] descended from Jesus [the man] at his baptism; but afterwards flew away from Jesus; and Jesus suffered and rose again, but Christ was impassible: But, says he, Lib. III. Cap. 18. "St. John knew but one and the same word of God, namely, He that was the only begotten, who was Incarnate, even Jesus Christ our Lord." See him at large in Lib. I. 4. iii, x, xi, xii, xvii, & xviii. Chapters, and Lib. IV. 4—16. and elsewhere. So Origen. Hic Christus natus est. Spassus est in Veritate, & non per imaginem; Vere mortuus est, Vere enim à morte resurrexit, Proleg. in

(D) Iren. Lib. I. 27. "As for the Nicholaitans, they "live diforderly; as teaching that fornification, and eating

" what is offered to idols, are indifferent things."

from the observation whereof the phrases made use of in them, are to receive their due light. The authors of these wretched errors St. John brands with the name of Antichrists (chap. ii. 18.) The characters given of Antichrist in this epistle, is that of denying the Father and the Son, or that Jefus was the true Christ (chap. ii. 22. and iv.3.) Which being compared with the virulent and perfecuting spirit spoken of, and referred to in the several passages of the ii, iii, and iv. chapters, show the people he speaks of, to be the same with St. Paul's man of fin, and wicked one, 2 Theff. ii. Moreover, there being a plain distinction between St. John's & arrivers (chap. ii. 22. and iv. 3.) Great or Special Antichrist, and the many Antichrists even then come; chap, ii. 18. feems to make it very clear that what these two Apostles spoke of the Jews and Heretical Christians of their own times, they in a much higher, and more eminent fenfe intended to mean of those Christian corrupters of the true faith in after ages, who by the exorbitant use of the temporal and perfecuting power, would arbitrarily impose such doctrines and practices upon mankind, as contradicted the plain rules and defigns of Christianity, and destroyed its credit; i. e. in effect, denied its truth and authority. See Sir Isaac Newton's Observat. on the Apoc. chap 2. p. 256, and in many other places of that incomparable book.

Wherefore, that dispute, whether the church of Rome be Antichrist or no, is reduced to a small compass. That she is not the Jewish or Heretical Antichrist, whom St. John assirus to have been already come in his time, is easily granted. But whether, for almost a thousand years last past, the inspiration she has falsely pretended to, the miracles she has forged, the monstrous articles she has coined, and the brethren she has hated and perfecuted, be not so many, as to make her the great christian antichrist, and the man of sin, will be no longer a doubt with impartial readers of St. Paul and St. John, than till there arise another community that can excel ber in error, superstition, and cruelty. See and compare Preface to the Thessalonians, § 4. and see my Paraph.

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CHAP

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TOA TO DEVEL THE PARTY (ST. O GRAD) SHITTING THE ST. OF
t I Which Being conducted with the elections

The clear and evident Testimonies of the Life and Actions of Christ, the Ground of our Christian Hope. Moral Virtue the only Condition of future Happiness, and the chief Mark of a true Christian. Pardon and Salvation by Christ to be bad, not by mere external Profession of his Religion, but by Confession of Sins, and Reformation of Life, as the fruit of Faith. and the correct Checking and and resche

THAT which was from the beginning, which we have heard, which we have feen with our eyes, which we have looked npon, and our hands have handled of the word of life:

MY design in this epistle, Written dear brethren, is to preferve you from those false and dangerous notions, spread among you by the Jewish zealots, and fuch heretical teachers in the Christian church, as are corrupted by their principles, relating to the doctrines of the gospel, and the conditions of

our enjoying the final bleffings promifed in it. And particularly to warn you against that notion of theirs, "That Jefus was not that Christ, or Word, or Son of " God, who was with the Father, before the world was " made; and was incarnate and fuffered for us here u-" pon earth:" Which I shall do, by laying them before you, as I received them, by undoubted evidences from Christ* himself.

manifested, and we have feen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)

3 That which we have feen and heard, declare we unto you, that ye also may have fellowship with us; and

2 (For the life was 2. & 3. And first, as to the reality and certainty of the life, actions, and death of Christ (whom the infidel Jews deny to have been fent into the world as the true Messiah, and these heretics pretend to have lived and died in appearance only) let me remind you, that these facts were the very things determined by God the Father concerning Christ, foretold all along by the prophets, and now actually

A. D. 67. and truly our fellow- tually fulfilled before the face of Thip is with the Father, and with his Son Jesus Christ.

the whole Jewish nation, and of us the apostles in particular, with the utmost evidences, that a di-

stinct knowledge, and all the demonstrations of our * See John i. senses can give a thing.* These we deliver to you as articles, the belief whereof is the fundamental condition of your sharing with us in the happy privileges of being the church and children of God the Father, thro' Christ his fon; and of enjoying the future and eternal felicity promised in his gospel.

> that your joy may be full.

4 And these things 4. My aim therefore is, that write we unto you, by giving you a repeated affurance, and full fatisfaction in these important truths, you may, with

perfect chearfulness, and undaunted vigour, persevere in the profession of them, against all the malice and infinuations of these corrupt teachers.

5 This then is the meffage which we have heard of him, and declare unto you, that God is light, and in him is no darknels at all.

6 If we fay that we have fellowship with walk in him, and darkness, we lye, and do not the truth:

5. & 6. Now, as to the doctrines of the Christian religion, the main purpose, and sum total of them is this, viz. that as God is a being absolutely holy and perfect in goodnefs, the only original of truth and righteousness, without the least possible mixture of moral impurity; the absolute condition of mens enjoying his favour, or of expecting happiness from him is, the imitation of these his mo-

ral perfections. And confequently, for any people to profess themselves members of his church, while they indulge themselves in such instances of lewdness and immorality (as do the false teachers of these times) is to Pref. § 3, act in direct contradiction both to his divine nature and revelation.

> 7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanfeth us from all

7. That, therefore, the favour of God, and the privilege of being members of his true church, by the full pardon of our pair fins, procured for us by the death and fufferings of his fon Jefus Christ, runs upon this same condi-

| Se the

tion, of endeavouring, as much as in us lies, to conform A. D. 66. our tempers and practice to this divine pattern and example.

8 If we fay that we have no fin, we deceive ourselves, and the truth is not in us.

9 If we confess our fins, he is faithful and just to forgive us our fins, and to cleanse us from all unrighteousness.

10 If we fay that we have not finned, we make him a liar, and his word is not

8.0. & 10. So that, for any Christian to embrace that notion of the Jewish zealots and heretics, that mere external profession, and barely joining one's felf to the true religion, renders a man pure and acceptable to God, whatever his dispositions and practices be, and that there is really no fuch thing as fin and guilt in the world; at least, none amongst their party; is to put the most fatal delusion upon himself, by giving God the lye, and contradicting the nature of the gofpel-religion; which supposes men to be

finners, and is principally defigned to bring them to the humble confession and fincere reformation of every wicked practice; and fo to depend upon the divine pro-

mife for perfect pardon and falvation.

CHAP. II.

The same Argument continued to ver. 8. The virulent and uncharitable Temper of the Jewish zealots and beretical Christians condemned. Christian Love and Charity called a new Commandment, and why? This Virtue an effential Property of a true Christian. A Warning against the prevalent Love of temporal Greatness and Pleasures. The Jewish Dispenfation is at an End, and the Christian Religion succeeds in its Place. Antichrift was foretold to come among Chriflians. The Jewish Zealots, and heretical Christians in St. John's Time are, in some Sense, called Antichrists. The first Original of them. Cautions against their Errors.

MY little children, these things ye

1. & 2. MY purpose then is to Chap i. 5, arm you against the6-10. write I unto you, that vicious principles * of these men. Indulge

this light a too) sold sloved and during min. He DITE 1997

A. D. 67. ye fin not. And if any man fin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our fins: and not for ours only, but also for the fins of the whole world.

world.

fully pardoned, by the interceffion of Jesus Christ, our great adwocate with God the Father: the merits of whose sufferings, and power of whose intercession, is not confined to
the believers of the Jewish nation (as their zealots vainly imagine) but extends itself to all sincere Christians,
of what denomination soever.

do know that we know him, if we keep his commandments.

4 He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

3, 4, 5, & 6. Look therefore upon a careful obedience to the moral commands of the gospel, as the best and surest character of a true Christian.* To imitate the life, and follow the example of Christ, was the grand design of our call to his religion. This is truly to love God, and to be beloved of him. To pretend to be his people, and yet live contrary to the moral and plainest perfections of his nature, is, to pretend to perfect contradictions.

Indulge yourselves in no instance

of gross and habitual fin: And

you may, then whether Fewish or

Gentile Christians, depend, that

both your past transgressions, and

all the future failings of your

lives, committed by human frail-

ty, ignorance, or furprize, shall,

upon your true repentance, be

6 He that faith he abideth in him, ought himself also so to walk, even as he walked.

pl. 7. In W. niw commandment Which belog under-

example: And is as sirelland, as having from that example

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^{*} The common reader may observe here, once for all, that these phrases, to know God, to be in him, to love God, to be in Christ, to abide in him, to know the truth, to be born of God, or Christ, &c. are so many expressions to signify mens being true Christians.

7 Brethren, I write * no new commandment unto you, but an old commandment which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

7. In thus preffing you to the A. D. 67. observance of this great point, in -* general, I propose nothing new to you, nothing but what you must needs know to be the main purpose of your christianity. Nothing but what Christ our master has taught us, in his own express words, John xiv. 21, 23 .- xv. 10. And my business now is, only to

remind you of, and fecure you in it, against the suggestions of your false teachers.

- 8 Again, a new commandment I write unto you, which thing I is true in him and in your because the darknels is past, and the true light now shineth.
- 8. Only let me remind you, that our duty of love and charity to our fellow-christians, hath something both in the degree of it, and the obligation to it, peculiar to the christian religion. Christians are to love each other, not after the

ordinary manner of other people, but with an affection proportionable to that wherewith Christ | hath loved us. || See and 1 Now there was never any love like his; and confe-compare quently the gospel-religion has advanced and improved 15—34, 35. this duty, and obliged us christians to a degree that may be called new, and by an argument that is proper to us.

o He that faith he is in the light, and in darkness, even un-

le bein triff hayer

0, 10, & 11. Wherefore, 'tis an effect of the most malicious prehateth his brother, is judice and stupid ignorance of plain truth, for any man to protil now. fels himfelf a true disciple of

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Christ,

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* Ver. 7. No new commandment. Which being underflood to refer to the foregoing discourse, makes the clearest sense and connexion. Or else thus; the duty of love was not new to fuch as knew it to be enjoined by Christ himself; but only as christianity has raised that duty higher than any other religion.

1 Which thing, (i. e. the newness of the commandment) is true in him and in you. In him, as having fet us a peculiar example: And in us christians, as having from that example

a peculiar obligation to it.

his brother abideth in

| See thethe light, and there

| See the light, and there
| Pref. § 3. is none occasion of

flumbling in him.

II But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

you, little children, because your fins are forgiven you for his name's sake.

you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

Christ, while he harbours revengeful thoughts, and uncharitable principles toward other men. On the contrary, a kind behaviour, and tender disposition toward all our brethren, is one of the best instances of christian perfection, and secures us from all the scandal and mischievous effects of a censorious and perfecuting temper.

d the Father though temporal

12, 13, & 14. The cautions I here give you, ought to be equally regarded by all degrees of christian professors. The new converts, and younger christians are to confider themselves as newly put into a state of falvation, the pardon of fin, and the favour of God, through Jesus Christ; and endeayour to confirm themselves in it, by the careful practice of true christian virtue. Such as are come to more maturity in their profession, and are in the strength and vigour of their age, have a great advantage, and ought to employ the utmost of that vigour in refisting the utmost temptations of the devil, and perfecting their conquest over him, and all his wicked instruments. And the aged christians cannot but have so clear a knowledge of God, and the revelation of his will by Jesus Christ, during the long season from their first conversion, that it would be utterly inexcufable for

them to be wanting in these essential duties, or be drawn from them by the false teachers.

15. & 16. To

world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doth the will of God, abideth forever.

habitual practice of christian virtue is, what will for ever continue with, and be a bleffing and an ornament to you.

18 Little children, it is the last time, and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time.

15 Love not the 15. & 16. To proceed then: en- A. D. 67. deavour to wean your affections from all immoderate defires of the pleafures, riches, dignities and preferments of this world. Shew no finful compliance to attain them; love them not in any higher degree, than to be ready to part with any of them, for the fake of Christ and his religion. For all fuch immoderate affections of temporal things, are utterly inconfistent with the love of God and true religion.

> 17. And, it should ferve to cure you of all fuch love for the greatest pleasures of this kind, to confider how fading, unfatisfactory and short they are. Whereas the

> 18. My dear christians, the Jewish dispensation is now past, and the christian religion succeeds in its place; the religion that is to take place in the last age, or latter days of the world, as the ancient prophets foretold: And as our faviour himself, and we his apostles have foretold you of great

corruptions* that would be brought into the christian church, by men of temporal, and fecular defigns; fo what you fee of it fulfilled already, in the practices of the Jewish Zealots and heretical teachers crept into the church, is fufficient to convince you of the truth of these prophecies, to confirm you in your christianity, and secure you from their dangerous infection.

B b 2

19. The

See the Pref. § 4. and the Pref. to 1 Theff. § 4. with 2 Theff. chap. ii.

‡ xpiopa.

A. D. 67. 19 They went out 19. The first broachers of these 2 Cor. xi.

doubt have continued

from us, but they lewd errors, pretended to come were not of us : for with a commission from the col-| See Acts if they had been of lege of apostles at Jerusalem, | to xv. 1-24. us, they would no preach up the necessity of circumwith us: but they went christian believers. And Simon be made manifest, Magus himself pretended to be a that, they were fonot christian, and was baptized (Acts all of us.) and will will 13.) Had these men been they could true christians, they could

never have been fo audacious, as to have forged a commission from us, but would have continued to preach the fame doctrine with us. In like manner, had Simon and his followers been fincere, they would still have followed the aposiles of Christ: And therefore, by presuming, in fo foul a manner, to do quite contrary, 'tis but too plain they were never true believers at all.*

things.

20 But ye have an 20. But however specious their unction from the holy pretences may now be, I hope you One, and ye know all are fo fully instructed in the great no beyong ado, truths, for fenfible of the noble t

privileges of your religion, and so confirmed in it by the gifts and endowments of the Holy Ghost, as not to be in much danger of being perverted by them.

21 I have not written unto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the

|| See v. 18. Christ ? he is Antiand the chrift Pref. § 4.

21. And therefore I now represent the case to you, to let you fee how great a fin it would be in you, ever to hearken to people fo full of impudence and falshood.

22. & 23. 'Tis true indeed, the corruption of the christian faith is not yet come to its height! The great Antichrist is not yet come:

That they might be made manifest : Iva parequewors; So that they appear.

teacheth you of all things, and is troth, and is no lie, and

even as it nath taught you, ye half ande in him.

+ Not all of us; orren in wares; That none of them were of us. So grev whou says, is, No flesh, Matth. xxiv. 22. Mark xiii. 20. 500 sitsy col . Batti

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christ that denied the But nothing can be more like him, A. D. 67. Father and the Son more truly deferve to be brand-23 Whosoever de- ed with his titles and characters, nieth the Son, the than those turbulent zealots of the same hath not the Jewish faction, some of whom, a-Father: but he that gainst all the divine evidences gi-acknowledgeth the Son ven them, slatly deny Christ to be bath the Father alfo. the true Messiah; and the rest

maintain and impose such principles as utterly destroy the defign of his religion; for they affirm, that Jesus, who fuffered upon the cross, was a mere man, not Christ the word and son of God; which is as much as in effect to deny Christ himself, and consequently God the Father that fent him. (See the Pref. §. 3.) daw americal small

24 Let that therefore abide in you, which ye have heard from the beginning:

if that which ye have you, ye also shall continue in the Son, and in the Father.

24. & 25. Wherefore endeavour to secure your interest in God thro' Christ, by adhering firmly to the doctrines of Christianity, as at first taught to us by Chrift himfelf, and heard from the begin- by us to you. Remember the great ning shall remain in gospel promise of eternal life and happiness is to be enjoyed only upon this condition not to separating

25 And this is the promise that he hath promised to us, even eternal life.

. 26 Thefe things have I written unto you, concerning them that feduce you.

27 But * the anointing which ye have received of him, abideth in you, and ye need not that any man teach you: But, as the same anointing

I have none at them areke

26. & 27. I remind you of these things (as I faid, ver. 20. and 21.) to arm you the more strongly against the error spread amongst you; but affuring myself the deep fense you have of the great truths and noble * bleffings of your profession, will effectually prevent you from being imposed upon by fuch palpable deceits.

teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Bb3 sham od idom ved 28. And

* Ver 27. The anointing. See verse 20.

Pref. S.A.

A. D. 67. 28 And now, little children, abide in the term of the children, abide in the that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteoufness is born of him. 28. And therefore again + I entreat you, dear disciples, not to forfeit the glories you are to partake of, at the great day of Christ's judgment, by suffering yourselves to be missed into any sinful courses.

29. For, as furely as perfect holiness and purity is the nature of God, so certain is it that they, and none but they, who by mortifying their corrupt passions, strive to imi-

tate him, in the practice of true virtue, shall be accounted his true servants, and eternally rewarded as such.

C H A P. III.

The great privilege of Christianity. Conformity to the Moral perfections of the divine nature, is our duty bere, and will be our happiness hereafter. Moral obedience is therefore the most essential mark of a true Christian. Immortality denotes a wicked man, be his profession what it will. Charity is one of the special instances of Christian morality. An obedient Christian has the undoubted testimony of his own conscience, confirmed by the gifts of the Holy Spirit, that he is acceptable to God as a true disciple of Jesus Christ.

Father hath bestowed upon us, that we should be called the fors of God! therefore the world knoweth us not, because it knew him not.

i. I have been ‡ exhorting you to fecure to yourselves the privileges of your christianity, by the careful practice of its commands. A thing you cannot fail to do, would you seriously consider how noble and valuable a ble ling it is to be made the children of God, members of his church, and imi-

tators of his divine excellencies. No wonder therefore

the generality of mankind should have so despicable a A. D. 67. notion of us, christians, while they have so little apprehensions of the nature and will of that God, whose fervants we are.

2 Beloved, now are we the fons of God, and it doth not yet appear what we shall be: but we know, that when he shall appear, we shall be like him: for we shall see him as he is.

2. Meanwhile, let us duly esteem the happiness proposed to us. And; though the future perfection of it be fuch as furpaffes the reach of human conception, yet thus much in general, is plain and fatisfactory to us, that by arriving to a clearer knowledge of his divine nature, we shall be exalted to that delight-

ful refemblance of him, wherein our perfection and happiness chiefly consists.

3 And every man that hath this hope in him purifieth himfelf, even as he is pure. human infirmity will

3. And, if this be our expected enjoyment, all that hope for it, must begin, now to lay a foundation for it, by striving, as far as permit, to imitate God, by the practice of christian virtue in this life.

4 Whosoever committeth fin, transgref-Teth also the law: for fin is the transgression of the law.

4. & 5. Wherefore 'tis most evident, that the wilful and habitual practice of those vices now so much encouraged by the heretical teachers, is perfectly destructive of the end of our christianity. He that deliberately breaks the divine law, defeats the very means and method of refembling the divine nature. And

5 And ye know that he was manifested to take away our fins, and in him is no fin.

to indulge any known and gross sin, is to act against the very purpose of Christ's coming into the world, which was nothing else but to free us of the guilt, habit, and power of fin.

6 Whofoever abidnot: wholoever finneth, hath not feen him, neither known him. 7 Little

6, 7, & 8. And be not imposed eth in him, finneth upon by the loudest boasts, and most specious pretences of these wicked men, to a higher and deeper knowledge of God than all others. A good Christian and

B b 4

a lewd

let no man deceive you: he that doth righteousness, is righteous, even as he is

8 He that committeth fin, is of the devil : for the devil finneth from the beginning: for this purpole the Son of God was

born of God, doth not commit fin: for his feed remaineth in him, and he cannot fin, because he is born Talvation of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doth not righteouinels, is not of God, neither he that loveth not his brother.

11 For this is the * See chap. meffage that ye heard ii. 8. &c. from the beginning, that we should love one another. Worl wish

> 12 Not as Cain, who was of that wicked one, and flew his brother: and wherefore flew he him? because his own works were evil, and his brother's righteous.

A. D 67. 7 Little children, a lewd liver, are direct contradictions. And as purity of life is the mark of God's children. fo does a vicious course demonstrate a man to be a servant of the devil, the first author of all wickedness; and is a manifest abetting of his impious power and contrivance, which Christ the Son of God came into the world on purpose to countermine and demanifested, that he stroy and and resolution and design might destroy the works of the devil.

9 Whofoeyer is my 9. & 10. In fine, while a man preserves his christian principle, and answers the character of a true member of God's church, he can never be guilty of deliberate and babitual vice. Make it therefore a fure test to whom a man belongs, in whose service he is lifted, and from whom he must expect his wages; whether of God, or the devil, by the good or wicked practices of his life, by his behaviour towards God, and toward his brethren, bus, and to bear and end

11. His brethren, I fay, or the doctrine of Christ * and all his apostles, do most plainly shew christiancharity to be the peculiar virtue of our religion. eved reduced sid dres

12. & 13. Youknow whatitwas that provoked that wicked creature Cain to murder his own brother, viz. the antipathy of a vicious to a religious temper. So it is with you mow, the generality of the corrupted world hate you upon the fame prinsequippe greatest love, because the in bourget to do un la

life for us.

S113 Marvel not, my ciple, and because the purity of A. D. 67 brethren, if the world your lives are a standing reproach hate you. to rupon their impieties, and you ought the less to be furprifed at it.

14 We know that we have passed from death unto life, because we love the brethren : he that loveth not his brother abideth in death.

15 Whosoever hateth his brother, is a murderer, and ye know that no murderer hath eternal life abiding in him. arena

14. & 15. Bear it therefore patiently, fince the charitable dispofition that possesses you, is so sure a mark of your being true disciples of Christ, and entitled to the future happiness promised in his gospel. As, on the contrary, the spiteful and malicious temper of those zealots demonstrates them to be in an unregenerate state; nav. in the eye of God, (who judges by the inward principle of the heart, and not by the outward ac-

fred r church, he can tions only) to be no less than murderers, and confequently void of all true hopes of eternal falvation.

16 Hereby perceive because he laid down his life for us and our lives for the brethren in brawot bas

16. When you consider that awe the love of God,* mazing instance of divine love, in the death of * Christ, for the redemption of mankind, you canwe ought to lay down not think it too much, that, in imitation of fo wondrous an example, Christians should be obli-

prother : and where-

ged, not only to bear and forbear, but to be ready to offer their own lives, whenever the religion of Christ, the good of his church, and the welfare of their chrif-

tian brethren, calls them to it.

17 But who o hath
17. How infinitely there of this this world's good, and love then, nay, how contrary to feeth his brother have feeth his brother have this divine pattern are those men, meed, and thuttethout who, while they have power and one, and flew his Cain to murder his own brother,

* Ver. 16. Hereby perceive we the love [of God.] Note,
The words [of God] are not in the Greek: The text is,
in the words are not in the deek. The text is, tore flew he him? bei. e. the greatest love, because be, i. e. Christ, laid down his life for us.

vir. the antipathy of a mi

A. D. 67 his bowels of compaffion from him, how dwelleth the love of God in him?

> 18. My little children, let us not love in word, neither in tongue, but in deed, and in truth.

> 19 And hereby we know that we are of the truth, and fhall affure our hearts before him.

> 20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

> 21 Beloved, if our heart condemn us not. then have we confidence towards God.

ability to do good, remain uamoved at the wants of their fellow Christians?

18, Remember, dear brethren, the charity of a christian disciple is not to express itself in fair pretences, and kind speeches, but in actions of bounty and liberality.

19, 20, & 21. This will shew us to be christians indeed; and while the impartial testimony, and inward fenfe of our own confciences. assure us of the fincere performance of our duty; we may fafely conclude, that God, the fearcher of hearts, and standard of all truth, will approve of, and reward us. And, on the contrary, whoever, by the clear conviction of his own mind, knows and feels himself to be a hypocritical transgreflor of his moral duty, must be

affured, that God, who knows him better than he does himself, cannot fail to be his more severe judge and re-

venger.

22 And whatfoever we alk, we receive of him, because we keep commandments, and do those things that are pleasing in his fight.

and in the best manner.

23 And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

22. This fincerity will warrant our perfect dependance upon God, and the fenfe of having done our duty, to the best of our power, fully fecures us, that all our christians prayers shall be answered in the most feafonable time.

23, & 24. For, in thort, true faith in the doctrine of Christ, and true charity to mankind, especially to our christian brethren, is the fum total of our duty. And you, that have already duly performed it, have a fufficient pledge

24 And

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us h

and earnest of your acceptance with A. D. 67. God, as true disciples of Christ, by the gifts and graces of his holy spirit conferred upon you.

that he abideth in us, by the Spirit which he hath given us.

THE SEAL STATE WAS CHARLE

CHAP. IV.

A Caution against false Prophets and Pretenders to Inspiration.

The Rule whereby to judge of them. The Exhortation to

Love and Charity renewed, as the proper Badge and Token
of a true Christian.

BELOVED, believe not every fpirit, but try the fpirits whether they are of God: because many false prophets are gone out into the world. wherein the Jews expect the appearance of their Messiah, according to the scripture prophecies; there are so many impostors, that set themselves up for Christs, and so many pretenders to inspiration and miracles, among the

heretical teachers of these times, all striving to gain belief, by diabolical delusions and forgeries; that it highly concerns you to look well, and examine them thoroughly to prevent your being imposed upon.

2 Hereby know ye the spirit of God:
Every spirit that confesseth that Jesus Christ is come in the slesh, is of God.

3 And every fpirit that confesseth * not that 2, & 3. Now, you have a fafe rule, whereby to judge of all pretences to prophecy, miracles, or infpiration of any kind. Your christian religion, both as to the life, doctrine and death, &c. of Christ, being, in so ample and unexceptionable a manner, confirmed by

* Ver. 3. Confesseth not that Jesus Christ is come in the stess. He points at Cerinthus. See the Pres. § 3.

A. D. 67. that Jesus Christ * is come in the flesh, is not of God: and this is that spirit of anti-christ, whereof you have heard that it should come, and even now already is it in the world. floor

God; you ought to conclude, that, whatever Jewish or beretical pretender fets up against the great truth of the incarnation of fefus Chrift,* denying him to be the true Melliah, or faying, that our Jesus is not the real and very Christ, the Word, and Son of God; let him pretend to what gifts and

miracles he will, to confirm it by, is an impostor, acting by diabolical delufions and conjurations; and one of those very antichrists and false prophets, the forerunners of the great antichrift foretold by Christ and the apostles. On the contrary, whatever Christian works any miracles in confirmation of the true articles of our faith, fo uncontestably established before-band, must be thought to perform them by the spirit of God; it being impossible to conceive, the devil would lend his power toward supporting a religion fo opposite and destructive to his own kingdom; or, that Christ should give the power of his See and fpirit to fuch as embrace not his true faith.

compare

4 Ye are of God, Cor. xii. 3. fittle children, and have overcome them: because greater is he that is in you, than he that is in the world.

to what these worldly-minded impostors can pretend to, in favour of their false doctrines. we mug at live through

5 They are of the world; therefore speak they of the world, and the world heareth them.

11. And funcly fuch as units rid

4. Thus, the powers of the boly Ghost displayed by Christ, conferred on us his apostles, and refiding yet upon many members of your feveral churches, give teftimony to your religion, far fuperior

5. & 6. You cannot but perceive too, an effential mark of diffinction between thefe, and a truly christian prophet: The one have no other views but of temporal power,

. om. liv gomia at Cerenthus.

to loved us, we ought, lel'd inflancentisance

-test loved, if God

^{*} That Jesus Christ is come in the flesh: Or thus, 'less'. Kouser in cape. Ennaudora, That Jefus is the Christ come in the flesh. Dr. Will fays many copies read it a hour or large, which diffolveth Jesus. Of which see the Notes on § 3. of the Pref. to this Epistle.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

greatness and dominion; no other A. D. 67. notions of Christ but that of a temporal monarch, to raife and aggrandize the Fewish nation by the spoil and destruction of the rest of mankind. Whereas a true christian is actuated by the hope of spiritual

good, and the love of true virtue; and must be approved of, by all that have a just relish of God, and true goodness; as on the contrary, it is no wonder to fee the false teachers of those times followed and thronged by the majority that are of the fame temper with themselves *.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

bling him, and most plainly shew we are none of his.

9 In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through

10 Herein is love, not that we loved God, but that he loved us, and fent his Son to be the propitiation for our fins.

Tr Beloved, if God to loved us, we ought alfo to love one ano-

7 & 8. As therefore, we justly compare pretend to be the true children of wii. 47. God, let it be our special care to give a proof of it, by the imitation of his peculiar attribute of love and mercy, fo abundantly displayed to all mankind, and to us Christians in particular; without which, we fail of the chiefest instance of refem-

9. & 10. That act of divine love in procuring the pardon and falvation of a finful world, by fending the very Son of God to become man for our fakes, has this confideration, to magnify it beyond all comparison, that it began on God's part, was voluntary and free, without the least merit or obligation on our part to incline him to it.

one of an it, and which is the

11. And furely fuch an unparallel'd instance of heavenly compassion to finful creatures, ought to make us express the tenderest regard to the

welfare of all those whom God was pleased to set so high a value on; and to demonstrate the sense we have ich ice the work and so he

A. D. 67. of it, by shewing mercy, even to such as least deserve it at our hands.

12 No man hath feen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. 12, & 13. 'Tis not enough to fay, you love God, in return for his love to you, unless you give evidence of it by your charity to your fellow christians. God himfelf is not the object of your fenses, and can affect your thoughts no way, but by laborious and raised meditations; whereas your fellow christians, their wants and miseries strike

your very senses, and move you, by the strongest and most immediate impressions. So that, if you do not perform the easier, 'tis not to be imagined you should discharge the more difficult part of this duty: The one, therefore, is the proper test of the other. We shew whose children we truly are, by the likeness of our dispositions; and God, accordingly, confirms us for his own, by the gifts and graces of his holy Spirit bestowed upon us.

14 And we have feen, and do testify, that the Father sent the Son to be the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

14, & 15. And by the extraordinary and miraculous powers of this holy Spirit are we qualified to demonstrate, and have beyond all exception evidenced the truth of those facts, whereof we apostles were eye-witnesses, viz. That Jesus is the true Messiah, the very Son of God, the Word, the Christ, who was with the father,

and actually fent into the world, for the redemption of mankind by his death and fufferings. An article most effentially necessary to be embraced by every Christian; and whoever denies it, deserves not that character, nor see Chap is entitled to any privileges of God's true church.

i. 1, 2, 3, & 16 And we have here ver. 4 known and believed the love that God hath to us. God is love; and he that dwelleth

16, & 17. By firmly adhering to this fundamental truth of his religion, and by the practice of that love and charity, fo especially enjoined in it, and which is the princiin love, dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

pal instance of our conformity to A D. 67. his excellencies, and of our return of gratitude to him; in short, by loving our brethren, as God loved us, and being ready to suffer for their sakes, as Christ suffered for us all; we prove ourselves his true disciples, in sull and perfect communion with him, and may assure

edly expect the glorious reward he has promifed at the great day of final judgment.

18 There is * no fear in love; but perfect love casteth out fear; because fearhath torment: he that feareth, is not made perfect in love.

18. Nay, we not only then fafely may, but ought, to depend upon this * reward, with the utmost assurance, joy, and satisfaction; for, to be dissident, fearful, and distracted about the certainty of our future happiness, is a sign, either that a

man has not a due and grateful apprehension of the mercy, truth, and love of God, through Christ, to us; or, that he is not truly conscious of his having sincerely performed the duties of his profession.

19 We love him, because he first loved us.

of love to us and all mankind.

20 If a man fay, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath feen, how can he love God whom he hath not feen?

that that their reto

to 22 And

19. Infinite reason have we to love, trust, and depend upon him, that has given us such an instance pankind.

20. & 21. Only remember again, that we must testify our regards to God by charity and compassion to our brethren. Not only the express command of Christ, but the very reason of the thing requires it. For, as I said (ver. 12.) if we love not them, whose persons and wants strike and affect our senses, we can hardly

^{*} No fear in love. Fear here feems, in the most natural construction, to stand opposed to boldness in the foregoing yerse.

A. D. 67. 21 And this commandment have we from him, that he who loveth God, love his brother also. hardly be supposed to be carried with much affection to him, with whom we cannot converse but at a distance, who is neither the object of our senses, nor within the compass of our charity.

CHAP. V.

The argument of Chap. iv. 1, 2, 3, &c. refumed; viz. The certainty of Jesus being the Messiah and Saviour of mankind; and that the truth and sincerity of man's profession is to be judged of by their belief of it, and the good effect it has upon their tempers and practices. The divine evidences of this great article. The witnesses in heaven, and on earth. The unexceptionableness of this argument, especially to the Jews. The belief of it the indisensable condition of future happiness, and of the acceptance of our christian prayers. The sin unto death, what? Directions what to do in that case True Christian principles sufficient to keep any man from such sin. Christianity the true religion, and utterly inconsistent with all acts of heathen idolatry.

* Chap. iv. I WHosoever believeth that
Jesus is the Christ, is
born of God, and every one that loveth
him that begat, loveth him also that is
begotten of him.

I. I Observed to you * before, that the truth of Christ's Messah
ship was the rule whereby you are to judge of mens pretences in religious matters. Keep then to that rule, and be assured, that to deny Jesus to be the real Christ, the Son of God, and Saviour of mankind,

is in effect to deny God the Father, that fent him into the world for that purpose. And, on the contrary, sincerely to embrace the one, is to embrace the other.

2. &t 3. And

commandments.*

3 For this is the love of God, that we keep his commandments: and his commandments are grievous.

1 For whatfoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5 Who is he that overcometh theworld, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, even Jesus Christ; not by water only, but by water eth witness, because

2 By this we know 2. & 3. And withal, you must A. D. 67. that we love the chil- never forget, that charity to our dren of God, when we brethren is one principal * test of love God and keep his our being true disciples of Christ; as 'tis a chief instance of our practical obedience to his commands, without which, all external profeffion of religion is infignificant, and mere pretence; but with it, chriflianity will prove the most pleafant and profitable profession.

> 4. & 5. The christian will, then, find his faith in Jesus as the true Meffiah, the Son of God, to answer its true and intended effects, viz. to fet him above the vanities and unlawful pleafures of this world, make him despise ite grandeur, conquer all its temptations, by filling him with affurance of a better state: a perfection too high for any but true christians to arrive to.

6. Nor are the effects and influences of this * great truth more excellent and noble, than is the ground and foundation of it ffrong and certain. The testimonies + The water and blood; and it is given him at his baptism, when the Spirit that bear- God, by a voice from heaven, declared him to be his beloved Son, the Spirit is truth. the faviour of mankind: The mira-

cles at his crucifixion, when at the shedding of his in-The blood. nocent blood, we faw both water and blood come out of his fide; the fun was darkened, the earth trembled, and of 3.31, and Saving Introducted,

effect to dear God the Pather, that fent him into

^{*} Ver. 2. By this we know that we love the children of God, when we love God .- Note: The context and the apostle's argument plainly show, that these words are transposed The reading should be, By this we know that we love Godwhen we love the children of God. And I have paraghrafed them accordingly.

A. D. 67 the veil of the temple was rent. The figns || and wonders done by him and by others in his name, are all, I fay, ||The Spirit testimonies of the authority of his person and mission, most unexceptionable, as being evidences of that holy Spirit that cannot deceive us.

7 For there are three that bear record in heaven, the Father, the Word, and the holy Ghost: and these three are one.

8 And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. 7, & 8. In all controversies about human affairs, the positive testimony of two or three credible witnesses is thought sufficient to determine the truth in any court: and the Jews allowed it by their own law to be so. So that the evidence of Jesus being the true Messiah and the very Christ, the Word and Son of God, who died upon the cross, is, according to their own notions, established

beyond all contradiction. For, as in heaven there are three divine perfons, the Father, the Son, and the boly Spirit; so do the three forementioned *testimonies given of Christ, while he was upon earth, concur in the full demonstration of this great truth: These powers and miracles of the boly Ghost incontestably showing the Father to have sent him, and the Son to have actually come into the world, for the salvation of mankind.

9 If we receive the witness of men, the witness of God is greater: * for this is the witness of God, which he hath testified of his Son.

veth on the Son of God, hath the witness 9. Now, if two or three credible (though yet fallible) men are to be depended upon, when concurring and clear in their evidence; how much more ought we to rely upon the testimony of the infallible God?

to. All fincere believers cannot but reflect upon the fufficiency of this testimony, with the utmost comfort

^{*} For this is the witness of God—or worn less is unpression of Six. For such, or of this kind, is the witness of God, viz. a three-fold testimony, ver. 6.

in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son.

it, do no less than give God the lye.

record, that God hath given to us eternal life: and this life is his Son.

12 He that hath the Son, hath life; and he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that if

we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatfoever we ask, we know that we have the petitions that we defired of him.

and as to be deeded by divine judice to pretent dearn for

16 If any man see his brother sin, a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

comfort* and fatisfaction. Finding A. D. 67. themselves continually confirmed τ in it, by the gifts and graces of μαρτυρίαν that very Spirit, that in so ample α manner, at first gave it. Whereas such Jews or heretics as deny as God the lye.

our Christianity is this: That God has promised to, and provided eternal happiness for good men; and that the indispensable condition of enjoying it, is a fincere belief in Christ incarnate, and in his religion, by all to whom it and its evidences are fairly proposed.

13, 14, & 15. And accordingly, my defign in this Epistle was, to fatisfy all such true believers of the safety of their future condition; and to encourage them to a firm perseverance in this principle, upon a full affurance that God will deny them nothing that is truly needful for them; but will, in due time and manner, answer all their christian prayers.

16. Before I conclude, I must advise you in one particular more, relating to such offenders amongst you as are struck with any extraordinary sickness; as a divine put \$500 and nishment for any notorious sins. compare Now, where the offence is not of Gal. vi. I. the most wilful and obstinate 23. Jam. v. kind, where, by the circumstance, 14, 15.

A. D. 67. you gather that the punishment inflicted was not fent for his destruction, but only to awaken the person to a sense of his miscarriage, and you find him inclined to repentance; in fuch a case, let the christian ministers attend upon him, interceding with God for him by earnest prayer, which, upon his repentance, shall avail for the pardon of his fin * and for restoring him to health again. But if you know the person so afflicted, to be ftruck from heaven, for a malicious, habitual, and incurable degree of fcandalous vice and immorality, or for wilful apostacy from the christian religion; in that case, you have no obligation to throw away your prayers u-See Heb pon him, | but may justly leave fuch a man to the jus-

vi.4,5,6. and tice of God, as one that has defeated all methods of re-

x. 26, 27. pentance and falvation.+

> 17 All unrighte-17. 'Tis true, every wilful ofoulness is fin: and fence against either God or our there is a fin not unto neighbour, is a breach of the divine law, and, in strict justice,

deferves death. But as you know there were degrees of † Numbers offences under the Mosaical law, t some whereof were, Deut. xvii. while others were not, punished with immediate death, 2, 3, 4, 5, & but admitted of an atonement by facrifice; fo in these XIII. 5-9. io. II.

^{*} He (i. e. God) shall give him life: Or, life shall be given him, i. e. the finner. The same Hebraism with that of Matth. i. 23. They shall call his name Jesus, i. e. his name shall be called Jesus.

⁺ Ver. 16. I do not fay that he shall pray for it; i. e. That you are either not at all to pray for fuch a person, or if you do, it cannot be with that degree of faith, and affurance of success as in other cases. See and compare James v. 14, 15, 16, 17, 18. Morever, 'tis possible, these first Christians might not have any certain and absolute signs whereby to distinguish the sin unto death from other sins that were pardonable; or the distempers that were curable, from such as were incurable, by their prayers. And then the design of St John in these words, I do not say that he shall pray for it, is to satisfy them, that, though every instance of their prayers were not equally effectual toward the recovery of finners, yet the promise in verse 14, 15, was still good; none being exempted from it that had not so sinned as to be doomed by divine justice to present death for it. Of which they might be fatisfied by the effect of their prayers.

cases, under the gospel-dispensation, as long as there are A. D. 66. remains of true principles and dispositions, and any hopes of true repentance, there is hope of recovery, and a promise of pardon.

18 We know that whofoever is born of God finneth not; but he that is begotten of God, keepeth himfelf, and that wicked one toucheth him not.

10 And we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God, is come and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols, Amen.

from it! Amen.

and but he but been by

18 In the mean time, no fincere and true christian is, without his own great default, in much danger of falling into fuch a defperate degree of fin, or of wilful apostacy from the service of Christ to that of Satan.

19. & 20. For to conclude: While the rest of the obstinate and unrepenting world continue enflaved to ignorance, idolatry, fin, and Satan, we christians are fully and happily affured, that we are members of the church of the true God, by fincerely believing in Jesus Christ his Son, who came into the world to teach us the way of true religion, and, being made man, fuffered and died, in order to our eternal life and happinels.

21. Which, fince he has fo fully done, it would be utterly inexcufable in any christian, by any temptation or example whatever, to be drawn into any act of heathenish and idolatrous * worship, by forfaking so pure * See the and holy a profession. And may God preserve you ever Pres \$ 4:

Cc3 parage APARA

engitte artilited as the leaders out pushing their first Charles and added the contract of the trace of the contract of whose house diding the shot should have dearly from only office have

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PARAPHRASE

ON THE

SECOND EPISTLE GENERAL

OF

ST. JOHN.

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PREFACE AND CONTENTS.

To whom. § 1. BY the elect lady, to whom this epiftle is directed, we may understand, either some particular person of honourable descent, a friend, and (perhaps) disciple of St. John; or elfe some christian church; the word elect being so frequently used of the Jewish church in the Old, of Christian charches in the New Testament; and that of children, to fignify the members of those collective bodies. The falutation at the close, from the children of the elect fifter, ver. 13. feem, indeed, to bid most fairly for this latter acceptation, as fignifying a fifter-church; as do also his speaking in the plural number, ver. 22. And, whereas the church of Jerufalem was the great original from whence all they of the circumcifion at first received the christian doctrine, the, of all others, lays the best claim to this title of (xupia) the mistress or mother-church; though other learned men think it probable to be meant of fome Afian church, and most likely that of Philadelphia. I will only add, that St. John, in stiling this Christian church a lady, follows the language of the Old Scriptures. Thus Babylon called herfelf the

lady of kingdoms, Isa. xlvii. 5, 7. And the antichristian Babylon is represented as saying in her heart, I sit as a queen, Revel. xviii. 7. What these arrogantly and falsly applied to themselves, the apostle here truly applies to the christian believers.

§ 2. The strain of this epistle, both in its argument, The Design, and the very expressions, is so clearly the same, in the main, with that of the foregoing, that I refer the reader to the Presace thereto presixed, for the proper key to

of 3. The shortness of this letter, though to so princi- Why so pal a church, is sufficiently accounted for, from ver. 12 short. viz. that the apostle very soon expected to visit that church, and give full instructions in the matters here so briefly handled.

and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's fake which dwelleth in us, and shall be with us forever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, ‡ in truth and love.

this epiffle to the church of || Jerusalem, to the clergy and people pres. § 1.
thereof, whom I, and all good
christians, cannot but most sincerely esteem and love, for their
constancy and perseverance in
those gospel-doctrines that will
prove of eternal and happy + ad-† See 1 Pet.
vantage to us.

3. Wishing you all divine favours and blessings from God the Father, and from Jesus Christ his only son, our saviour and governor; to preserve you in true faith towards God, and true love towards your christian brethren. †

C c 4

* The elder: আρισθότερ, presbyter, here, and in 1 Pet.
v. 1. may be a name of honour and dignity; or, as in Phil.
o. it signifies, aged; and so it sitly expresses both the appostolical office, and his long continuance in it, he being now at least seventy years of age.

† Ver. 3 In truth and love: These words may be connected, either with those immediately foregoing, the Son of the Father, in truth and love; i. e. The author of the true christian religion, so full of love to mankind; or else with, grace, mercy, and peace be with you, as in the Paraphrase: Which I chuse as most agreeable to the verse following.

A. D. 66. 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the father.

> 5 And now, I befeech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love; that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to your felves, f See I Johnthat we lofe not those ev. 2, 3. thethings which we have note there. wrought, but that we receive a full reward.

4. 'Tis a mighty comfort to me to hear of fuch a number of your church, that firmly and uncorruptedly adhere to the christian religion, as delivered by Christ and his apostles, from God the Father.

5. Let me now only remind you, that true charity must be joined to true faith, in order to make a true christian. And those of your church, where Christ himself immediately delivered his doctrines, * cannot but know it to be one of his fpecial commands.

6. For there is no way of expreffing our true love and regard to + God, but by the entertainment and belief of his revelation, as he has plainly delivered it to us, and by observance of its moral precepts, whereof this of love and charity is one of the most principal.

7. & 8. I am thus particular in my cautions in this matter, to prevent you from being misled in your principles, and fo deprived of your future and glorious state of happinels, by the deceitful endeavours of a fet of men, viz. the Jewish zealots, that would perfuade the world that Jefus is not the true I Messiah; and those heretical Christians that uphold he did not live, and preach, and die in reality, but in appearance; that he was not himself the real word who was with God his father, the Son of God made

and dignety to case their.

outstands to doctors with look the country of the country of the self in the test of gave committed or cleaving, mere, storey and percept with you, order the Largness : . Month the as moth agreeable to the verfe relience.

^{*} See 1 John ii. 7, 8.

^{+ &#}x27;Hayann, viz. re fis, as in I John v. 3 .- iv. 21. to the said grade the contract of the said of the said of

man, but a mere man, distinct in reality from that word A. D. 67. or Son of the Father. These are the very false prophets and antichrists, foretold by our Saviour himself ||.|| 1 John 11.

Beware therefore, and avoid them.

18, 19—26
iv. 1, 2, 3.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine of Christ, he hath both the Father and the Son.

that contradict them God himself the lye.

any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of * thy elect fifter greet thee. Amen. 9. Your christian religion, and the plain facts and doctrines of it, are so fully and unexceptionably demonstrated, that you must make them the rule whereby to judge of all pretenders in religious matters †. You know your own prin-† See 1 John ciples are true; and therefore all v. 1—12. must be false, as plainly giving

these teachers, therefore, that are thus unsound in their doctrines, and loose in their morals; have nothing to do with them, and give them no entertainment, for fear the countenance you afford them should bring you into a share of their guilt and punishment.

12. I give you now only these brief cautions, in hopes very soon to visit your church, and furnish you with more full directions, to your complete comfort and satisfaction in your true christian principles, against the designs of these deceivers.

13. The christian church I am now * with, give hearty love and good wishes to you. God preserve you. Amen.

A PARA-

^{*} Thy elect fifter. What church it was, from whence St. John wrote this, is no way certainly to be known: Dr. Lightfoot thinks it to be Ephefus, which, as it was the metropolis of Asia, might indeed properly be called fifter to the great church of Jerusalem.

PARAPHRASE

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THIRD EPISTLE

OF

ST. JOHN.

PREFACE AND CONTENTS.

Christian of Corinth, whom St Paul calls his host, Rom. xvi. 23. A person very much noted for the hospitable and liberal entertainment he gave to St Paul and Barnabas, who took no maintenance of the Gentile chuches they preached to, particularly that of Corinth (see I Cor. ix.) as neither did Timothy, Titus, or others sent by St Paul thither. To this St John refers here; ver. 5, 6, 7, 8. It should seem from ver. 9 to. that the apostle intended a longer epittle, and to have directed it to the whole church of Corinth; but fearing the effects of his letter might be defeated by Diotrephes, and his prevailing party; he laid aside that design, upon a prospect of doing more good by visiting the Corinthians in person, ver. 13, 14.

§ 2. Mean

§ 2. Meanwhile, he fends this brief exhortation to The Gubject. Gaius, commending him for his hospitality to the teachers fent to his church, exhorting him to continue it; and affuring him, that his adversary Diotrephes (who feems to have been one of the Jewish zealots, or heretical teachers, spoken of in his first epistle) should soon feel the weight of his apostolical power.

§ 3. If these second and third episses be stilled gene-Is General, ral, it cannot be upon the same account with that of the first, and those of St James and St Peter, [those being directed to several churches; while the one of these were written either to a single family, or church, the other to a single person;] but from that general and Catholick reception they found through the christian churches.

THE elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper, and be in health, even as thy soul prospereth.

5 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which have born witness of thy charity before the church: whom if thou bring forward piffle to Gaius of Corinth, my dear See 2 E-christian brother: Most heartily pist, ver. 1. wishing him to flourish in health and temporal prosperity, as he does in true christian piety.

3. & 4. Nothing on this fide heaven, is matter of such comfort to me, as to hear of the sincerity and constancy of christian people. I love them all, without distinction, as my spiritual children. And this made me so highly rejoice at the account I have received, how good and generous a christian you are in particular.

5.826. I now fend you this short letter, to express the just sense I have of your liberal hospitality toward all your fellow-christians, especially to such as are sense by the apostles, to teach and instruct your church; and to encourage your perseverance in so good a principle,

A. D. 67. forward on their journey, after a godly fort, thou shalt do well:

> 7 Because that for his name's fake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive fuch, that we might be fellow-helpers truth.

+ Acts xv. ix. 18. See pref. § I.

to several Gentile churches, + with-26. I Cor. out any contributions from them, and earn their living by their own labours. By affifting fuch preachers, you yourfelf become an instrument of promoting the gospel, as indeed, it is every christian's duty to be as far as he is able.

9 I wrote * unto Ver. 13. the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wer. II.

7. I was once * minded to have writ at large, ‡ to your whole church, to encourage all its members to pay due respect to their orthodox ministers, and to avoid the false and wicked | doctrines

by acquainting you how great a

character you bear in the christian

tian bounty can never be better

fpent than upon fuch men, whose

zeal for the honour and religion

of Christ is so true and generous,

that to prevent prejudices, and take

off the objections, of some of our

adversaries, they preach the gospel

7. & 8. For, indeed, our chrif-

church upon this account.

of heretical teachers; but Diotrephes, who is one of them, and his party, I find, are so prevalent, that I confidered, a letter was not likely to have much effect, and so resol-Ver. 14. ved upon another § method;

> 10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith; neither doth he himfelf receive the brethren, and forbiddeth

10. Viz. to come and vifit your church in person, and take due cognizance of that malicious and bufy man, that prefumes to reproach me, and the rest of the apostles, for not imposing circumcision upon the Gentile christians; that denies all entertainment to the ministers sent by us, to your church,

^{*} I wrote; eypaya, I had written, or would have written. So the vulg. and Syr. very rightly, according to the common latitude of tense in the eastern tongues. See 1 Cor. xv. 320

them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God; but he that doeth evil, hath not seen God.

12 Demetrius hath good report of all men, and of the truth itself: yea, and we also bear record, and ye know that our record is true.

13 I had many things to write, but I

will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. Our friends falute thee. Greet the friends by name.

ministers fent by its, to your cources,

of the Bloom of Hall in the

Somewhile and St. very rightly, actually asked has counteen.

Somewhile and St. very rightly, actually poliber common planted or specific to the conference of the conference

the continued to as to request us on afterware us of

and even perfecutes and excom. A. D. 67. municates fuch christians as adhere to them.

11. Mean time, I earnestly entreat you all to avoid the wicked principles and practices of fuch men. Make it your rule, that moral obedience is the effential mark of a true christian; and the loudest pretences will never make a wicked man a true member of God's church.* * 1 John in.

12. Demetrius has the general 6-10. character of a fincere christian: Make him your example; for I can recommend him, by all the rules of our christianity, as wor-

thy of that character: And you know, you may depend upon what I fay.

> 13. & 14. I must wave further particulars, till I fee you, which I hope will be foon. All happiness attend you the mean while. Our christian friends here fend hearty love to you: Give mine and theirs, as particularly as you can, to all in your parts.

Sir asim golden as goods and selection and

whom an bondwar billes mody

gangle on with morning the confidence on Continued busines patron and

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PARAPHRASE

ON THE

EPISTLE GENERAL

OF

ST. JUDE.

PREFACE.

To whom § 1. HE whole argument of this epiftle has an exact agreement, and several of its expression. Since the fine the fine with the Second of St. Peter, that the most judicious writers make it a strong conclusion, it must have been written about the same time, and levelled at the lewd principles of the same Jewish zealots, and heretical teachers. For the particulars whereof the reader is referred to the presace of I Peter, § 4, and to presace I John, § 3.

why gene § 2. As his brother James directed his epiftle to the churches of the Jewish dispersion, so St. Jude's seems plainly to have been sent to the christians of the whole circumcision, both foreign and domestic; and therefore it bears the title of a general epistle: Though I make no question but it had a peculiar respect to such amongst whom he had exercised his ministry.

CON-

CONTENTS.

The Salutation and Defign of the Epiftle; viz. To arm them against the Errors and Vices of false and heretical teachers. The Certainty of their severe Punishment, inferred from the instances of the rebellious Israelites, the falien angels, Sodom and Gomorrah. Very black Descriptions of these heretics. The traditional history of Michael, and Prophecy of Enoch referred to. Christians not to be surprised at these heretics, because foretold by the Prophets, and by Christ himself. He exhorts them to Steadiness in the true Faith. Prays for them, and concludes.

I TUDE, the fervant of Jesus Christ, and brother of James, to them that are fanctified by God the Father, and preserved in Jesus Christ, and called.

2 Mercy unto you, and peace, and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common falvation; it was needful for me to write unto you, and exhort you, that ye should earnestly con-

olor who cheffight of the whole

1, & 2. JUDE, (called in the Written Gospels Thaddeus, A. D. 67. and Lebbeus, to diftinguish him from Judas Iscariot) the brother of James, bishop of Jerusalem, an apostle of Jesus Christ, sendeth this epiftle to the Jewish Christians, to all that in these corrupted, perfecuting and apostatizing times, remain firm and steady to their profession: Wishing you the utmost degree of divine favour and happiness.

> 3. In writing to you, dear brethren, upon the great subject of our christianity, the chief and most necessary argument I can chuse to insist upon is, that of courage and constancy to the plain and original doctrines of it.*

tend for the faith which was once * delivered unto the laints.

4. One

^{*} Ver. 3. The faith once delivered: axag wapadodsion; Delivered once for all; i. e. So as to need no further confirmation beside the evidences given of it by Christ and his apostles; and so as to admit of no alterations or additions. See the Note on Heb. ix. 26.

A. D. 67. 4 For there are 4. One would think, indeed, -certain men crept in unawares, who were before * of old ordained to this condemnation, ungodly men, turning the grace of our God into lafciviousness, and denying the only Lord God,

+ Heretics. and our Lord Jesus See Pref. Christ.

I John xiii,

this were a needless topic to men really professing themselves difciples of Christ: But, that lewd and wicked fet of men, whose vices and punishment were * foretold by the prophets and by Christ himself, some of them denying Christ to 1 be the true Messiah at all, others + affirming he lived, and preached, and died in appearance only, and not in reality;

and all of them, by promoting some vicious practice or other, have fo infinuated themselves into, and corrupted the christian church, that we are forced to run back to

the defence of its first and plainest principles.

put you in remembrance, though once knew this, how that the Lord having faved the people out of the land of Egypt, afterward destroyed them that believed

5 I will therefore 5. Wherefore, to prevent you from being drawn into that desperate principle of theirs, viz. That the external profession of religion, and the privilege of being members of the true church, is enough to fave a man, whatever his practice be; and, at the fame time, to fatisfy you, how certain the punishment of fuch wretches

will be; let me remind you of the former dealings of The Ifraelites, you know, were God in the like cases. the chosen people, and church of God: Yet how were they, that had the favour of a miraculous deliverance from Egyptian bondage, destroyed for their disobedience, and never faw the promifed land!

ton compare it with the itself had account you have have tan

* Of old fore-ordained to this condemnation: ** Of old fore-ordained to this condemnation: piros sis 7870 ro 2014a; men of whom it was before-written that they would deserve this condemnation, 2 Pet. ii. 3.

‡ Ibid. Denying the only Lord God; i. e. denying him, in effect, by denying Christ his fon, or by corrupting the true religion, so as to defeat all the main designs of it. See I John u. 22, 23. The state of the second of the

and to as to admit of an afteration

ote on Meb. it. 25

6 And the angels which kept not their first estate, but left their own habitation, he hath referved in everlafting chains under darkness unto the judgment of the great day.

6. Nay, to go higher, the very A. D. 67. angels themselves, that acted unworthy of the blifsful station and * dignity God had placed them in, * dexiv. were thrust down from those bright regions of light and happiness, and are here kept in this dark and lower + world, as prifo-+ 2 Pet.ii,4, ners referved in chains, against

the great day of judgment upon them, and all wicked

7 Even as Sodom B and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are fet forth for an example, fuffering the vengeance of eternal fire.

7. What was the total and irreparable destruction of those lewd and beaftly cities of Sodom and Gomorrah, but an emblem of that more dreadful and eternal punishment that will be the final portion of the debauched t heretics of See 2 Pet. these times?

8 Likewise also thefe filthy dreamers defile the flesh, despile dominion, and fpeak evil of dignities.

8. Who, not only equal, but even exceed the Sodomites in their impleties; indulging themselves not only in the fame excess of carnal gratifications, but in the most vain and extravagant fancies, and imaginations of the mind too. They are not only lawlefs, ungovernable, and arrogant against all temporal authority, but have notions that are difgraceful to, and reflecting upon

the dignity of heavenly \(\) and fuperior beings. 9 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him any railing accufation, but faid, The Lord rebuke thee.

ii. the note 9, & 10. You cannot but stand there. amazed at their infolence, when you compare it with the traditional account you Jews have had about the strife between Michael and Samael || the devil, called the || See Lightangel of death, concerning the loot. body of Moses. Your traditions

Vol. II. 10 But

Wer. 9. Durst not bring, &c. in erodunot; He did not think it fit or meet: So that Greek word is often wied to

SSee 2 Pet.

A. D. 674 - To But thefe fpeak tell you, the archangel returned evil * of those things the devil none of his railing accu-* See 2 Pet which they know not fations, but only faid, the Lord ii. 18, 12. but what they known rebuke thee. + While thefe imnaturally, as brute pudent creatures, like favage beafts, in those things beafts, fly at and vilify every they corrupt themthing, of what rank and quality felves. syllding as afoever, swithout reason or diffine les throws out its foam in fronty weather; and while

at R. Wounto them, erofort bower with them! for if for they have gone in Cain's murdering his brother was the way of Cain, and fo dreadful a crime, what mult it ran greedily after the be in them to perfecute fuch numerror of Balaam for a bers of their innocent brethren! reward, and perished if Balaam was fo wicked in seduin the gainfaying of cing the Ifraelites to idolatry, Core to noiBuriled ent what must be their guilt, who, a-

gainst the more clear light of the gospel, seduce christian people into lewdness, darkness and destruction! And, if the earth was made to swallow up Corah and his company, for pretending to rival and affront Moles, what must be the end of them that relist the authority of Christ, and, by forgeries and delusions, set up against ungodiy among them, tainly be Hull! selfloque berighni sid

12 These are sports 12, & 13. 'Tis impossible to dein your ‡ feasts of scribe them by any comparisons charity, when they that are black enough to reach feast with you, feed them. When they are invited, ing themselves with to gratify their appetites, tis inout fear : clouds they different to them, whether it be are without water, car- to an idol-feast, or a feast 1 of ried about of winds; charity, among the true worthiptrees whose fruit wis charity, among the true worming-thereth, without fruit, pers of God. They bring no-twice dead, plucked thing but scandal and & danger to rocks. Seeup by the roots; all they communicate with. The lewdness 17 But

carels, flatter gaiges ter 2 Pet. ii. 13-17.

> + There is another interpretation of this verse, which makes it refer to Zach. iii. 2. For his view and choice whereof, I refer the more curious reader to Mr Le Clerk, Not. en Hammond. N. T.

> ‡ Feasts of charity. 'Tis not clear whether these were meant of facramental feafts among christians, or Jewish feasts, usual in the evening of their Sabbaths, called zorways and Esvodoxia. I have therefore so expressed it as to include

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bara Raging waves slewdness and flanders of their con. A. D. 67. of the fea, foaming versation are as blasting as a temout their own thame; pest, and a virtuous word for acarda 2 508 * wandering flars, to tion is no more to be expected whom is referved the from them, than fruit is from a blackness of darkness tree that is perfectly withered and for ever. bus man tantubbed up. They vent their shameful and malicious calumnies as plentifully as the fea throws out its foam in stormy weather; and while they fet up for teachers and doctors, guides and # lights to other men, they are no better than those irregular meteors that deceive and millead the mariner in a dark night: And accordingly, eternal darkness and the utmost degree of misery will be their final portion. to note

ungodly among them, deeds which they have ment adiral to after the move of ungodly committed, and of all their hard speeches, which

ungodly finners have spoken against him sol woy drive fisol

advantage. ·

17 But

14 And Enoch al- 4, & 15. That traditional profo, the seventh from phecy the Jews have of Enoch, Adam, prophefied of concerning the destruction of the thefe, faying, Behold, old world, may as fitly be applied the Lord cometh with to these men; for as their impie-ten thousands of his ty and injustice, both in words 15 To execute judg- land actions, do not only equal, ment upon all, and to but even furpals theirs, the divine convince all that are judgments upon them will certainly be still more solemn, dreadof all their ungodly ful and exemplary are placed I sa

16 These are murada vio. For nothing can exceed the murers, complainers, pride, luft and vanity of this fet walking after their of people, that yet have the face, own lufts, und their many of them to call themselves mouth speaketh great the people and church of God; ving mens persons in while, to gratify their worldly admiration because of mand lenfual principles, they will carefs, flatter, and join in with the worst of men.

Dd 2 17, & 18. But

makes it refer to Lach. iii. 2. For his view and choice Wandering stars: The Jewish doctors were stiled lights and stars. Not. en Hammond. N. T.

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f Fealts of charity. Tis not clear whether these were pasant of facramental feafts among christians, or Jewish feaths, usual in the evening of their Sabbaths, called xonwowns and broker I have therefore to expressed it as to include A. D. 67. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 How that they 2 Pet. iii told you there thould w 2, 3. be mockers in the last

you ought not to be furprifed and difficurtiened to find the christian church peftered with fuch a vicious crew, when you confider that Christ and his apostles plainly foretold us it would be for our nov time who should walk after their own ungodly lufts. 1919 of

17. & 18. But, dear brethren.

EPISTLE GENERAL OF

There be they ve And you fee it now come who feparate them-noto pais, in thefe leaders of faction felves, fenfual, ha-roand divisions in the church, who ving net the Spiriture are deflitute of thele gifts and graces of the holy Spirit, that true christians are endowed with a sin

on your most holy faith, praying in the

Holy Ghoft,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal hife.

and happiness through Jesus Christ.

22 And of some have compassion, making a difference.

23 And others fave with fear, pulling them out of the fire : + hating even the garment ipotted by the flesh.

minion and power, enjoyment 20 But ye, beloved, 20, & 21. Inflead, therefore, of building up your elves being difcouraged, be careful to strive against them, by constant improvement in all the duties of your profession, by the exercise of devout christian prayer, wherein you are affifted by the inspirations of the holy Ghost; and support yourselves under all present calamities, by the joyful and fure prospect you have of eternal life

> 22, & 23. Show your utmost aversion then, against the practisers of fuch wickedness, by condemning them, and renouncing all conversation with them. Only be careful to make a prudent difference in your behaviour, in proportion to the guilt of mens miscarriages.

Such as deceive others through perfect malice and defign, are utterly to be avoided: But fuch as are led away thro' ignorance and fimplicity, are to be treated with pity, ten-AGE

⁺ Hating even the garment: An illusion to the strictness of the Jewish law against touching unclean things.

ry But, beloved, re. 17, & 18. But, dear brethrens derness and good humour, in hopes to be recovered from A.D 67 To wretched and hazardous a condition. A thing you ought most earnestly to endeavour for sellious ent our Lord Jelus Chr

25 To the only wife God our Saviour, be minion and power,

24 Now unto him 24. & 25. Now to the infinitely that is able to keep wife and powerful God, the Creayou from falling, and tor and Saviour of mankind, who to present you fault is both able and graciously ready less before the pre-fence of his glory as to keep you fteddy to your prowith exceeding joy; as to keep you fteddy to your profession, under all difficulties and temptations, and, by innocence of glory and majeffy, do- life, to render you worthy the enjoyment of his glorious and now and ever. Amen. bleffed presence: To him be ascribed all glory and majesty, dominion and power, both on your most boly

and happiness through lefus Christ.

now and ever. Amen. sags evirth improvement in all the duties of your profession, by the exercise of devout christian prayer, wherein you are affifted by the inspirations of the holy Chott; and fupport yourselves under all present calamities, by the joyful and fure S ploped du Tave of eternal life.

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21 Keep your elves

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+ Hating even the garment; An illuhon to the flrichnels of the fewilh law against touching unclean things.

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Adria, what? Acts xxvii. 27, baca, the Lord saded to added nothing to me; Gal. ii. 6. Admonition must be given with discretion, and come from a proper person, Matth. vii As, 4, 5, 6. Adultery, the heinous fin of it. See fornication and divorce. Affictions, the good, improvement and advantage of them, GENERAL AND COMPLETE A SALL Age, ages to come, Ephel. ii. 7. Again, ware, the fense of it, Gal. iv. o. Note there. 1, Acts xi4.8. xxi. 16, 11. Topa, Acts XXV. 121 XXVI Air, meet the Lord, 1 Thest. iv. 17. Prince of the air, Eph. Reldema, Alls i. 19. ARK HAMET of Ephelus, Alls xix. 33. Altar, partakers of the altar, 1 Cor. x. 18. PRINCIPAL MATTERS, WORDS, ad, Lph. iv. 6. God All, above all, threase, Rang dan I can do all things, All things, to all men, i Cor. is 22. Phile iv. 13: All, waves warra, in a restrained leufe, Acts is 1 John ii. 19. AME ONE TES THAT ME NOTE THE Ambassador, Eph. vi. 20. EXCEPTING THE REVELATIONS. Anothema, and Maranathas I Cor. xvi. 22. Kom. ix. 2. Ananiar, leveral of that name, Acts v. L. ix. 10. xxiii. 2. Aneai, healed, Acts ix. 33, 34. Anzelis Gall V. 7. Amsora, Rott. i. 17. Eph. v. 4. Anger, immoderate, condended, Matth. v. 22. Ephel. iv. ABBA, father, Gal. iv. 6. Colof. iii. 8. Abel, his facrifice and blood, Heb. xi. 4. xii. 24. Abraham, his faith, how justified, Rom. iv. 1, 17, 18, &c. Gal. iii. James ii. 21, 22, 23.

the promile made to him, Heb. vi. 13. Gal. iii. 8. 16, 17. Adam, his fin, comparison and analogy between our finning in him, and the being faved by CHRIST the fecond Adam, Rom. v. 12, 13 to 20. 1 Cor. xv. 21, 22. xiv. 49. Acts of the Apostles, use of that history, Pref. to Acts. - where the Acts properly begin, Acts i. 15. Accounted, imputed for righteousness, Rom. iv. 3, 6, 22, 24.
Accursed: See Anathema. aria, shough we or an angel preach

Adria, what? Acts xxvii. 27. Added, the Lord added to the church, Acts ii. 47. added nothing to me, Gal. ii. 6. Admonition must be given with discretion, and come from a proper person, Matth. vii 3, 4, 5, 6. Adultery, the heinous fin of it. See fornication and divorces Afflictions, the good improvement and advantage of them, Luke xiii. 1, 2, &c. Heb. kii. 5, &c. HAD Age, ages to come, Ephef. ii. 7. Again, waken, the fense of it, Gal. iv. 9. Note there. Agabus, Acts xi. 28. xxi. 10, 11. Agrippa, Acts xxv. 12. xxvi. 1, &c. Air, meet the Lord, I Theff. iv. 17. Prince of the air, Eph. Akeldema, Acts i. 19. Alexander of Ephesus, Acts xix. 33. Altar, partakers of the altar, 1 Cor. x. 18. - we have an altar, Heb. mii 101 A 91 MIS9 All, above all, through all, and in you all, Eph. iv. 6. God over all, Rom. ix. 5: All things, to all men, I Cor. ix 22. I can do all things, Phil. iv. 13: All, wavres warra, in a restrained sense, Acts i. 1 John ii. 19. Allegory, Gal. iv. 24. Ambition reproved, Mark ix. 34, &cc. x. 39, 46. Luke. xxi. 24. See humility. Ambassador, Eph. vi. 20. Amen, i. e. true, certain, 2 Cor. i. 224 TGHOXA. i. 8, 9. Rom. ix. 3. Ananias, several of that name, Acts v. 1. ix. 10. xxiii. 2. Eneas, healed, Acts ix. 33, 34. 'Avenoye; Gal. v. 7. 'Амхочта, Rom. i. 17. Eph. v. 4. Anger, immoderate, condemned, Matth. v. 22. Ephel. iv. Angels, appearance and ministry of angels, Acts v. 19. viii. 26. x. 3. xii.7. d. ii adol Heb. i. 14. Matth. xviii. desire to look into the gospel, I Pet. i. 12. evil angels, their fall and punishment, 2 Pet. ii. 4. Adam, his fin, comparison and analogy between dashallning in him, and the believe and laguages is to tiridle second it is his angel, Acts xii. 15.
things invisibly wrought ascribed to angels, John v. 4. Acts xii. 23. the note there gord at A add and we because of the angels, I Cor. xia 10. ugant because into an angel of light, 2 Cor. xi. 14. though we or an angel preach, Gal. i. 8, 9. Angels, Dd4

INDEX.

Angels lower than the angels Ush : + 0
Angels, lower than the angels, Heb. ii. 7, 8, 9.
took not on him the nature of angels, Heb. ii. 16.
there angels behold the face of my father, Matth. xviii
s rio. onto home colleged in the college to the college to the a
as an angel of God, Gal. ivi 14.200 R. NOTTARE
and anger of Code, Cal. IV. 14.
angel worthip forbidden, Col. iii 181 misy smilding
elect angels, i Tim. varane pen grand i tadas
feen of angels, I Tim, iii 16 19 Christ Laborde H.
Heb. i. 4, 5 about and it. iii. 16. 19 Christ above angels
Anointed with the TT-12 C1 CO. A Cold and the cold walled
Anointed with the Holy Ghoft, Acts i. 5. x. 38. mingles the anointing. See unction of the anointing.
the anounting. See unction on salt saltimater
anointed us, 12 Cor. i. 21, 22. driw gailitaed -
the anointed, Heb. i. odw and lo mirgad -
Anointing the fight and it I ad bloom what war
Anointing the fick, appointed, James vi. 14 and viw -
Avouse, the fenfe of it, a Cordix 1220 sedlingit militard -
Antichrist, who? a John ii. 18, 22. iv. 3. Pref. ib. 5. Apostacy, the danger of it, Heb. iii. 12, 13. Chap. iv. vi. 4,
Apostacy, the danger of it Hel Hele strings of too 100 5
10 26 . Det 3
TOTAL TOTAL CONTRACTOR OF THE
Appearance of Christ, the sense of it, Tim. vi. 14. Titus, it.
Darmadal, mentioned, Ads iv. do, or chitel 191 1.61
Appointed, the fense of it is That the work to los to be to the
Appointed, the sense of it, I Thest. iii. 3. v. o. I Pet. ii. 8.
Before, things that are before Phil will as
Apostleship of the Gentiles, Rom. xi. 13.
grace and another Down to at at a down and
Stace and application Kom 1
Apofleship of St. Paul windicard and and
apolite put of St. Paul vindicated t Cor iv a Co. Cl
apolite put of St. Paul vindicated t Cor iv a Co. Cl
xi, xii, xiii. Gal. is 1, 9, &c. Chap. ii. v. r to 13. vi. 13,
xi, xii, xiii. Gal. is 1, 9, &cc. Chap. ii. v. r to 13. vi. 13,
Mi, xiii. Gal. is 1, 9, &c. Chap. ii. v. r to 13. vi. 13, Apprehended, of God, Philifii. 12, 13, villances and add
Apprehended, of God, Phillin. 12, 13. villance and loss Aquila, Prifeilla, Ada sivil. 2. 13. villance and loss
Apprehended, of God, Philin. 12, 13. villance and last Archangel, 1 Thesi. iv. 16. vi.
Apprehended, of God, Philifi. 12, 13. villance and ded Archangel, I Theff. iv. 16. vi.
Apprehended, of God, Phillin. 12, 13. vinance and dead Archangel, I Thess. iv. 16. vi.
Apprehended, of God, Phillin. 12, 13. vinance and dead Archangel, I Thess. iv. 16. vi.
Apprehended, of God, Philin. 12, 13. Villance and dad Aquila, Prifcilla, Acts aviii. 2. 15. Apprehended, of God, Philin. 12, 13. Villance and dad Archangel, 1 Theff. iv. 16. Villand F. t. brooved og Archangel, 1 Theff. iv. 16. Villand F. t. bro
Areopagus or Mars Hill, Acts xvii. 19. Armour of God, Ephelevil 11, 13, 13, 13, 13, 20, 20, 20, 20, 20, 20, 20, 20, 20, 20
Apprehended, of God, Phillin. 12, 13. Apprehended, of God, Phillin. 16. Apprehended, of God, Phillin. 16. Apprehended, of God, Indiana. Apprehended, of God, Ephelini 11, 13. Apprehende
Apprehended, of God, Phillin. 12, 13. Apprehended, of God, Phillin. 16. Apprehended, of God, Phillin. 16. Apprehended, of God, Indiana. Apprehended, of God, Ephelini 11, 13. Apprehende
Archangel, I Thess. iv. 16. vi. 13. vi. 13. Armour of God, Ephel vil 11, 13. vi. 14. Acts xix 19. Attenses, Paul there, Acts xix 19. Attenses, Paul there, Acts xiii. 15. Attenses, their character, ib. 21. Acts it. 19. Luke xiv. 51. Acts it. 0. 10. III. Mark xvi. 19. Luke
Archangel, I Thess. iv. 16. vi. 13. vi. 13. Armour of God, Ephel vil 11, 13. vi. 14. Acts xix 19. Attenses, Paul there, Acts xix 19. Attenses, Paul there, Acts xiii. 15. Attenses, their character, ib. 21. Acts it. 19. Luke xiv. 51. Acts it. 0. 10. III. Mark xvi. 19. Luke
Archangel, I Thess. iv. 16. vi. 13. vi. 13. Arenagus, or Mars Hill, Acts xvii. 19. Arenagus, curious arts, Acts xix 19. Arenagus, their character, ib. 21. Askens, Paul there, Acts xvii. 15. Arenagus, their character, ib. 21. Askenson of Christ, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and thinks are arenagus and future by miness and the first that is laid upon it, for our pardon and
Archangel, I Thess. iv. 16. vi. 13. vi. 13. Arenagus, or Mars Hill, Acts xvii. 19. Arenagus, curious arts, Acts xix 19. Arenagus, their character, ib. 21. Askens, Paul there, Acts xvii. 15. Arenagus, their character, ib. 21. Askenson of Christ, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and thinks are arenagus and future by miness and the first that is laid upon it, for our pardon and
Archangel, I Thess. iv. 16. vi. 13. vi. 13. Arenagus, or Mars Hill, Acts xvii. 19. Arenagus, curious arts, Acts xix 19. Arenagus, their character, ib. 21. Askens, Paul there, Acts xvii. 15. Arenagus, their character, ib. 21. Askenson of Christ, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and thinks are arenagus and future by miness and the first that is laid upon it, for our pardon and
Areopagus, or Mars Hill, Acts xvii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xvii
Areopagus, or Mars Hill, Acts xvii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xviii. 19. Areopagus, or Mars Hill, Acts xvii
Apprehended, of God, Philiii. 12, 13. Apprehended, of God, Philiii. 12, 13. Apprehended, of God, Philiii. 12, 13. Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 16. vi fied I browd of Archangel, 1 Theff. iv. 19. I browd of Archangel, 1 Theff. iv. 19. Archangel, 1 Theff. iv. 19. vi fied I browd of Archangel, 1 Theff. iv. 19. I browd of Archangel, 1 Theff. iv. 19. Luke I browd of Christianty, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Afleep, fallen afleep, 1 Theff. iv. 12. Theff.
Apprehended, of God, Philinia 12, 13. Apprehended, of God, Philinia 12, 13. Apprehended, of God, Philinia 12, 13. Areopagus, or Mars Hill, Acts xvii. 19. Athenians, Acts xix. 19. Athens, Paul there, Acts xvii. 15. Aftension of Christ, the account of it. Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and himses and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Assembly, he dismissed the assembly Acts via and Acts ii.
Apprehended, of God, Philifi. 12, 13. Archangel, I Theff. iv. 16. Archangel, I Theff. iv. 16. Areopagus, or Mars Hill, Acts xvii. 19. Armour of God, Ephef. vii 11, 13. Athenians, Acts xix 19. Athenians, their character, ib. 21. Albens, Paul there, Acts xvii. 15. Athenians, their character, ib. 21. Affection of Christ, the account of it, Mark xvi. 19. Luke xxiv 51. Acts i. 9, 10, 11. and things to for our pardon and future happiness, and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Assembly, he dismissed the affembly, Acts xix. 41.
Apprehended, of God, Philifi. 12, 13. Archangel, I Theff. iv. 16. Archangel, I Theff. iv. 16. Areopagus, or Mars Hill, Acts xvii. 19. Armour of God, Ephef. vii 11, 13. Athenians, Acts xix 19. Athenians, their character, ib. 21. Albens, Paul there, Acts xvii. 15. Athenians, their character, ib. 21. Affection of Christ, the account of it, Mark xvi. 19. Luke xxiv 51. Acts i. 9, 10, 11. and things to for our pardon and future happiness, and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Assembly, he dismissed the affembly, Acts xix. 41.
Apprehended, of God, Philifi. 12, 13. Archangel, I Theff. iv. 16. Archangel, I Theff. iv. 16. Areopagus, or Mars Hill, Acts xvii. 19. Armour of God, Ephef. vii 11, 13. Athenians, Acts xix 19. Athenians, their character, ib. 21. Albens, Paul there, Acts xvii. 15. Athenians, their character, ib. 21. Affection of Christ, the account of it, Mark xvi. 19. Luke xxiv 51. Acts i. 9, 10, 11. and things to for our pardon and future happiness, and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Assembly, he dismissed the affembly, Acts xix. 41.
Apprehended, of God, Philiii. 12, 13. Archangel, I Theff. iv. 16. Arcopagus, or Mars Hill, Acts avii. 16. Armour of God, Ephelavii 11, 13. Aits, curious arts, Acts xix. 19. Athenians, their character, ib. 21. Alcention of Christ, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and this same and future happiness, and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Alleep, fallen asseep, I Theff. iv. 13, 14. Alembly, he dismissed the assembly. Acts xix. 41. Assembly of the first born. Heb. xii. 23. Atonement, See propitiation.
Apprehended, of God, Phil. iii. 12, 13. Apprehended, of God, Phil. iii. 12, 13. Apprehended, of God, Phil. iii. 12, 13. Archangel, I Theff. iv. 16. vi field I be a surface of God, Ephef. vii. 19. Armour of God, Ephef. vii. 11, 13. Attens, Paul there, Acts xvii. 15. Athenians, their character, ib. 21. Afcension of Chris, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and has a xvii. 19. Luke character, ib. 21. As a considerable of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Assembly, he disnissed the assembly. Acts xix. 41. Assembly, he disnissed the affembly. Acts xix. 41. Assembly of the first-born. Heb. xii. 23. Awake to righteouness, I Cor. xvii. 24.
Apprehended, of God, Philiii. 12, 13. Archangel, I Theff. iv. 16. Arcopagus, or Mars Hill, Acts avii. 16. Armour of God, Ephelavii 11, 13. Aits, curious arts, Acts xix. 19. Athenians, their character, ib. 21. Alcention of Christ, the account of it, Mark xvi. 19. Luke xxiv. 51. Acts i. 9, 10, 11. and this same and future happiness, and the truth of Christianity, John vi. 62. xx. 17 Eph. iv. 8, 9, 10. Acts ii. 33. v. 31. Rom. Alleep, fallen asseep, I Theff. iv. 13, 14. Alembly, he dismissed the assembly. Acts xix. 41. Assembly of the first born. Heb. xii. 23. Atonement, See propitiation.

INDEX.

Augei, lower than the augels, Heb. ii. 7, 8, 9. BABYLON, Rome called fo, 1 Pet. v. 13206 45 28 Babling, vain, I Tim. vi. 20. 2 Tim. ii. 16. Babes, i. e. ignorant persons, Rom. ii. 20. 1 Cor. iii. z. Heb. y. 13. I Pet. ii. 2. mil t stagns to neel Balaam. mentioned, 2 Pet. ii. 15, 16. Jude 11. Baptism, the nature of it, 1 Pet. iii. 21. Rom. vi. 3, &c. resembles the death, &c. of Christ, Rom. vi. 3. &c. - baptifing with fire, what ? Matthe iii. Thens - baptism of John, what? See John Baptist. - why Jesus would be baptised, Mark it 9, 10. month - baptism fignifies martyrdom, Luke xii. 50. Mark x. 39. baptifed for the dead, I Cov. xv, 29. - Not fent to baptife, but preach, I Cor. ix. 17. baptifed to Moses, in the cloud, in the sea, 1 Cor, x.1,2: baptism compared to Noah's ark, r Pet. iii. 21. Barnabas, mentioned, Acts iv. 36, 37. chap. xiii. Basket, Saul let down in, Acts ix. 25. And and hamonds Beafts, at Ephefus, I Cor. xv. 32. Before, things that are before, Phil. iii. 13. he is before all things, Col. i. 17. Beginning, he is the beginning, Colling 8 ns 93519 from the beginning, 1 John i. 1. 2 John v. 6. in the beginning, John io 1. a ded . MIX AIX beginning of days, Heb. vii. 3. Beholding, earnestly, areneas, Acts xxiii. 1 to hebrede 148. Bercea, Paul there, character of the Berceans, Acts xvii. 10,112.
Beyond, go beyond, 1 Thess. iv. 6. Bishop, applied to several people, Acts it. 17, 18. wandown - a good bishop, what? I Tim ili. 1, 2, &c. Tit. i. 6. See elder. Albens, Paul there, Acts xvii. 102 i 29A, Arrqohlid -Blasphemy, what? Acts xviii. 6. xix. 37. xxvi. 11. Rom, ii. 24. Tit, ii. 5. James ile 7 Matth ix. 3. John x. 36. blaspheming against the holy Ghost, what? Matth. xii. 33. Mark iii. 28, 29, 30. bisl ei tadt eleril Blind, i. e. ignorant, foolish, titles given to the heathens, Luke iv. 18. Rom. ii. 19. and applied to the unbelieving Jews, Matth. xv. 14.

xxiii 17. John ix. 40, 41. 2 Pet. i. 9. 19348 1911

blood, water and spirit, 1 John v. 6, 7, 8.

Blood of Christ, our facrifice, we are redeemed by it, Heb. ix. 12, 13, x. 19. Eph. ii. 13. 1 Pet. i. 19. Acts xx. 28. Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. and elfewhere. communion of the blood of Christ, i Cor. x. 16.

Blood, refifted unto blood, Heb. xii, 4 and ni shids anilla? - all things purged with blood, Heb. ix, 22 nor relad Boalling. See gloryings. A. relead of eleague lus ? _____ proud boalters, Rom. i. 30. 2 Tim. iii. 2in blod — where is boafting, Rom. iii. 37. St. Paul's boafting, 2 Cor. xi. & xii.

Body of Christ, the church, Rom. xii. 4, 5, 1 Cor. x. 17. xii. 13, 20. Eph. ii. 16. iv. 4. Col. i. 24. iii. 15. F.ph. i. 23.

— communion of the body of Christ, 1 Cor. x. 16. Bodies, of christians, not for fornication, i Cor. vi. 13:___ are members of Christ, ib. very 15 ivab the flas fin without the body, i Cor. vi. 18. selflies dailouted to genification of the body is Christ, Col. ii. 17. iii. 17. ii. 17. iii. 17. ii. 17. a body half thou prepared, Heb x 5,10 m morrolne. in the body, Heb. xiii. 3. 2 Cor. xii. 3. v. 6, 109

refurrection of the body. See refurrection. - bodily, the fulness of the Godhead bodily, Col. ii. 9. Book of life, Phil. iv. 3.

Born again of God, 1 Pet. i. 23. 1 John ii. 6. Note ib. Ceremonial law west to wil and pirit, John was to west firit born, Heb. xii. 23: iiv deH .18 12 vi .ls d first begotten, Heb. i. 6. and elsewhere Col. i. 15. on die bound with two this Col. ii. 15. out this bound with two this control of every creature. - of darkness, 2 Pet. 181 . rev . di ,bab and mort of low degree, lames i. 9. 41 Gal. i. 19:81 .0 ii as a brother, 2 Theff iii Lingorg eldon ati -Brethren, christian, duty of love to them, J Pet. J. 22. iii. 8. I John iii. 14, 16. See charity of 17 17 88 000 - call us brethren, Heb. ii. 11, 12 1701 1dguo - false brethren, 2 Cor. xi. 26. Gal. ii. 4. Building, of this building, Heb. ix Hils gailleld sti a building of God, 2 Cornv. d. barulsaga si .-Burden, bear his own burden, one another's, Gal. vi 2.5. Burdensome, t Theff. ii. 6. lo shutitlum a sravos ti Children, emblens of innocency, Mark ix. 36, 37. x. 14. Luke xviii, 16. little children, my children &c. 1 John ii. 11. CAIN, 1 John ii. 12. Jude 11. . 3 John iv. 4. 8 John iv. 11 John ii. 12. Jude 11. Calling, called, Rom. i. 6. viii. 28. 1 Corsi. 26. Phil. iii. 14. 2 Tim. i. 9mi See elect. sheet ent garresd-blids -Galling, Cholen.

INDEX.

Calling, abide in his own calling, 1 Cor. vii. 20, 24.
Color render unto Cafar Matth watth will ag spridt lis
Doub to Cofee A D. PROLYTON 938 C. Williams
hold, Phil. iv. 22.
hold, Phil. iv. 22:1 2 .08 .1 .mon .23311800 Duord
Captain of the temple, Acts iv. 1. Southead of the deliver, captainty, Eph. iv. 8. double deliver.
Captain of the temple A'ds IV. 1 Soulland & May 18
Body of Christ, the church, Rom xin to C. Cor x Ly 34
Captives, Captivity, Epil. IV. O.
Cast away, cast off, Rom. xi. 1, 2. Luke ix. 25.
a cast-away, r Cor. ix. 27.0d and 10 nointimmod
- to cast out, excommunicate, Luke vi. 22. John ix. 34.
- cast out devils, Math. Mark, Luke, John, passim.
Call out devis, Math. Walk, Luke, John, pajim.
Catholick epiftles, why to called, Pref. to James, § 5. Pref. to 3 epift. John § 3.
to 3 epift. John § 3. Whole two sin times in things manned
Ceasing, without ceasing, 1 Thest. v. 17. Eph. i. 16. Col. i. 9. Censoriousness condemned, Matth. vii. 1, &c. Luke vi. 37. Rom. xiv. 4. James iv. 11. 1 Cor. iv. 5. Col. ii. 16, 18.
Conformulact condemned Watth will distant tool a
DOL deve the 10 2 2 112 det vood en de 11 37.
Rom. xiv. 4. James iv. 11. 1 Cor. iv. 5. Col. ii. 16, 18.
ceremonies, and politive inititutions are not of the lame o-
bligation with moral duties, and ought to give place to them, Matth. xii. 1, 14. xxii. 37, 38. Mark ii. 23, 28.
them Matth wii t to wii an Violing alite to 2000
Them, Watth, xn. 1, 14, xxn. 37, 38. Wark II. 23, 28,
Luke vi. 1, 5. See moral obedience, John vii. 21, 23.
Ceremonial law was figurative and temporal, Rom. viii. 3.
Gal. iv. 21, 31. Heb. vii. 11, 12. to the end. Heb. viii.
or - 2-2 and alford and alegarithm and the child.
9. x. 1, &c. and elsewhere. See law.
Chains, bound with two chains, Acts xii. 16. xxi. 33.
Chains, bound with two chains, Acts xii. 16. xxi. 33. of darkness, 2 Pet. ii. 4.
al a let the termination of the contraction of the
Bring with him I theil 19 18 Day of the share
changed the glory, Rom. 1. 19, 23, 25.
we shall be changed, I Cor. 15, 21, 22.
— changed the glory, Rom. i. 19, 23, 25 in drive and the glory, Rom. i. 19, 23, 25 in drive and managed, i Cor. 15, 21, 22 in the fame image, 2 Cor. iii. 18.
Charity, love and mercy, the great duty of christians, Luke
will as win to the great duty of childrens, Luke
xii. 33. xiv. 12, 13, 14. 1 Cor. xiii. 1 Per. iv. 8. 1 John ii. 9, 13. iv. 4, 8, 11, 21.
11. 9, 13. 1v. 4, 8, 11, 21.
its noble properties and in the allies of the state of th
ought to be universal, Matth. v. 43, 48. Luke x.
ac of mi or covincia, water. v. 43, 40. Luke x.
29, 38. vi. 27, 30, 36. do 506 .01 .11 .11 nho! 1 .8
ought to be fecret, without oftentation, Matth. vi.
talle brethren, 2 Cor. xi. 20. Gal. ii. 4 4.
its bleffing and woods! arouthing sint to subling
is of thing and reward, Watth. V. 7. XXV. 34, 40.
is measured by the will, not by the outward act,
is measured by the will, not by the outward act, Luke xxi. 3, 4.
it covers a multitude of fins, T Pet. iv. 8.0 11 shrutt
Children, emblems of innocency Mark in
Children, emblems of innocency, Mark ix. 36, 37. x. 14.
Luke xviii. 16.
little children, my children, &c. 1 John ii. 11, 12,
The same of the sa
I John i. 4. 3 John iv. II abul et ill good t Mis 3
1 John 1. 4. 3 John IV I bout .21 and I . Alk o
duty to parents, Ephi vi. 1. Coloff. iii. 20. and a
duty to parents, Eph. vi. 1. Coloff. iii. 20. mills child-bearing, the fenfe of it, Time ii. 16.
1 John 1. 4. 3 John IV I bout .21 and I . Alk o

INDEX

Chosen, chuse, the sense of it, Eph. i. 4. v ndo 2 . 8. 7. 7.
Cholen, chule, the lenie of it, Eph. I. 4. v adol 2 . o . r . n
men Ade vy 22" and a last last last
Londenned, felf-condenned, Tit, 122; vx and men, felf-condenned, Tit, 122;
weffel. See veffel. nommo and it is bed nommed in the Lord, i. e. a pious christian, Rom xv. 13.
To the things and thousand the na par the part
in the Lord, 1, e. a pious christian, Kom xv. 13.
The Control of the co
to falvation, 2 Theff. ii. 13, 14. See elected.
Christ, his divinity, John i. 1, &c. Heb. i. 1, 2, &c. doll
the true Messiah, Rom. i. 13, 11 John iv. 1, 2, 3,
and third resident discuss of Stories for an incess and the
15 v. 1, 11, 12, no See faith , son wolfood days s
Hole on the local basis and the land of th
his temptation, Matth iv. 1. Mark i. 12, &c. Luke
iv. 1, &c.
14. 1, 000.
his doctrine proves his commission, Mark iii. 22, 27.
his death, Matth. xxvii. Mark xv. Luke xxiii.
John xix. See propitiation and blood. 12,02,01 iii
his refurrection. See refurrection ninduob s
his ascention. See ascention of the least mentalian
me and the Cook and and the State of the sta
of Christ, in Christ, to be Christ's, 1 Cor. i. 1, 12.
Tour Some James
2 Cor. v. 17. x. 17. 1 John ii. 6.
and an Chaile Cal iii of Ram willing
put on Christ, Gal, iii. 26. Rom. xiii. 14. how taken, Heb. xi. 26.
how taken Heb vi 26
and taken, factor are 200
Christianity, the excellency and reasonableness of it, Matth.
xi. 29, 30. John i. 17. iv. 23, 24, vi. 39, 40, viii. 12.
how it fulfils the law, Matth. xvii. 21, 27, 33, 38. 43.
How it luthis the law, Matth. Avi. 21, 21, 33, 30. 43.
conditions of it, John iii. 18. See moral obedience
Longert Convertion of Se Paul A St. M. See St. See See See See See See See See See Se
Charles F. D. T. St. Had to A. William A. O
Christians, first so called at Antioch, Acts xi. 26.
Christians, first so called at Antioch, Acts xi. 26, 3d1
almost thou persuadest me to be, Acts XXVI. 28. 100
almost thou persuadest me to be, Acts XXVI. 28. 100
Church. See body of Christ's church, i.e. a christian fa-
Church. See body of Christ's church, i.e. a christian fa-
Church. See body of Christ's church, i.e. a christian fa-
Church. See body of Christ's church, i.e. a christian fa-
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noise 17. and of neutron and of neutron tell it to the church, Matth. xviil. 17. and
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noisquito and of metallical tell it to the church, Matth. xviil, 17.
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noisquito and of metallical tell it to the church, Matth. xviil, 17.
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noiseman of a christian fa- tell it to the church, Matth. xviil, 17. doi: Circumcifion, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law, 2015.
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noiseman of a christian fa- tell it to the church, Matth. xviil, 17. doi: Circumcifion, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law, 2015.
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noise 17. of a christian fa- tell it to the church, Matth. xviil. 17. of a Circumcision, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30.
Church. See body of Christ's church, i.e. a christian fa- mily, Rom. xv. 5. Col. iv. 15. noise 17. of a christian fa- tell it to the church, Matth. xviil. 17. of a Circumcision, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. noisquated of neutron tell it to the church, Matth. xviil, 17. december to Rom. and Gal. and see ceremonial law, the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moliquito and of mental color tell it to the church, Matth. xviil, 17. doi: Circumcifion, not necessary to christians. Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cirizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 1. m. 10. 20.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moliquito and of mental color tell it to the church, Matth. xviil, 17. doi: Circumcifion, not necessary to christians. Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cirizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 1. m. 10. 20.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moistured and christian family, Rom. xv. 5. Col. iv. 15. moistured and color of the church, Matth. xviil. 17. Circumcision, not necessary to christians. Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Circum, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated;
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moistured and christian family, Rom. xv. 5. Col. iv. 15. moistured and color of the church, Matth. xviil. 17. Circumcision, not necessary to christians. Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Circum, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated;
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. not see that to the church, Matth. xviil. 17. doi: Circumcisson, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. Matth. xv. 10, 11. Mark vii. 15, 248 iii. dol. managed
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. and Gal. and see ceremonial law. Circumcisson, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. Mark. xv. 10. 11. Mark. vii. 15. 248 iii. doll managed. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. xv. 5. Col. iv. 15. morrow of a christian family, Rom. and Gal. and see ceremonial law. Circumcisson, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. Mark. xv. 10. 11. Mark. vii. 15. 248 iii. doll managed. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moistured of the church, Matth. xviil, 17. doi: ———————————————————————————————————
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. moistured of the church, Matth. xviil, 17. doi: ———————————————————————————————————
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and the church, Matth. xviil, 17. doi: Circumcision, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cuizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: 10. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and the church, Matth. xviil, 17. doi: Circumcision, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cuizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: 10. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and the church, Matth. xviil, 17. doi: Circumcision, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cuizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: 10. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and the church, Matth. xviil, 17. doi: Circumcision, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cuizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: 10. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and the church, Matth. xviil, 17. doi: Circumcision, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcision, the circumcision, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Cuizen, citizenship, Eph. ii. 19. Phil. iii. 20. doi: 10. doi: 10. Cleanness and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: 10. Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. antiquition of the church, Matth. xviil. 17. doi: Circumcission, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcission, the circumcission, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Circumcis and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iiiv. dol. annotated Cloak, St. Paul's cloak, the sense of it, 2 Tim. iv. 13. Coals of fire upon his head; Rom. xiii 21. doi:15.13. Coals of fire upon his head; Rom. xiii 21. doi:15. 248 coals of fire upon his head; Rom. xiii 22. doi:15. 248 coals of fire upon his head;
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. antiquition of the church, Matth. xviil. 17. doi: Circumcission, not necessary to christians, Acts xv. See Pres. to Rom. and Gal. and see ceremonial law. the uncircumcission, the circumcission, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Circumcis and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iiiv. dol. annotated Cloak, St. Paul's cloak, the sense of it, 2 Tim. iv. 13. Coals of fire upon his head; Rom. xiii 21. doi:15.13. Coals of fire upon his head; Rom. xiii 21. doi:15. 248 coals of fire upon his head; Rom. xiii 22. doi:15. 248 coals of fire upon his head;
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. notified to see Pref. tell it to the church, Matth. xviil, 17. doi: Circumcisson, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Circumcis and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4.1 Clothed, St. Paul's cloak, the sense of it; 2 Tim. iv. 13. Coals of fire upon his head; Rom. xii. 21. noisson. Cock crow, Matth. xxvi. 34. Coming of Christ, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. ii. 16. See day of the Lord. and a station. Commandment, keeping the commandments. See obedience.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. notified to see Pref. tell it to the church, Matth. xviil, 17. doi: Circumcisson, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Circumcis and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. doi: Clothed, clothed upon, uncloathed, 2 Cor. v. 2, 3, 4.1 Clothed, St. Paul's cloak, the sense of it; 2 Tim. iv. 13. Coals of fire upon his head; Rom. xii. 21. noisson. Cock crow, Matth. xxvi. 34. Coming of Christ, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. ii. 16. See day of the Lord. and a station. Commandment, keeping the commandments. See obedience.
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and continuous and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. dell' continuous and color of fire upon his head; Rom. xii. 21. more continuous and continuous
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. more and continuous and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. dell' continuous and color of fire upon his head; Rom. xii. 21. more continuous and continuous
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. distributed and christian family, Rom. xv. 5. Col. iv. 15. distributed and christian family, Rom. xv. 5. Col. iv. 15. distributed and christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. sii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. distributed and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. distributed Cloak, St. Paul's cloak, the sense of it, 2 Tim. iv. 13. Coals of fire upon his head; Rom. xii. 21. doi:10. Cock-crow, Matth. xxvi. 34. Commandment, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. Commandment, keeping the commandments. See obedience———————————————————————————————————
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. See Pref. Circumcision, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. — the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. distributed and uncleanness, the true notion of it stated; Matth. xv. 10, 11. Mark vii. 15, 248 iii. del. Clothed, clothed upon, uncloathed, 2 Cor, v. 2, 3, 4. distributed Cloak, St. Paul's cloak, the sense of it; 2 Tim. iv. 13. distributed Cook. St. Paul's cloak, the sense of it; 2 Tim. iv. 13. distributed Cook. Cook. Matth. xxvi. 34. distributed Commandment, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. ii. 16. See day of the Lord. See obedience. — I speak not by commandment, 2 Cor, viii. 8. distributed Commandment, keeping the commandment, See obedience. — I shave no commandment, 1 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 16. distributed Cor, 10. distribu
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. 5. Col. iv. 15. distributed and family, Rom. xv. See Pref. Circumcision, not necessary to christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. — the uncircumcisson, the circumcisson, Rom. iii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2, Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. distributed and uncleanness, the true notion of it stated; Matth. xv. 10, 11. Mark vii. 15, 248 iii. del. Clothed, clothed upon, uncloathed, 2 Cor, v. 2, 3, 4. distributed Cloak, St. Paul's cloak, the sense of it; 2 Tim. iv. 13. distributed Cook. St. Paul's cloak, the sense of it; 2 Tim. iv. 13. distributed Cook. Cook. Matth. xxvi. 34. distributed Commandment, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. 2 Pet. ii. 16. See day of the Lord. See obedience. — I speak not by commandment, 2 Cor, viii. 8. distributed Commandment, keeping the commandment, See obedience. — I shave no commandment, 1 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 2 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 25. distributed Commandment, 1 Cor, viii. 16. distributed Cor, 10. distribu
Church. See body of Christ's church, i.e. a christian family, Rom. xv. 5. Col. iv. 15. distributed and christian family, Rom. xv. 5. Col. iv. 15. distributed and christian family, Rom. xv. 5. Col. iv. 15. distributed and christians, Acts xv. See Pref. to Rom. and Gal. and see ceremonial law. the uncircumcisson, the circumcisson, Rom. sii. 30. ii. 26. Eph. ii. 11. Phil. iii. 2. Col. iv. 11. Concision, ib. Citizen, citizenship, Eph. ii. 19. Phil. iii. 20. distributed and uncleanness, the true notion of it stated, Matth. xv. 10, 11. Mark vii. 15, 248 iii. distributed Cloak, St. Paul's cloak, the sense of it, 2 Tim. iv. 13. Coals of fire upon his head; Rom. xii. 21. doi:10. Cock-crow, Matth. xxvi. 34. Commandment, Acts i. 11. James v. 7, 8, 9. 2 Pet. iii. 4. Commandment, keeping the commandments. See obedience———————————————————————————————————

DAMNED,

INDEX.

Commandment, a new commandment, John xiii. 34, 1 John
ii. 7, 8. 2 John v. 4
Condemned, felf-condemned, Tit. iii. 11.2 253 A. nom.
Common, had all things common, Acts ii. 44, 45. iv. 32.
common; see unclean, Acts x. 14, 15, 27.
Conscience, in all good conscience, Acts xxiii. 1. xxiv. 16. Heb. xiii. 18.
Heb. 181. 181. 181. delle 1. 181. fix. delle
void of offence, Acts xxiv. 16. 1. Tim. 1. 5.
a weak conscience, to wound, offend, or fin against
a weak conscience, I Cor. viii. 7, 8, 9, 16 11, 12. See
weak
a seared conscience, 1 Tim. iv. 2.
iii. 19, 20, 21. boold bus neithingon and wix and
iii. 19, 20, 21. See propitiation and blood. 11, 00, 20, 1iii
- a doubting conscience, Rom. xiv. 23.
Consecrated, the sense of it, Heb. x. 20. vii. 28.
Confession of fin to God, I John i. 9. To ministers, James
v. 16.
Contentment, Matth. v. 3. Phil. iv. 11. 1 Tim. vi. 6. Heb.
how takeh, itch, xi. 26,
Contention forbidden, Matth. v. 38, 39. Luke x. 29.
hetween Poul and Remakes A Go III .
Continency, Matth. xix. 12. See chaffity.
Contrary over contrary to all and a total of the transfer
Convert conversion of St. Paul Alair as a distance
doncert, convertion of St. 1 aut, Acts 1x. 22, 20.
Confolation, for of confolation, Acts iv. 36.
Cornelius, account of him, Acts x. 1, &c. vbod and
Corruption, to fee corruption, Acts xiii. 34, 35, &c.
Corinh. Paul there Ada vyiii 101 212 100 100 100 100 100 100 100 100
The state of the s
character of the Corinthians, Preface to Corinth.
Corner head flone See flone at the 11 in day of it
The state of the s
Coverousness forbidden, its danger, Matth. xix. 23, 24. Luke
xu. 15, 21. Lph. v. 5. Heb. xiii. 5. See riches.
Covenant, Heb. viii. 8. ix. 10. See testament. Country, seek a country, Heb. xi. 14, 15, 16. Creature, the creature, Rom. viii. 19, 20, 21, &c. expectation of the creature, ibid.
Country, feek a country, Heb. xi. 14, 15, 16.
Greature, the creature, Rom. viii. 19, 20, 21, &c.
expectation of the creature, ibid.
Cross of Christ, a Cor. i. 17, 18. Gal. vi. 14.
- nailing it to his crofs, Col. ii. 14.1 396
Cross of Christ, a Cor. i. 17, 18. Gal. vi. 14. In to mamo an alling it to his cross, Col. ii. 14. In the offence of the cross, Gal. vi. 14. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 11. In the offence of the cross, Gal. vi. 12. In the offence of the cross, Gal. vi. 14. In the offence of the cross of the cr
- crucify themselves afresh, Heb, vi. 6.
Curfe, curfe of the law, Gal iii. 10, 13.
made a curre for us, fold, bee Angrhema:
Cut off, to cut off, to be cut off, Gal. v. 12. Rom. xi. 22.
See Cast, cast away,.
DAMNED

INDEX

Devil, not fuffered to declare who lefus was, and, why, Mark i. 25, 34. Luke iv. Q. DAMNED, is one that is to be condemned as guilty of a plain fin, Rom. xiv. 23. iii miT i liveb edi lo ersol Damnation fignifies temporal judgment, Rom. xiii. 21 1 Cor. plain fin, Rom. xiv. 23. xi. 29. eat damnation, the fenle of it, I Cor. xi. 29. b eternal, of Hell, Matth. xxiii 33. John v. 29. 2 Theff. ii. 12. Mark iii. 29. See punishment. Darkness, i. e. a state of fin, Ephel. v. 8. 1 Thest. v. 4, 15. I John ii. 8, 9. - darkness, i. e. evil actions, i John 1: 5, 6, 7: Punishment, Jude vi. 13. iv. miT 1 egnituqiib elrevreq — Daris, fiery darts, Ephel, vi. 16 all. 2. ide. Day, the day, day of the Lord, fignifies either the defiritetion of Jerusalem, or the final day of judgment, and very often both, 1 Cor. iii. 12, 13, 2 Cor. i. 14. 2 Tim. i. 12. 18. iv. 8. 1 Theff. v. 2, 8. 2 Theff. ii. 2, 3. Heb. x. 25. 2 Pet. iii. 10. Pet. iii. 10. 18 v datth Matth Vallery of adole of a the last days, 2 Tim. ii. ii. Heb. 1. 2. Wars. 13. 4, &c. Wars. Deacons, ordained, Acts vi. 2, 3, 4, 5; doil no laiwsl ton —
their qualifications, I Tim. iii. 8. Deaconesses, 1 Tim. iii. 11, Deaconesses, 1 Tim, iii. 11,
Dead, death, resurrection of the dead, the sense of it, Acis
xxiii. 6, 8. xxiv. 15. See resurrection. dead to fin, Rom. v. 11. vihubni sadingil gniob llaw —
to the law, Rom. vi. 4. and of nood third rood
in Christ, 1 Thest. iv. 16. bango good taging a
them that are dead, i. c. Gentiles, 1 Pet. iv. 60b --- death worketh in us, 2 Cor, iv, 11. driet to roob - Savour of death unto death, 2 Coroli. 16. BA cannot fo great a death, 2 Cor. i. 191x .mo N gniduob , soul Debtor to Jew and Gentile, Rom, hoil Arugin lutiduob -Dedicated, the sense of it, Heb. ix. 18. debt of the deep, Rom. x. 7.

Dedicated, the deep, Rom. x. 7.

Dedicated been in the deep, 2 Cor. xi. 251 medicated here of God, 1 Cor. ii. 10.

Dedicated been in the deep, 2 Cor. xi. 251 medicated here deep hings of God, 1 Cor. ii. 10. Degree a good degree, I Tim. iii. 13:ub and the asked Aud Delusions, frong delusions, 2 Theff. ii. 11. xi sau. 1. 11

Descent, with descent, Heb. vii. 3. i. mid ai slewb of Mow C.

Descent, everlasting, 2 Theff. i. 9 in it lewb still in the contraction, everlasting, 2 Theff. i. 9 in it lewb still in the contraction. - destruction of the slesh, I Cor. v. 5. Denying God the Lord, 2 Pet. ii. 1. Jude 4. Matth. x. 33. Determined, fore-determined, Acts iv. 28. See ordained. Devil,

INDEX.

Devil, not suffered to declare who Jesus was, and why	,
Mark i 2c. 24. Luke iv. At.	
— his titles, Ephef. ii. 2. John xii. 31. — give place to the devil, Ephef. iv. 27. — inare of the devil, I Tim. iii. 6.	74
- give place to the devil, Ephef. iv. 27.	a
- Inare of the devil, I Tim. iii. 6.22 VIX .mo. H. and mista	-
- doctrine of devils, I I im. iv. I.	
- devils believe and tremble. James ii. 19.	CITY OF
- devils believe and tremble, James ii. 19. devil contends with Michael, Jude 9.	102
Depart men the fenfe of it. Acts il. 5. vili. 2. X. 2. 7. Xvili	
Devout men, the fenfe of it, Acts ii. 5. viii. 2. x. 2, 7. xviii 4, 17. Diana of the Ephelians, Acts xix. 24.	
Diana of the Ephelians, Acts xix 20 o staff a . s . t elanara	D
Disputer of this world, I Cor. i. 20.	
CALKING IS C. CVII SICHOHOLON IN	Acres 14
— without disputing, Phil. ii. 14. — perverse disputings, 1 Tim. vi. 5	
Diforderly i e idle 2 Theff iii Ped A strab visit all	a
ay, the day oday of the Lord: hardies substitute delicited	D
tion of Jerufalem, or the fine day of indoment, and were	
Divisions, forbidden, T Cor. i. 13. iii. 3. xi. 18. veb and the Division the word of truth, 2 Tim. ii. 15.	No.
Divination, spirit of divination, Acts xvi. 16.	
Divorce,	
— in case of adultery, lawful, Matth. v. 31, 32. Chap. xix 3, 4, &c. Mark x. 2, 3, &c.	
3, 4, &c. Wark x. 2, 3, &c.	0
- not lawful on light and humourfome reasons, Luke xvi	
18. 1 Tim. iii. 12. Tit. i. 6. 1 Cor. vii. 10, 11.	ä
Dogs, the fense of it, Phil. iii. 2. Matth. vi. 7. Doing well, in general, Rom. ii. 7. 1 Pet. iii. 17. iv. 19. Doing well doing it e charity Gal vi. 0. 10. Acts v. 28	12
Doing well, in general, Rom. II. 7. 1 Pet. III. 17. 1v. 19.	
D	
Doing, well-doing, i. e. charity, Gal. vi. 9, 10. Acts x. 38	
- well-doing fignifies industry, 2 Thest. iii. 13. See good	i.
- well-doing fignifies industry, 2 Thest. iii. 13. See good	i.
- well-doing fignifies industry, 2 Thest. iii. 13. See good	i.
- well-doing fignifies industry, 2 Thest. iii. 13. See good	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27.	i.
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. has well at total and the second disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii	
— well-doing fignifies industry, 2 Thess. iii. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. has well at total and the second disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii	
— well-doing fignifies industry, 2 Thess. is. 3. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii	
— well-doing fignifies industry, 2 Thess. is. 3. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii	
— well-doing fignifies industry, 2 Thess. is. 3. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, silthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 51. Matth. x	
— well-doing fignifies industry, 2 Thess. is. 3. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, silthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 51. Matth. x	
— well-doing fignifies industry, 2 Thess. is. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 11. Matth. x 14. Luke ix. 5, 10, 11. Dwell, to dwell in him, i. e. God. 1 John ii. 6. Note. is. — I will dwell in them. 2 Cor. vi. 16.	
— well-doing fignifies industry, 2 Thess. is. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, silthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 51. Matth. x 14. Luke ix. 5, 10, 11. Dwell, to dwell in him, i. e. God. 1 John ii. 6. Note. is — I will dwell in them, 2 Cor. vi. 16.	
— well-doing fignifies industry, 2 Thess. is. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, silthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 51. Matth. x 14. Luke ix. 5, 10, 11. Dwell, to dwell in him, i. e. God. 1 John ii. 6. Note. is — I will dwell in them, 2 Cor. vi. 16.	
— well-doing fignifies industry, 2 Thess. is. 13. See good Door, Christ the door, John x. 1, 7. — a great door opened, 1 Cor. xvi. 9. 2 Cor. ii. 12. — door of utterance, Col. iv. 3. — door of faith, Acts xiv. 27. Doreas, Acts ix. 36, &c. Doubt, doubting, Rom. xiv. 23. — doubtful disputations Rom. xiv. 1. Draw, the sense of it, John vi. 44. — draw nigh, Heb. vii. 19. James iv. 8. — draw back, Heb. x. 38, 39. Dreamer, filthy, Jude viii. Drunkenness forbidden, Eph. v. 18. Luke xxi. 34. Rom. xiii 13. Gal. v. 21. Dust, shake off the dust, what? Acts xiii. 11. Matth. x 14. Luke ix. 5, 10, 11. Dwell, to dwell in him, i. e. God. 1 John ii. 6. Note. is. — I will dwell in them. 2 Cor. vi. 16.	

INDEX.

EARTH is to be burnt, 2 Pet. iii. 10. --- heavens and earth, Eph. i. 10. iii. 15. 2 Pet. 7. x. 13. - uttermost parts of the earth, what? Acts i. 8. --- earth, earthy, 1 Cor. xv. 47, 48, 49. Easter, mentioned Acts xii. 3, 4. Eat and drink, Luke xxii. 30. xiii. 26. John vi. 53. - power to eat, I Cor. ix. 4. --- let us eat and drink, I Cor xv. 32. Edification, Rom. xv. 2. 1 Theff. v. 11. 1 Cor. xiv. 3. 2. Cor. x. 8. xiii. 10. 1 Cor. viii. 10. x: 23. xiv. 4. 17. Eph. iv. 12, 29. Eye hath not feen, I Cor. ii. 9. eye be fingle, Matth. vi. 2. Luke xi. 34. - an evil eye, ibid. --- eye-fervice, Ephef. vi. 6. Elder, elders, elder men, I Tim. v. I. 13. elder women, 1 Tim. v. 2: apostles, so called, Acts xi. 38. 2 John i. 3. John i. I Pet. v. I. --- other ministers called elders, Acts xiv. 23. xv. 2, 6. xxi. 18. elders, i. e. the patriarchs, Heb. xi. 2. --- elder shall serve the younger, Rom. ix. 12. Elect, i. e. christians, Rom. xi. 5, 7. xvi. 13. 2 Tim. ii. 10, Tit. i. I. See Chosen. Election, i. e. being christians, Rom. xi. 5. I Theff. i. 4. election respects Abraham, Rom. xi. 28. Elements of the world, Gal. iv. 3, 9. Elements shall melt, 2 Pet. iii. 10, 12. Elimas, Acts xiii. 6, 7. End, the end, ends of the world, end of all things, Matth. xxiv. 3, 14. Mark xiii. 7. 1. Cor. xv. 24. x. 11. Heb. ix. 26. 1 Pet. iv. 7. Luke xxi. 9. - end of their conversation, Heb. xiii. 7. --- end of the law, Rom. x. 4. Enemies, love of enemies, Matth. iii. 44, 45, &c. Acts vii. 60. 1 Theff. v. 15. 1 Pet. iii. 9. - count him not as an enemy, 2 Theff. iii. 15. Enmity, flain the enmity, Ephel. ii. 16. Enlightened, the sense of it, Heb. yi. 4. Enoch, his prophecy, Jude 14. 15. --- his translation, Heb. xi. 5. Entring in, I Theff. i. 9. ii. 1. Ephesus, Paul there, Acts xix. 1. - of Ephesus, and the Ephesians, Pref. to the Ephes. - Paul's speech to their clergy, Acts xx. 17, &c. Epicureans, Acts xvii. 18. Epytle,

Epiftle, the Epiftles were occasional writings. Pref. to Rom. token of every epistle, 2 Thest. iii. 17.

Eftate, left their first estate, Jude 6.

Esau, Heb. xii. 16.

Evangelist, 2 Tim. iv. 5.

Evil, do evil, Rom. iii. 8. xii. 9. 2 Tim. ii. 9. 1 Pet. ii. 12. - to discern both good and evil, Heb. v. 14.

the evil One, I John iii. 12.

Eunuch, the eunuch, Acts vin. 27. Made eunuchs, Matth. XIX. 12.

Euroclydon, Acts xxvii. 14.

Eutychus, Acts xix. 9.

Examine, examining, I Cor. xi. 28. 2 Cor. xiii. 5.

examining by scourging, Acts xxii. 24.

Example, good example to be set, Matth. v. 14, 16. 1 Tim. iv. 12. 1 Pet. v. 3.

Exercise, bodily exercise, I Tim. iv. 8.

Excellent, things that are excellent, Rom. ii. 18.

Exhortation, Heb. xiii. 22. Rom. xiii. 8. 1 Cor. xiv. 3. 1 Tim. iv. 13.

Expectation of the creature, Rom. viii. 19.

--- christianity a state of expectation, 2 Cor. v. 7. Experience, the sense of it, Rom. v. 4. Heb. v. 13.

F.

FABLES, Jewish fables, 1 Tim. i. 4. iv. 7. 2 Tim. iv. 4. Tit. i. 14.

Faith in general, what? Heb. xi. 1, &c. Rom. iv. 9, 11, 12, 13, 14. 2 Cor. i. 24.

- hath fometimes a larger, and fometimes a more limit-

ed acceptation: fignifying,

1. The christian religion, in opposition to the Mosaical religion, Rom. iii. 27, 31, ix. 32. x. 8. Gal. iii. 2, 75 9, 14, 23, 24. Eph. ii. 8.

2. Christian freedom from Jewish ceremonies, Acts i. 17,28.

3. Extraordinary faith as a qualification for working miracles, I Cor. xii. 9. xiii. 2, 13.

4. Reliance on divine Providence, Jam. i. 6.

5. The external profession of religion, Jam. ii. 14, 17, 18.

6. A persuasion of the lawfulness, or unlawfulness of any particular thing, Rom. xiv. 22, 23.

- in Christ as the true Messiah, the main article of christianity, John viii. 24. Acts viii. 37. xx. 21. 1 John v.1. and elfewhere.

Faithful, the faithful, Eph. i. t. Col. i. 2. Tit. i. 6. and ellewhere.

Moses was faithful, Heb. iii, 2, 5.

- a faithful saying, 1 Tim. i. 15. iv. 9. 2 Tim. ii. 11. Tit. 111. 8:

Faithful,

Faithful, from faith to faith, Rom. i. 17.
they that are of faith, Gal. iii. 7.
- according to the proportion of faith, Rom. xii. 6.
the measure of faith, Rom. xii. 3. 1- stor wood-sol
Fall, to fall, Rom. xi. 11, 12. 1 Cor. x. 12. hantabara
away, 2 Theff. ii. 3. 1 mil 2 show bould to mier
Father, fathers fignify
I. The Jewith Seniors, Acts xxii. I.
2. The patriarchs, Rom. ix. 5. another fense of it, 1 Cor.
Le . vii flad [Cal As Tra 27 Cha C Tr a 2 Tra
— be to him a father, Heb. il. f. 1 0 1 v 10 — without father, Heb. vii. 3. sai anouticomi tot 10
Without father, Heb. vn. 3.
Fault, why doth he find fault? Rom. 1x. 19.
Fear, in fear, I Cor. ii. 3. I Pet. iii. 15. See trembling. no fear in love, I John iv. 18.
Fight of charity
Feasts of charity 2 Pet. ii. 13. Jude 12. Feeble-minded, 1 Thest. v. 14.
Field, God's field, I Cor. iii. 9. Tool and to to fourther
Falix, Ads xxiii. 24. xxiv. 3, 25. bantoine dansurant
Feet, apostle's feet, Acts iv. 37. v. 2.
of Gamaliel, Acts xxii. 3. Feet flied, Eph. vi. 15.
Fellowship, Acts ii. 42. 1 John i. 3. Gal. ii. 9. 1 Cor. i. 9.
x. 20. Eph. iii. o. Phil iin mil s bod to nonobane
Festus, Acts xxv. 1. 21 . W. mil' 1 moisbauet boog s
Fight, the good fight, 2 Tim iv. 7. The selflogs and to -
Figure, in a figure, Heb. xi. ro. A sendocondain mort and
Fire, faved as by fire, I Cor. iii. 15 bidi and more
Christ come in flaming fire, 2 Thest. i. 18. mon
a confuming fire, Heb. xii. 20.
eternal fire, Jude 7. See punishment.
the earth shall be destroyed by fire, 2 Pet. iii. 10.
Flesh. i. e. lusts of the flesh, Kom. vii. 5, 18. viii. 4. 5. &c.
xiii. 14. Gal. v. 24. and ellewhere.
i. e. legal ceremonies and privileges, Rom. viii. 3.
Gal. 111. 3. Phil. 111. 3, 4.
and spirit, John vi. 63. 2 Cor. vii. 1. add to land
infirmity of the flesh, Rom. vi. 10. Gal. iv. 13.
- confidence in the flesh, Phil. iii. 3, 4.
- after the flesh, 2 Cor. v. 16. x. 3. Gal. iv. 23. Rom.
viii. 5, 12, 13.
in the flesh, walk in the flesh, 2 Cor. x. 3. 1 Pet. iv.
2, 6. Rom. viii. 5, 12, 13. Salut lie bluedt and m
temptations in the fleth, Gal. iv. 14.
works of the flesh, Gal. v. 16, 19.
for the flesh, Gal. vi. 8.
fair shew in the slesh, Gal. vi. 12. Glory in your slesh, ibid. ver. 13.
THE THE PARTY OF T
Flesh,

Flesh, flesh and blood, Eph. vi. 12. 1 Cor. xv. 50. Heb.
ii. 14.
ii. 14. Fore-knowledge of God, Acts ii. 23. 1 Pet. i. 2.
Fore-know, fore-known, Rom. XI. 2.
Fore-ordained, 1 Pet. i. 2. See ordained.
Form of found words, 2 Tim. i. 13.
- of knowledge, Rom. ii. 20. whire a rod of the state of
- of God, Phil. ii. 6.
of godlineis, 2 1 im. iii. 5. and a personal and a
Fornication sometimes taken for uncleanness in general, I
Cor. v. 1, 9. vi. 9, 13, 15, 16, 18. 1 Theff. iv. 3.
or for incestuous marriage, I Cor. v. I.
— the heinous fin of it, I Cor. chap. v. and vi. See Un-
Fool, become a fool, I Cor. iii. 18. iv. 19.
Fool, become a fool, I Cor. iii. 18. 1v. 10.
I speak as a fool, 2 Cor. xi. 23.
Foolishness of preaching, I Cor. i. 18, 23, 25, 27. ii. 14.
- instructor of the foolish, Rom, ii. 20
Foregiveness, enjoined, Mark xi. 25, 26. Luke xvii. 3, 4.
Eph. iv. 32. of fins in general. See justification.
of fins in general. See justification.
particular, Jam. v. 15.
Foundation of God, 2 Tim. ii, 19.14 will doll dell
a good foundation, I Tim. vi. 19.
of the apostles and prophets, Eph. ii. 20.
Free from righteousness, Rom. vi. 20.
from fin, ibid. from all men. 1 Cor. ix. 19.
as free, I Pet. ii. 16.
Freely, to preach the gospel freely, 1 Cor. ix. 15, 19.
Freedom, Roman freedom valued and infifted on, Acts xvi.
37. xxii. 25, &c
and flavery, a metaphor, Rom. vi. 16, 23.
Friend of God, James is 23. Palacer who legal as I
Fulness of the Gentiles, Rom. xi. 12, 25
fulness of the Gentles, Roll. XI. 12, 23
of the gospel, Rom. xv. 29. H and to minimin
of the God-head, Col. ii. 9.
of him that filleth all in all, Eph.
- of God, Eph. iii. 19.
— of Christ, Eph. iv. 13. in him should all fulness dwell, Col. i. 18.
—— fill all things, Eph. iv. 10.
mi an chings, April 20. Ay and an
an orks of the delli, Cal Ca. 16, 19. This is, 19. The delli Cal D. 8.
The state of the s
GAIUS, who? 3 John I.
Gall of bitterness, Acts viii. 23. E e 2 Gallio,

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Gallio, Acts xviii. 14.
Gamaliel, Acts v. 23. xxii. 3.
Garment, fell his garment, Luke xxii. 36.
- hating even the garment, Jude 23.
new cloth to an old garment, Matth. ix. 16.
- wedding garment, Matth. xxii. 11.
Gate, the beautiful gate, Acts iii. 2.
ftrait gate, Matth. vii. 13. Luke xiii. 34.
- fuffered without the gate, Heb. xiii. 12.
Gathering together, 2 Theff. ii. I.
Genealogy of Christ, Matth. i. 2, &c. Luke iii. 23, &c.
- endless genealogies, I Tim. i. 4. Tit. iii. 9.
Generation, a chosen generation, r Pet. ii. 9.
- wife in their generation, Luke xvi. 8.
- who shall declare his generation? Acts viii. 33.
- ferved his own generation, Acts xiii. 36.
General Epiftles, why called general? Pref. to James, § 5.
and to 3 John § 3.
Gentleness, Jude 23. See Humility.
Gentiles first converted, Acts x. 1, &c.
- their notorious vices, Rom. i. 1, &c. 1 Pet. iv. 2, 3
were defigned the gospel-privileges as well as the Jews.
Rom. i. 17. and chapters ii. iii. iv. and v. 1 Cor. xii. 13.
Gal. ii. 2, 8. iii. 14. Eph. iii. 1, 6, 8. Col. i. 27. 1 Tim.
ii. 7. 2 Tim. i. 11. iv. 17.
Ghost, Holy Ghost promised, Acts i. 5. Matth. iii. 11.
John xiv. 20. and elsewhere.
- the descent of the Holy Ghost, Acts ii. 1, &c.
- baptized with the Holy Ghoft, Acts i. 3.
- Holy Ghost was conferred by the apostles, Acts ii
38. viii. 15, 17.
- given sometimes before, sometimes after baptism, Acts
x. 44, 47, 48. and viii. 16, 17.
- filled with the Holy Ghoft, i. e. with a particular
gift, Acts iv. 31.
feemed good to the Holy Ghoff and to us, Acts xv. 28.
joy in the Holy Ghost, 1 Thest. i. 6. See Spirit.
Gift, gifts fignify,
1. The grace and free mercy of the gospel-salvation,
Rom. v. 15, 16, 17, 18.
2. Spiritual and extraordinary gifts, 1 Cor. xii. 4, &c
attending the apostolical office, I Pet. iv. 10, II. and
elfewhere.
3. Gifts fignify charity, 2 Cor. ix. 15. Phil. iv. 17. and
elfewhere.
neglect not the gift, 1 Tim. iv. 14. 2 Tim. i. 6.
— the heavenly gift, Heb. vi. 4.

Gift, gave gifts unto men, Eph. iv. 8. offer gifts, Heb. v. 1. viii. 3, 4. ix. 9. xi. 4. Girdle, Paul's girdle, Acts xxi. 11.

your loins girt, Eph. vi. 14. 1 Pet. i. 13. Glory, glorying, from glory to glory, 2 Cor. iii. 18. - of Christ, glory of the man, I Cor. xi. 7. of Christ to be revealed, 1 Pet. iv. 13. v. 1. Rom. iii. 23. xv. 2. the excellent glory, 2 Pet. i. 17. of God, John xi. 40. Acts vii. 55. is the end of the gospel, 2 Cor. i. 22. Phil, ii. 11. 2 Cor. iv. 15. do all to the glory of God, I Cor. x. 31. Glorying of St. Paul, 2 Cor. xi. and xii. chapters. of the false teachers, ibid. See Boasting. Glorified, Christ glorified not himself, Heb. v. 5. God, his being and providence proved, Acts xiv. 17. xvii. 27, 28. name of God, its use in the Hebrew tongue, 2 Cor. viii. 1. Note ibid. without God in the world, Eph. ii, 12. to the unknown God, Acts xvii. 23. - houshold of God, Eph. ii. 19. - life of God, Eph. iv. 18. Encrease of God, Col. ii. 19. all that is called God, 2 Theff. ii. 4. Good things, give good things, Matth. vii. 7, 12. that which is good, I Theff. v. 15. Hond Wolf -- that good thing, I Tim. 14. both good and evil, Heb. v. 14. - Man, fignifies a merciful man, Matth. i. 19. Acts xi. 24. Rom. x. 7.

doing good, i. e. charity, Luke vi. 33. Heb. xiii. 16. See doing. Government. See Magistrates. Gospel, whose praise is in the gospel, 2 Cor. viii. 8. - of the circumcifion, Gal. ii. 7. - fignifies a particular article, Gal.ii.14. See Christianity. Grace, xapis in the new Testament, is derived from, and an-Iwers to in in the Hebrew. Its primary fense is, favour, mercy, bounty: From whence it is branched out into feveral acceptations, some more general, others more limited and particular, under the following heads; 1. Grace, i. e. favour, free bounty, Rom. iv. 4, 16. i. 7. xii. 6. 1 Cor. xv. 10. 2 Cor. vi. 1. Gal. i. 3, 15. Eph. i. 7. vi. 24. Phil. i. 2. 1 Theff. i. 1. v. 28. 2 Theff. iii. 16, 18. Heb. iv. 16. xiii. 25. Jam. iv. 6. See note there. 2. Grace, E e 3

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2. Grace, i. e. the gospel-religion, John i. 17. Acts xiii. 43. xv. 11. xviii. 27. Rom. iv. 2. vi. 14, 15. xi. 5, 6. Gal. i. 6. ii. 21. v. 4. Eph. i. 6. ii. 5, 8. 2 Theff. i. 12. ii. 16. Heb. xii. 15, 28. xiii. 9. 1 Pet. v. 12. 2 Pet. iii. 18. Jude 4. 1 Cor. i. 4. 3. Grace, i. e. the happy success of the gospel, Acts xi. 23. 1 Cor. 1. 4. 4. Grace taken adjectively, by a Hebraism, fignifies as much as gracious, Acts xiv. 3. xx. 24, 32. 5. Grace, i. e. the apostolical office, and the endowments of the Spirit that qualified the apoltles to discharge it, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 7, 8, iv. 7. 1 Pet. iv. 10, 11. 6. Grace, i. e. charity, a charitable collection, 2 Cor. viii. 1, 6, 19. ix. 14. 7. Grace feems to fignify the honour of fuffering for Christianity, Phil, i. 7. 15'A' it to shist shir diball 8. Grace, i. e. edification, profit, Eph. iv. 29. 10 1011 9. Grace, i. e. our final reward, 1 Pet. ii. 10. 13. - fpirit of grace, Heb. x. 29. Let us have grace, Heb. throne of grace, Heb. iv. 16. Grace for grace, John i. 16. dinging with grace, Col. iii. 16. dell dend discount your speech he with grace, Col. iv. 6. add aland - heart established with grace, Heb. xiii. 9. Grafted in, Rom. xi. 17, 19. Greeks, Grecians, i. e. Gentiles profelyted to the Jewish religion, Acts vi. 1. 1x. 28, xi. 20, xiv. 1. xvii. 4. xix. 20. and elsewhere. - i. e. Gentiles, Acts xvi. I. xvii. 12. xviii. 17. xix. 17. xx. 21. Rom. x. 12. Gal. iii. 28. Col. iii. 11. 1 Cor. i. 22, 28. and elfewhere any add to almal and Grieve a brother, Rom, xix, 43, 25, 25 . w . diskil . aft the Holy Spirit, Eph. iv. 39 qd. goitevist to tombe grieved, the fense of it. 2 Cor. ii. 4, 5. Groanings, that cannot be uttered, Rom. viii. 26. - we groan, Rom. viii, 22, 23, 1 Cor. v. 2. 4. - his crucity, Matth. Ji. 18. t. - perfecutes the charch, H ds xii, 1. HAGAR, Gal. iv. 21, &c. A. A. death, Alle San Agrand Hair, long hair, 1 Cor. xi. 14, 15 enavead and nada sadulf Habitation of God, Eph. vi. 22.41 inx dell stemled shell Hanged himself, the sense of it, Matth. xxvii. 5. Acts i. 18. Hard to be undergood, the fense of it, 2 Per. iii. 16.

right-hand of God, Acts ii. 25, 33, 34. v. 31. vii. 55, 56. Eph. i. 20. Col. iii. 1. Heb. i. 3, 13. viii. v. x. 12. xii. 2. 1 Pet. iii. 22.

at hand, the Lord is at hand, Phil. iv. 5.

Hand of God, Luke i. 66. Acts xi. 21. and elsewhere.

Hand,

Hand, with my own hand, Rom. xvi. 26. 1 Cor. x. 20. 2 Theff. iii. 17: " not norgiles leglor and a la size of a holy hands, I Tim. ii. 8. 2 Tim. i. 6. Hands, imposition of hands, used in ordaining to any special. office, work or message, Acts vi. 6. xiii. 3. xix. 6. 1 Tim. i. 18, iv. 14: 12. 22. 2 abol : 81 Air and 2 . d1 in giving bleffing, and imparting the gifts of the Holy Ghoft, Acts viii. 17. ix. 17. Heb. vi. 2. on the right hand and the left, 2 Cor. vit 7.0810 Have, hath, the fence of it, Mark iv. 25. Luke viii. 18. 1 Hated, Efau have I hated, Rom. ix. 13. 11192 and lo Head, the 1 Cor. xi. 3, 6, 7. Col. ii. 19. covering, uncovering the head, I Cor. xi. 3, 5, 6, 7, chi i b, rp ix 14 13, 14. Healed, faith to be healed, Acts xiv. 9! smeet source Health, the sense of it, Acts xxvii. 34. (mainfield) Heart, of one heart, Acts iv. 32. (1801) . 8 harden not your hearts, Heb. iii. 8, 13. Gal. iii. 2, 5, Hearing, Acts xxviii. 26. Rom. x. 17. 30sig to find Heathens. See Gentiles. Heaven, the third, 2 Cor. xii. 2. dell soong to should Heavenly, the, 1 Cor. xv. 48, 49. See Earth. Heavenly things, Heb. viii. 5. ix. 23. 2819 dill gnight -- shake the heavens, Heb. xii. 26. Luke xxi. 26. Hebrews, who? Acts vi. 1. Preface to the Hebrews, of the Hebrews, Phil. iii. 5. 20. aud ellewhere. of all things, Heb. i. 2. of promise, Heb. vi. 17, VX 250 . colline 0 19 1 Hell, one fense of it, 2 Pet. ii. 4. HON AS WX -TI the fense of it the grave, Acts ii. 27, 31. 1 Cor. xv. 55. - fire, Matth. v. 22, 29, 30. Luke xii. 5. Matth. xxiii.33. Helmet of falvation, Eph. vi. 17. 1 Theff. v. 8. Hereticks, Tit. iii. 10. Herefies, 2 Pet. ii. 1, 2. 1 John and Jude. See false teachers. Herod terrified at the birth of Jeius, why? Matth. ii. 3, his cruelty, Matth. ii. 18. - persecutes the church, Acts xii. I. Herod Agrippa, his death, Acts xii, 21, 23. Higher than the heavens, Heb. vii. 26. Holy, holiness, Heb. xii. 14. 1 Pet. i. 15, 16. See obedience. place, holy of holies, Heb, ix. 3, 8, 12, x. 19. Honest, things honest, 2 Cor. viii. 21. Phil. iv. 8. 2 Cor. walk honeftly, I Theff. iv. 12. 1 Pet. ii. 12. Rom. Honour double honour, I Tim. v. 3, 17. possess your vessels in honour, 1 Thest. iv. 4. Hope, Ee 4

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Hope, christian hope, Tit, ii. 13. Heb. vii. 19. and elfewhere. of Ifrael, what? Acts xxviii. 20. them that have no hope, I Theff. iv. 13. Hespitality recommended, Heb. xiii. 12. 1 Pet. iv. 9. 3 John v. 6. ur newifies [ewith chainians, Gal. ii, 12, Hour, the third hour, Acts i. 15. Mark xv. 25. fixth hour, Matth. xx. 50 and the fix shall get ninth hour, Acts iii. I. X.3. as x dell assamment eleventh hour, Matth. xx. 6. House, from house to house, Acts ii. 46. H moltag and to of God, Heb. x. 21. 1 Pet. iv. 17: 10 995mi vasv House-top, Acts x. 9.) I winder you said to seem Housbold of faith, Gal. vi. 1000 momi and or bearrolaca -- of God, Eph. ii. 19. 200 a Cor hiv 181-31 of Onefiphorus, 2 Tim. iv. 19. A special ration - of Stephanus, I Cor. i. 16. ... nobbierted gallacus sand - Cæfar's houshold, Phil. iv. 22. Humility, its necessity and excellency, Matth. xviii. 2, 3, &c. xx. 26, 27, 28. John xiii. 13, 17. its bleffing, Matth. v. 3. James iv. 6, 7, 8. 1 Pet. v. 5, 6. negluous Cornellian; i Cor. v Husbands, their duty, Eph. v. 23, 25. Col. iii. 19. 1 Pet. iii. 7. See Preface to Ephefians. To Begennoone withher Internation of the laines, Ephel i, 12, 18, Achs xxxi. 18. Heb vi 12 and ellewhere. - by inheritance Christ potstued a JAMES, brother of John, Acts xii. 2. A dell somen med - bishop of Jerusalem, Acts xii. 17. James i. 1. and Preface to James. - another, 2 Cor Xi, 30, xii. 5.1 Jailor converted, Acts xvi. 27. viilebilar etsentido viishin Iconium, Paul there, Acts xive rand in to resemble there and Idols, idol feafts, I Cor. chap. viii. and x. pollution of idols, Acts xv. 20. Jerusalem, the destruction of it foretold, Matth. 24. Mark xiii. Luke xvii. 20, &c. Luke xxi. 1 Theff. v. 1, 2, 3. 2 Pet. iii. 10. See Day of the Lord, and Coming of Christ. how of Christ. Heb. vii. - i. e. the church, Gal. iv. 24,125. tenw strigt and to -- the heavenly Jerufalem, Heb. xii. 22. Jesus, the meaning of that name, Matth. i. 21. that Jesus is the true Messiah, the main article of Christianity. See Christ and Faith.

Bar Jesus. See Elymas. Jesting forbidden, Eph. v. 4. id to remarked aid sole -Jews, their vices, Rom. ii. and chap. iii. 10, &c 2 Tim. iii. 2. James i. 1, &c. their rejection, Mat. viii. 12. xxi. 43, &c. xxii. 7. their destruction foretold, Mat. xxiv. See Jerusalem.

Jews, their privileges, Rom. ix. 4, 5. Rom. ii. 17, 18, 19. - were first to be preached to, Acts xi. 20. ix. 12, 13, 14, 15, xvii. 1, 2. xviii. 4. xix. 8. Jews, fignifies Jewish christians, Gal. ii. 13. Ignorance an excuse for fin, and how far, Acts iii. 17. I Tim. i. 13. Luke xii. 48. John xv. 22. Illuminated, Heb. x. 32. See Enlightened. - eleventh hours with Image, the fense of it. of his person, Hebe i. 3. De shoot of shoot ment should - very image of the things, Heb. x. T. image of the earthy, heavenly, 1 Cor. xv. 49. - conformed to the image of God, of Christ, Rom. viii. 29. 2 Cor. iii, 18. __ Jupiter's image, Acts xix. 35. Image-worship forbidden. See Idol Idolatry. Immortality, I Time vi. 16, 2 Tim. i. 10. Impossible, the sense of it, Heb. vi. 4. Matth. xix. 26. Luke XVII. I. Imputed. See Accounted. was the addishard and Incestuous Corinthian. 1 Cor. v. Indifferent things, Rom. xiv. 1 Cor. viii, 7, 13. Industry encouraged, 2 Thest. iii. 6, &c. Inheritance of the faints, Ephel. i. 14, 18. Acts xxvi. 18. Heb. vi. 12. and elsewhere. - by inheritance Christ obtained a more excellent name, Heb. i. 4. micefi A and to radiord . Alle t Infirmity, one sense of it, Rom. vi. 19. xv. 1. - another, I Tim. v. 23. See Weak. Infidelity, obstinate infidelity, not to be cured by miracles: The great danger of it, the unreasonableness of it, Matth. xvi. 4. See Apoftacy is any again to Or , sheet loth, alobe Interpretation, private, 2 Pet. i. 20. Of Tongues, 1 Cor. en was mer the delication of it foretold, 1.62 , vix, .02 . iix Interrogations, their use in the eastern languages, I Cor. ix. See Day of the Lord, and Intercession of Christ, Heb. vii. 25. 1 John ii. 1. - of the spirit, what ? Rom. viii. 26, 27, 100 and and and - another fense of it, Rom. xi.12. siure vinewead add John Baptist, the design of his baptism and preaching, Mat. iii. 1, &c. Mark. i. 1, 8. Luke i. 14, &c. Luke iii. 1, &c. Acts i. 4. xiii. 24, 25. xix. 4. John i. 6, 7, 8, 15, clus. See Elymas 23, &c. iii. 25, &c. ____ Jesus, his character of him, Matth. xi. 10, 11, &c. his death, Matth. xiv. 6, 7, &c. A solve and a - why Jesus would be baptized by him, Matth. iii. 14. PETEDIE WEST, VIII. 12, XXL John Mark, Acts xii. 25. 1814 Morard moits will be with the Joseph of Arimathea, Luke xiii. 50, &c. forn

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Jan unto, Acts v. 13 viii. 29 ix. 26 , soft wod gralened to the Lord, to a harlot, I Cor. vi. 16, 17 Graed of God, Gal. vi. 16. bas avol See Jews. after the flesh, 1 Con. x, 18, 2 miles Judas, the traitor, Acts i. 16, &coms gniefton another Judas, Acts xxxvi, 3710 500 Judgment, future judgment. The certainty of it, Acts xvii. descriptions of the last judgment, Matth. xxv. 31. &c. 1 Theff. iv. 15, 16, 17, 1 Theff. v. 1, 2, 3. 2 Theff. 1. 7, 8, 9, 10, 2 Pet. iiv. 7, 14. - these descriptions are often mixed up with, and "expecsed in, the same terms with those of the destruction of Jerusalem. See Pref. to Thest. 4. Pref. to 1 Pet. 5. See also in Day of the Lord. Coming of Christ. Jesus and Jegufalem. - God's final judgment will be impartial, Matth. xvi. 27. Rom. ii. 2, 10, 11, 26, 27 Judging, rath judging condemned. See Cenforiousuess. judges of evil thoughts, James ii. 4. - judgment begin at the house of God, 1 Pet. iv. 17. --- his judgment was taken away, Acts viii. 33. I give my judgment, I Cor. vu. 25, Mulice enjoined, Matth. vii. 12. Juft, just man, Aixer, i. e. merciful, Mark i. 19. Acts. x . 22. --- the larger sense of it, Acts. xxiv. 15. Heb. xii. 23. - the just one, Acts iii. 14. vii. 52. xxii. 14. James v. 6. Justification, justify: mostly signifies the pardon of sin; and our being put into a state of falvation, upon the conditrons of the gospel, Acts xiii. 39. Rom. iii. 30. iv. 5. v. 1. viii. 30. Gal. ii. 16, 17, 21. v. 4. Tit. iii. 7. James ii. 21, 22, &c. and elsewhere. Abraham justified, Rom. iv. 2. James ii. 21. --- God justified, Rom. iii. 4. 1 Tim. iii. 16. - justifieth the ungodly, Rom. iv. 5. KINDRED of the high priest, what? Acts iv. 6. Kingdom of heaven, of God, of Christ, i. e. the gospel-religion, Matth. iv. 23. xiii. 28. vi 33. xii. 28. Mark i. 14. Luke i. 33. vin. 10. xiii. 18, 20. and in abundance of other places. Kingdom of God, i. e. future glory and happiness, Luke xiii. 23. 28. 1 Cor. vi. 9. xv. 50. 2 Tim. iv. 18. 2 Pet. i. 11. I Tim. iv. 1. Acts xiv. 22. and elfewhere. Kingdom of Ifrael, understood of a temporal monarchy, Acts i. 6. Luke xvii. 20, 21. John xviii. 36. Kifs, holy kifs, Rom. xv. 16. 1 Theff. v. 26. 1 Pet. v. 14. Kneeling, a posture of worship, Acts vii. 60. ix. 40. xx. 36. xxi. 5. 1 Theff. v. 26. Kneeling,

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Kneeling, bow the knee, Ephel. iii. 14. Phil. ii. 10.
the feeble knees, Heb. xii. 12. 1 blood addian
Know, to know, i.e. to love and approve of, Matth. vii. 23.
I Cor. viii. 3. John x. 14. Gall iv. 9.
1 Cor. viii. 3. John X. 14. Gar. IV. G.
- to know nothing among you, I Cor. ii. 2.
to know God, Chrift, 1 Theff. iv. 5. 2 Theff. i. 8.
Tohn it. 6. the Notes there.
Knowledge is a great aggravation of fin, Matth. xi. 21, 24. Mark vi. 11. James iv. 17. See Ignorance.
Mark will I Tomes in 1 th See Jountaines
See That is a fee in 1901 - 1901 at the first of the
one sense of it, 1 Cor. viii. 1, 2, 7, 10, 11.
another, I Cor. i. 5. xiii. 2. 2 Cor. viii. 7.0 8 The word of knowledge, I Cor. xii. 8.
the word of knowledge, I Cor. xii. 8.
by knowledge, T Cor. xiv. 6. 2 Cor. viv 605
form of knowledge, Rom. ii. 20.332 malautal la
hufbands dwell with their wives according to know-
nulbands dwell with their wives according to know
ledge, I Pet. iii. 7.
add to virtue knowledge, 2 Pet. iii. 5.
Known, i. e. approved, John x. 14. See Know.
Known unto God are all his works, Acts xv. 18.
- judges of evil thoughts, James u. q
indgment begin at the faule of God, 1 Pet. iv. 17.
no investo A remaind that see the combined and
LABOUR, that labour among you, I Theff. v. 12. I Tim. v. 17. I Cor. xvi. 16.
v. 17. I Cor. xvi. 16.
- of love Hen. VI 10.
Lame, christian, Heb. xiii. 13. See Weak.
Lame, Christian, 11eb. Ant. 13. Occ Freak.
Laodicea, the epiftle, Col. iv. 16.
Law, going to law, how far forbidden, Matth. v. 40. Cor. vi. 1, 6.
vi. 1, 6.
the mofaical law, how taken? Rom. iv. 13.
1. The ceremonial law not of eternal obligation, but tem-
porary, typical, and figurative, Acts vii. 44, 50. Gal.
ADMINISTRATION OF THE STATE OF
iii. 19, 26. Heb. viii. 7, 13. ix. 9, 10. x. 1, &c. xii. 27. See Geremonial.
27. See Geremonial.
2. It cannot justify men, nor is necessary to a christian,
Rom. iii. 20. iv. 15. Gal. Chapters iii. iv. and v. Heb. vii. 11.
Trep State work Appagen sub all and me
TICD, VH. III.
T 10 1 towill delivered Heb vii 18
T 10 1 towill delivered Heb vii 18
T 10 1 towill delivered Heb vii 18
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8. the law is open, Acts xix. 38. how Christ fulfilled the law, Matth. v. 17, 18. Rom.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8. the law is open, Acts xix. 38. how Christ fulfilled the law, Matth. v. 17, 18. Rom. x. 4.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8. the law is open, Acts xix. 38. how Christ fulfilled the law, Matth. v. 17, 18. Rom. x. 4.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8. the law is open, Acts xix. 38. how Christ fulfilled the law, Matth. v. 17, 18. Rom. x. 4. lawfully used, 1 Tim. ii. 8. ftrive lawfully, 2 Tim. ii. 5.
Jewish, how terribly delivered, Heb. xii. 18. law and prophets, i. e. the Old Testament, Rom. iii. 19, 21. Gal. iv. 21. lawful, i. e. possible, 2 Cor. vi. 1, 6. them that are without law, 1 Cor. ix. 21. Dead to the law, Gal. ii. 19. the royal law, James ii. 8. the law is open, Acts xix. 38. how Christ fulfilled the law, Matth. v. 17, 18. Rom.

Learn,

Learn, much learning made thee mad, Acts xxvi. 24. - Moses was learned, Acts vii. 22. Letteth, he that letteth, 2 Theff. ii. 7. Letter, the oldness of the letter, Rom. vii. 6. - letter killeth, 2 Cor. iii. 6. - letter and spirit, ibid. - his letters are weighty. 2 Cor. x. 10. - how large a letter, the fense of it, Gal. vi. II. Liberty, christian liberty, 1 Pet. ii. 16. Gal. ii. 4. - called to liberty, Gal. v. 1, 13. law of liberty, James i. 15. ii. 12. - cautions how to use our liberty, I Pet. ii. 16. Gal. v. m or annighteoutness; Watth 13. 1 Cor viii. 19. Liberty, another sense of it, 2 Cor. iii. 17. nem in male male Libertines, the fynagogue of libertines, Acts vi. 9. Life, future life. - hid with Christ in God. Col. iii. 31 and and 1911 - all the words of his life, Acts v. 20. - book of life. See Book. - the true God, and eternal life, I John v. 20. Light, in the light, of light, &c. Ephel. v. 8. 1 Theff. v. 5. 1 John ii. 8. 1 John i. 5, 6, 7. dwelleth in light, 1 Tim. vi. 6.
father of lights, Jam. i. 17. Like, a prophet like unto me, the sense of it, Acts iii. 22. VII. 37. Line, another man's line, 2 Cor. x. 16. Live unto God, Christ liveth in me, Gal. ii. 20. - to live is Christ, Phil. i. 21. - now we live, I Theff. iii. 8, Locusts, what ? Matth: iii. 4. Lord, to do a thing unto the Lord, Rom. xiv. 6. to live, die unto the Lord, Rom. xiv. 8. in the flesh, and in the Lord, Philem. 16. to fee the Lord, Heb. xii. 14. - in the Lord, Rom. xvi. 2. 1 Cor. vii. 39. ix. 1. Eph. ii. 21. iv. 17. v. 8. 1 Theff. iii. 8. and elsewhere. Lord of dead and living, Rom. xiv. 9. - For the Lord's take, I Pet. ii. 13. Love, christian love enjoined, John xiii. 34, 35. xv. 12, 13, 14. Rom. xiii. 18. - God is love, 1 John iv. 16. See Charity. Loved, Jacob have I loved, Rom. ix. 13. Luke, the author of the Acts, Acts i. r. and to haddel was a physician, Col. iv. 14. Lacuntary and a miner to Lydia converted, Acts xvi. 14.

Lyar 1 John ii. 22. iv. 20.

Lyar, make God a lyar, 1 John i. 10. v. 10.

Lying forbidden, Eph. iv. 25. Col. iii. 9.

— let God be true, and every man a lyar, Rom. iii. 4.

— Cretians alway lyars, Tit. i. 12.

Lion, the lion, 2 Tim. iv. 17.

hidi wingt bus batts!

--- bow kn geta letter, the feele of it, Gal. MAGISTRATES, their duty, and the end of their office, Rom. xiii. 3, 4. 1 Pet. ii. 13, 14. - our duty to them, Rom. xiii. 1, &c. Tit. iii. 1. 1 Pet. ii. 13, 14. Matth. xxii. 21. 100 oh on work shortes ---Mammon of unrighteousness, Matth. xvi. 9. Man, son of man, Heb. ii. 6. Matth. viii. 20. Mark ii. 10. John v. 27. Luke ix. 22. and elfewhere. after man, by man, of man, Gal. i. 11, 12. Luke vii. 34. after the manner of men. See Men. — the old men, new men, Col. iii. 9, 10. Marks of the Lord Jesus, Gal. vi. 17. Marriage recommended, 1 Cor. vii. 2. Heb. xiii. 4. with infidels, forbidden, 1 Cor. vii. 39. 2 Cor. vi. 14.
forbidden to marry, 1 Tim. iv. 3. Mary and Martha, Luke x. 38. Masters, their duty, Eph. vi. 9. Col. iv. 1. 1 Pet. ii. 13. - i. e. teachers, doctors, Mat. xxiii. 10. James iii. 1. Matter, in any matter, I Theff. vi. 4. hand had any matter Matthias chosen, Acts i. 23. to live is Chamberly Measure, beyond our measure, 2 Cor. x. 13, 14, 15. of the stature of Christ, Eph. iv. 13. Meat, strong meat, Heb. v, 12, 13. 1 Cor. iii. 2. Meats, and drinks. See indifferent things. fpiritual meat, I Cor. x. 3. in the data at a me Mediator of one, Gal. iii. 19, 20. Mediatorship of Christ, the excellency and necessity of it, Heb. viii. 6. xii. 24. ix. 15. vii. 3, 20, 26. viii. 1. ix. 11. x. 21. and elsewhere. Meekness recommended, Matth. v. s. See Humility. Melchizedeck, Heb. v. 6, 10. vii. 1. Melita, the isle, Acts xxviii. 1. Men, after the manner of men, Rom. iii. 5. Gal. iii. 15. - taken for angels, Acts i. 10. of men, Gal. i. r. See Man. Lya effective test Affective Mercurius, Acts xiv. 12. Mercy, the benefits of it, James ii. 13. See Charity. Mercy,

Mercy, fure mercies of David, Acts xiii 34. Y win and A on whom I will have mercy, Rom. ix. 18. Meffiah. See Christ. 7 in 100 bebrommone wormandist Merry, the fense of it, James v. 13 this bas dries aid Michael, mentioned, I Pet il II m as namow rable tradicts Milk, need of milk, Heb. v. 12, 13, 1 Cor. 11. 2, to read of Midfl, fet them in the midft, Acts iv. 7. this redion ___ Mind of the Lord, Rom. xi. 34. Of the spirit, Rom. viii. 27. law of the mind, Rom, vii. 23 stimil a god from A.M. write the law in their minds, Heb, x. 16 mg Ministers to be maintained, I Cor I 1, 15 year won and why St. Paul refused it, I Cor. ix. 17, &c. 2 Cor. xi. 8, &c. . 12 Colos. 26, 27. il. 2. their duty, Luke viii. 16. xxi. 25, 26. John xiii. 4, 14. Mark iv. 21, Luke xi. 17, &c. John x. 1, 2, &c. their reward and punishment, Mark ix. 50. Luke xii. Minister, to minister, Acts xiii. 1. 2 Pet. iv. 11. - to the faints, I Cor. xvi. 15. 2 Cor. ix. I. viii. 4. John to their minister, Acts xiii. 5.
of the circumcision, Rom. xv. 8. Ministration, one sense of it, Acts vi. 1. Miracles, true and false miracles, how to be distinguished? Mat. xii, 27, 28, &c. 1 Cor. xii. 3. 1 John iv. 1, 6 Christ's miracles, and the truth of them, Matth. xii. 27, &c. John x. 37, 38. viii. 49, 50. Luke xi. 17, &c. why Christ forbad them to be published, Mat. ix. 30. xvi. 20. Mark viii. 26. of the apostles, Acts iii. 2, &c. v. 1, 8. xiii. 9, &c. xix. 11, 12. xx. 9, &c. and elsewhere. --- will not convince the obstinate, Matth. xvi. 4. Luke xvi. 30, 31. Mark viii. 12. Luke iv. 23, 27. xi. 19, 31, 32. See Infidelity. Moderation, Phil. iv. 5. 1 Tim. v. 21. Jam. iii. 17. ii. 4. Mockers. See Scoffers. Mount, Christ's transfiguration there, Matth. xvii. 1, &c. Mark ix. 2. 2 Pet. i. 18. that burneth with fire, Heb. xii. 18. Sinsi, Gal. iv. 24, 25.

— come unto Mount Sion, Heb. xii. 22. --- Christ's fermon on the Mount, Matth. v. 1, &c. Mourning, the fense of it, Matth. v. 4. Moral obedience, the main thing in true religion, Matt. xii. 7. xv. 1, 12. xxii. 36, 48. xxiii. 24, 27. Luke iii. 10, 14. xi. 41, 42. Matth. vii. 21, 22, &c. Matth. xxii. 11, 14. Christians called Nazarones, Ads xaiv c. Neph, the word is night three, from x ?

Rom. xiv. 17. 1 Pet. i. 15, 16, 1 John ii. 3, 4, 5, 6. v. 6. 3 John 4. James i. 27. ii. 22. See Ceremonies. Mortification recommended, Col. iii. 5. 2 Cor. ix. 27. Moses, his faith and virtue, Heb. iii. 2. 5. xi 24. Mothers, elder women as mothers, i Tim. v. 2. Mother of as all, Gall iv. 26.

- mother, fifter, and brother, Matth. xii. 48, 49, 50 Mark iii. 33, &c.

Must, must be, a limited sense of it, I Cor. xi. 19. Mystery, fignifies any thing not expected or known before, but now revealed, Rom. xi. 25. xvi. 25. 1 Cor. ii. 7. xiii. 2. xiv. 2. xv. 51. Ephel. i. 9, 10. iii. 3, 4, 9. va. 19. Col. i. 26, 27: il. 2. iv. 3.

Mysteries of the kingdom of God, mystery of godline's fignify the gospel-doctrine and religion in general, Matth. xiii. 11. Mark. iv. 11. Luke, viii. 10. 1 lim. iii. g. 16. reward and phonoment, Mark 1.2 . vix . 70 1

Mystery, fignifies a comparison or analogy, Eph. v. 32. Rev. i. 20. and xvii. 7. of iniquity, 2 Theff. ii. 7. 190 1 smisl off of tohu to their mininter, Acts win 5

and the circumethon, R W. sv. 8, "align fration, one tente of it, Acts vi. 1.

NAME, of God, of Christ, fignify,

I God, or Christ himself, Acts iii. 16. xv. 4. Heb. xiii.

15. James ii. 7. 1 Pet. iv. 14. Rom. ix. 17.

2. The authority, power, and religion of Christ, Acts xlvii. 10, 12, 1 Cor. i. 10. Acts iii. 6. xxvi. 9, 1 Per. iv. 14. Mark xvi. 17 and elfewhere.

- to do a thing, to do all in the name of Christ, Col.

iii. 17. 1 Cor. v. 4.

- to call on the name of Christ, of God, is,

1. To profess his true religion, Acts ii. 28. ix. 14. XXII. 16. xv. 17. Rom. x. 11, 12, 13, 14. 1 Cor. i. 2. 2 Tim. ii. 19, 22. Jam. ii. 7.

2. Invoking and praying to him, Acts vii. 59. or through his intercession, Heb. xiii. 15.

3. Invoking him for miraculous cures, Acts xix. 13. iii.6. - names written in heaven, Heb. xii. 23. Phil. iv. 3.

--- words and names, Acts xviii. 15.

- fignifies things or persons, Acts i. 15. Acts iv. 12. Eph. j. 21. Phil. ii. 9.

Nation, why St. Paul accuseth not his nation, Acts xxviii.

Nature, the sense of it, I Cor. xi. 14. Heb. ii. 16. I Pet. i. 4-Nazarene, Nazarite.

___ Jesus called a Nazarene, Matth. ii. 23. Christians called Nazarenes, Acts xxiv. 5. Nigh, the word is nigh thee, Rom. x. 8.

Night,

Night, i. e. a state of ignorance and unregeneracy, Rom. xii .
12. I Thess. v. 5.

— fleep in the night, drunk in the night, 1 Theff. v. 7.

— thief in the night, 1 Theff. v. 9. 2 Pet. iii. 10.

Number, change of number, common in the eaftern languages,

Matth. xxvi. 8. xxvii. 44. xxi. 7. ii. 20. xxii. 16.

t Per-in sea of the rese in the up. the inflorme

Pack, fireight pulse, firete on og Murth die 31 Minth.

OATH, the lewdness and use of an oath, Heb. vi. 16.
Oaths, of all kinds, in common conversation, forbidden, Mat.
v. 34, 37. xxiii. 18, 22. James v. 12.

Obedience. See Moral Obedience.

to civil powers. See Magistrates.

Objections against St. Paul's doctrine, answered, Rom. iii. 7, 8. vi. 1, &c.

Old, things new and old, Matth. xiii. 52.

— old things are passed away, 2 Cor. v. 17.

One, these three are one, I John v. 7.

- God is one, Gal. iii. 20.

— is one spirit, 1 Cor. vi. 17.

Once, ἀπαξ, ἀφαπαξ, the emphatical sense of it, Heb. ix. 26. vi. 4. x. 10. 1 Pet. i. 12. iii. 18, 20. Jude. iii. Heb. vii. 27. Off, them that are afar off, Eph. ii. 13, 17.

Offend, to offend others, Matth. xvii. 7. Luke xvii. 1. Rom. xiv. 20, &c. 1 Cor. viii. 13. 2 Cor. vi. 3, &c. Matth.

xviii. 6. Mark ix. 42.

Christ a rock of offence, offence of the cross, Rom.

ix. 33. Gal. v. 11. 1 Pet. ii. 8. 1 Cor. i. 23.

Oracles of God, 1 Pet. iv. 11.

Ordained to eternal life, Acts xiii. 48.

—— ordinance of God, Rom. xiii. 1.

fore-ordained, Eph. ii. 10. 1 Pet. i. 20. Jude 4.

--- law of ordinances, Eph. ii. 15.

Offentation condemned, Matth. vi. 1, &c.

Overfeers, Acts xx. 28. See Bishop.

Owe no man any thing, Rom. xiii. 8.

Ours, i. e. Christians, Tit. iii. 14.

Oxen, doth God take care for oxen, 1 Cor. ix. 9.

the state of the s

PALACE, Cæsar's, Phil. i. 13.

Parables, why Jesus made use of them? Mat. xiii. 10, 11, 17.

the several parables of Christ. See Dr. Clark's Index to the Gospels, in parables.

Parents,

Parents duty, Ephel. vi. 4. Col. iii. 21. See Pref. to Ephel. Paradife, 2 Cor. xii. 2. Luke xxiii. 43. Partake of the Lord's table, of devils, 1 Cor. x. 20, 21. - of the altar, ibid. Patience, perseverance. Heb. iv. 15. x. 23. James v. 10, 11: 1 Pet. iii. 14, 17, 18. iv. 1, 13, 19. See Suffering. Path, streight paths, Heb. xii. 13. Matth. iii. 3. Mark. i. 3. Luke iv. 2. Paul his conversion, Acts chap. ix. 22 and 26. - his travel and preaching, into Seleucia, Salamis, Cyprus, Paphos, Perga, Antioch, Acts xiii. Iconium, Lystra, Derbe, Acts xiv. 16. Troas, Philippi, Acts xvi. Athens, Acts xvii. Corinth, Acts xviii. Ephefus, Acts xix. Macedonia, Troas, Miletus, Acts xx. Jerusalem Acts xxi. Cæsarea, Acts xxiii. Rom. xxvii. - his trial before the Sanhedrim, Acts xxiii. before Felix, Acts xxiv. before Festus, Acts xxv. - before Agrippa, Acts xxvi. - his person described, 2 Cor. x. 10. Note ibid. his epiftles, why hard? 2 Pet. iii. 15, 16. See Saul. Peace, grace and peace, Gal. iii. 3. Ephef. i. 2. and elfewhere. - peace of God, Phil. iv. 7, 9. Col. iii. 15.1 preaching peace, Acts x. 36. Ephel. ii. 14, 15, 17. Peaceableness, its duty and bleffing, Matth. v. 9. 2 Cof. xiii. 11. Phil. iv. 9. James iii. 17, 18. See Unity. Perfect, perfection, fignifies. 1. A complete good christian, Col. i. 28. Phil. iii. 15. Col. iv. 12. iii. 14. Heb. vi. 1. xiii. 21. James iii. 2. 2. Perfect remission of sins, Heb. ii. 10. x. 1, 14. ix. 9. VII. 11, 19. 3. Future and perfect happinels, Phil. iii. 12. Heb. v. 98 xi. 4. xii. 23. Perish in the using, the sense of it, Col. ii. 22. Permission, I speak by permission, 1 Cor. vii. 6. Persecution, persecutors. Persecution may be fled from, and prudently avoided, Matth. x. 23. Ephel. v. 15, 17. Col. iv. 5. -- primitive christianity a state of persecution, 2 Tim. iii. 12. Gal. iv. 29. 1 Theff. ii. 15. and elsewhere. ---- must be patiently endured by every christian when it cannot conscientiously be avoided, 2 Tim. iil. 12. 1 Pets iii. 17. Matth. x. 33. xvi. 24. Luke xii. 9. Matth. x. 39. Luke xiv. 33. See Suffering. Person, God no respecter of persons, Acts x. 34, 35. Gala

the man ket and opposite and a new

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6. Col. iii. 25.

Person.

Person, respect of persons condemned, James ii. 1, &c. Persuade men, 2 Cor. v. 11. Peter, his call to the apostleship, John i. 41, 42. - his confidence, fall, and repentance, Matth. xxvi. 33, 34, 51, 52, 69, 75. - his preaching and ministry, Acts i. 15. and Chapters, i. 2, 3, 4, 5, 8, and 10. - how the church was built upon him, Matth. xiv. 17, 18, 19: John i. 42. is reproved by Paul, Gal. viii. 11, &c. Pharifees, the fect, Acts xxiii. 8. xxvi. 5. Matth. xv. 6. Luke xvi. 14. and elsewhere. Philip, account of him, Acts vi. 5. viii. 5. xxi. 8, 9. Philosophy, vain philosophy, Col. ii. 8. Philosophers, dispute with Paul, Acts xvii. 18. Phylician, beloved, Col. iv. 14. - whole need no physician, Matth. ix. 12. See Truth. Pillar. Place, to his own place, Acts i. 25. Plant, planted, Rom. vi. 5. 1 Cor. iii. 6, 7, 8. Play, rose up to play, 1 Cor. x. 7. Point, offend in one point, James ii. 10. Polygamy. See Divorce. Possession, the purchased possession, Ephes. i. 14. Porch, Solomon's, Acts iii. 11. Potter, power over the clay, Rom. ix. 21. Power, the fense of it, Acts i. 8. Luke xxi. 27. John i. 12. 1 Cor. ii. 4. 2 Tim. iii. 5. gospel is the power of God, Rom. i. 16. Powers, civil powers. See Magistrates. powers, principalities, &c. Ephef. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10. 1 Pet. iii. 22. Prayer, in general, how it ought to be performed. fecretly, Matth. vi. 5, 6, 7. fervently, Matth. vii. 7, 8, &c. effectual fervent prayer, what? James v. 15. the prayer of faith, what? James v. 15. prayer with the spirit, what? 1 Cor. xiv. 15. James v. 15, 20. Jude 20. ---- in an unknown tongue forbidden, 1 Cor. xiv. 15. Prayer, for each other, Acts xii. 15. 2 Cor. i. 11. 1 Theff. v. 15. 2 Theff. iii. 1. Heb. xiii. 18. for all men, I Tim. ii. I. Every where, I Tim. ii. 8. fome men not to be prayed for, I John v. 16. christian prayers are certain of success, Matth. vn. 7, 8, &c. Luke xi. 6, 7, &c. James v. 15, 20. 1 John v. 16. iii. 21, 22. v. 14, 15.

Prayer, the Lord's prayer, Matth. vi. 9, &c. Luke xi. 1. 2. &c.

Priesthood of Christ, the divinity of it, Heb. iii. 1, &c. iv.

14, 15. and chapters v. vii. viii. & xi.

Predestinate, predestination, signifies God's purpose to call the Gentiles into the christian church, Rom. viii. 29, 301 Eph. i. 5, 11. See Chosen.

Presbyter, i. e. elder. See Elder.

Presbytery, I Tim. iv. 14. See Elder.

Presence, St. Paul's presence weak, 1 Cor. x. 10:

Pricks, against the pricks, Acts ix. 5.

Price, bought with a price, 1 Cor. vii. 25. Prison, spirits in prison, 1 Pet. iii. 19, 20.

Profession, a good profession, 1 Tim. vi. 12, 13.

Promise to Abraham, Gal. iii. 14.

- of the spirit, ibid.

- children of the promise, Gal. iv. 24:

receive the promise, Heb. x. 36. xi. 33, 39.

Prophet, prophecy; how to be tryed and known, Matth: vii. 13, 16, &c. 1 John iv. 1, &c. 1 Cor. xii. 3.

Prophet and Prophecy, in a large sense, Acts ii. 18. 1 Pets

i. 10. Acts iii. 24. x. 43. and elsewhere.
in a particular sense signifies either,

1. To foretel future events. Acts xi. 27, 28. xiii. 1. xv. 32. xxi. 9. See 1 Cor. xi. xii. and xiv. chapters.

or explaining foregoing events, Matth. xxvi. 68. Mark xiv. 65. Luke xxii. 64.

2. teaching or explaining the ancient scriptures, Rom. xii. 6. See 1 Cor. xi. xii. and xiv. chapters.

in a language understood, i Cor. xiv. 1, 3, 4.

3. Prayer, or finging divine hymns by prophetick inspiration, 1 Cor. xi. 3, 5, 13. Luke ii. 32.

Prophecies prove the truth of christianity, 2 Pet. i. 19, 20, 21:

Propitiation, 1 John ii. 1, 2. iii. 16. iv. 10. See Blood.

Proportion of faith, what? Rom. xii. 6.

Prove, the sense of it, I Thest. v. 21. Rom. xii. 2. 2 Corx xiii. 5. Gal. vi. 4. Heb. iii. 9. 1 Tim. iii. 10. Eph. v. 10. Providence, proofs and inflances of it, Matth. x. 29, 30, 31. Acts xiv. 17. xvii. 27, 28.

vi. 25, 26, &cc. James. iv. 13: 1 Pet. v. 7. Phil. iv. 6.

1 Cor. vii. 32.

needless dangers, Matth. iv. 6, 7. Eph. v. 17. Col. iv. 5. Punishment, future, will be proportioned to men's fins, Luke xii. 47, 48. Matth. xvi. 27. 2 Tim. iv. 14.

will be eternal, Mark ix. 44, 46, 48. Matth. xviii. 8.

xxv. 41, 46, 2 Theff. i. 9. Jude 7.

Publius

Roff, the feule of it, 2 Theft O

QUENCH not the spirit, 1 Thess. v. 19.

Questions, Jewish, foolish questions, 1 Tim. vi. 4. i. 6. 2 Tim. ii. 23. Tit. iii. 9.

— proposed by the Corinthians to St. Paul, and answered by him. See 1 Cor. Chap. vii. to xvi. 1

Quiet, study to be quiet, 1 Thess. iv. 11. 2 Thess. iii. 12.

— quiet spirit, 1 Pet. iii. 4.

intiffed on as the main riche of chirthsonicy, Acte i

RAHAB, the harlot, Heb. xi. 31. James ii. 25. Raised, for this cause have I raised thee up, Rom. ix. 17. See Resurrection. Ranfom for all, I Tim. ii. 6. Received, the sense of it, Acts xv. 4. receive ye one another, Rom. xv. 7.

Redemption, day of redemption, Eph. iv. 30.

of our body. Rom. viii. 22. - of our body, Rom. viii. 23. of the purchase of possession, Eph. i. 14. Redemption that is in Jesus. See Blood. Refreshing, times of refreshing, Acts iii. 19. Regeneration. See Born again. Rejoice in the Lord, Phil. iii. 2. iv. 4. 1 Thess. v. 16. Rejoicing, the fense of it, James iv. 16. Religion, the main defign, the fum and substance of it, James i. 22. 27. Rom. xiv. 17. See Moral Obedience. the infinite importance and advantage of it, Matth. vi. 33. ix. 43, 44, &c. Remember, the fense of it, Heb. xii. 17.
Remnant, Rom. xi. 5, 13. ix. 27. Repentance, the condition of the gospel, Matth. iii. 8. iv. 17. Acts ii. 38. iii. 19, 26. See Moral Obedience. encouragements to repentance, Matth. xviii. 12, 13, 14. Luke viii. 47. 2 Pet. iii. 9. 2 Cor. vii. 9, 10. --- late repentance, the danger of it, Matth xx. 6, 7.

Luke xxiii. 42. Dr. CLARKE's note and paraph. Luke xii, 58, 59. xiii. 24, 25, &c. xxi. 34, 36. Report, a good report, Heb. xi. 2, 39. - of good report, Phil. iv. 8. Reproach, concerning reproach, 2 Cor. xi. 21. - of Christ, Heb. xi. 26. bearing his reproach, Heb. xiii. 13. See Suffering. Reprobate, the fense of it, 2 Cor. xiii. 5, 6. Tit. i. 16. Rom. i. 25. 2 Tim. iii. 8. Reproof, a duty, and how to be managed, Mat. vii. 3, 4, &c. xviii. 15, &c. 2 Tim. iv. 2. 1 Tim. v. 1. Tit. i. 13. ii. 15. Rest, the sense of it, 2 Thest. i. 7. - of God, what? Heb. iii. 11, 18. iv. 1, &c. Restitution of all things, Acts iii, 21. for injuries, Luke xix. 8. Resurrection of the dead, taken for the future state in general, Matth. xxii. 30, 33. Mark xii. 25, 26, &c. Luke xx. 37, &c. Acts iv. 2. xvii. 18. xxiii. 6. 1 Cor. xv. 13. and elsewhere. of Christ proved, Acts i. 3, &c. 1 Cor. xv. 3, 9.
why not shewn to all the Jews, Acts x. 41. infifted on as the main article of christianity, Acts i. 22. ii. 32, 36. iii. 15. iv. 33. v. 30. x. 40. xiii. 30, 31. xvii. 31. xxiii: 8, 6. xxiv. 15. Rom. i. 4. 1 Cor. xv. 12. &c. 2 Tim. ii. 8. 1 Pet. i. 3. and elsewhere. See Afcenfion. it affures us of our refurrection, Rom. iv. 25. Eph. ii. 1. 2 Theff. iv. 14. Col. ii. 12. iii. 1. 1 Pet. i. 3. - of our bodies proved, and the objections against it answered, I Cor. xv. 20, 21, &c. the time and circumstances of it, I Cor. xv. 23, 35, &c. 1 Theff. iv. 16, 17. - fome taught the refurrection was past, 2 Tim. ii. 18. Reward, future reward will be proportionate to men's virtues, Matth. xvi. 27. x. 41. Luke xix. 15, 19. Matth. xiii. 12. 1 Cor. iii. 8. ix. 17, 18. and elsewhere. See Punishment. Revenge forbidden, Matth. v. 38, 39, &c. Luke vi. 27. ix. 54, 55, &c. 1 Theff. v. 15. 1 Pet. iii. 9. Rom. xii. 19. and elsewhere. Revelation, the fense of it, Gal. ii. 2. 1 Cor. xiv. 6, 26. Eph. i. 17. - God will reveal even this, Phil. iii. 15. - revealed from heaven, 2 Theff. i. 7. - of Jesus Christ, 2 Pet. i. 13. Riches, the danger of them, Matth. xix. 23, 24. Mark x. 23. Luke xviii. 24. 1 Tim. vi. 9, 10. James v. 1. - the uncertainty of them, James i. 11. - the true use of them, 2 Tim. vi. 17, 18, 19. Luke xii.

Ff 3

33.

Riches,

Riches, riches of the world, of the gentiles, Rom. xi. 12. Righteousness of God, of man, hath variety of acceptations.

- 1. Righteousness of God, signifies the same with justification, or the method of pardon and falvation under the gospel, Rom. i. 17. iii. 21, 22, 26. ix. 30, 31. x. 4, 5, 6. 2 Cor. v. 21. Gal. ii. 21. iii, 6, 21. Phil. iii. 9. Jam. i. 20. ii. 23. iii. 18. 1 Cor. i. 38. and elsewhere.
- 2. His divine justice in rewards and punishments, Acts xvii. 31. 1 Pet. ii. 23. and elsewhere.
- of men fignifies, 1. Moral obedience, 2 Cor. vi. 7. Matth. v. 20. 1 Pet. ii. 24. 1 John ii. 29. iii. 7. Acts x. 35. Rom. vi. 13, 18, 19. Eph. iv. 24. 1 Tim. vi. 11. and elsewhere.

2. Liberality, 2 Cor. ix. 9, 10.

- and mercy, Matth. i. 19. Acts x, 22. - righteous man taken for a Christian, 1 Tim. i. 9.

3. Justice, Acts xxiv. 25. Tit. ii. 12. Risen with Christ, Col. iii. 1. ii. 12. Rom. vi. 1, 12. Robbery, the fense of it, Phil. ii. 6, Rock. See Stone. See Peter. Room, upper room, Acts i. 13. Root of bitterness, Heb. xii. 15. and branches. i. e. Jews and Gentiles, Rom. chap. xi.

xvi, xvii, xviii, &cc. Rulers of the darkness of this world, Eph. vi. 12.

- fpiritual rulers, duty to them, Heb. xii. 17, 18. Run in a race, I Cor. ix. 24, 26.

him that willeth and runneth, Rom. ix. 16,

S.

SABBATH, the sense of it, Col. ii. 16. - day's journey, Acts i. 12. - the next fabbath, Acts xiii. 42. Sabbaoth, Lord of Sabbaoth, James v. 4. Sacrament of the Lord's Supper, I Cor. xi. 20, &c. Sadducees, their opinions, Matth. xxii. 23, to the 33d. Acts iv. 2. xxiii. 8.

Saints fanctified, i. e. christians, Acts v. 13. ix. 33. xx. 32. Rom. i. 7. xv. 2. xvi. 15. 1 Cor. i. 2. vii. 14. vi. 11. Eph. i. 5. Phil. i. 1. Col. i. 4. and elsewhere.

--- fhall judge the world, I Cor. vi. 2. perfecting of the faints, Eph. iv. 12.

faints in light, Col. i. 12. Sanctification, fanctified, fignifies,

1. Chastity, purity, 1 Thest. iv. 3, 4. Eph. v. 26.

2. Being

2. Being made christians, or dedicated to God, through Christ, Acts xx. 32. 1 Cor. i. 2. Jude 1. 1 Cor. vi. 11. vii. 14. and elsewhere.

3. It fignifies also to affift, confirm, cleanse, pardon, or consecrate, John xvii. 17, 19. 1 Theff. v. 23. Rom.

xv. 16. Heb. ix. 13.

Sanctification, and to make a thing lawful, I Tim. iv. 5. Salt, christians called the falt of the earth, Matth. v. 13.

Mark ix. 49, 50. Luke xiv. 34. - feafoned with falt, Col. iv. 6.

Samuel mentioned, Acts iii. 24.

Satan, to deliver unto Satan, I Cor. v. 5. I Tim. i. 20.

- messenger of Satan, 2 Cor. xii. 7. — Satan hindred us, I Thess. ii. 18. — working of Satan, 2 Thess. ii. 9.

Saul, account of him, Acts vii. 58. viii. 1, &c. See Paul.

Saviour. See Jefus.

Save, faved, the sense of it, Acts ii. 40, 47. all Ifrael shall be faved, Rom. xi. 26.

- all men to be faved, I Tim. ii. 4. iv. 10.

- scarcely be faved, James iv. 18.

- falvation, Heb. ix. 28. Acts iv. 12. Luke i. 69. Rom.

x. 10. Eph. i. 13. Tit. ii. 11. and elsewhere. Savour of death, of life. 2 Cor. ii. 16.

Saying, a faithful faying, I Tim. i. 15. iii. 1. iv. 9. School master, the law a school-master, Gal. iii. 24, 25.

Science, falfly fo called, 1 Tim. vi. 21.

Scoffers, 2 Pet. iii. 3. Jude 8. Sea, baptized in the fea, I Cor. x. 1, 2.

Seal, feried, 2 Cor. i. 22. Eph. i. 13. iv. 30. See Spirit.

- having the feal, 2 Tim. ii. 19. - fealed this fruit, Rom. xv. 28.

- of mine apostleship, I Cor. ix. 2. Searching diligently, 1 Pet. i. 10, 11.

Season, in season, out of season, 2 Tim. iv. 2, See Time.

Secret, done in secret, Eph. v. 12. See, leeing.

no man, Acts ix. 7.
good, Matth. v. 8. Heb. xii. 14.

Seeing, see not, Luke viii. 10. Matth. xiii. 13. Seed, corruptible, incorruptible, 1 Pet. i. 23.

his feed remaineth, I John iii. 9.

the feed, thy feed, i. e. Christ, Gal. iii. 15, 16. Heb. xi. 18.

- counted for the feed, Rom. ix. 8.

Seem, seemeth, the particular sense of it, Mark x. 42. Luke VIII. 18. 1 Cor. xi. 16, 22. Gal. ii. 2, 6, 9. Heb. iv. 1, Ff4 Separate,

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Separate, Paul and Barnabas separated to the ministry, Acts
The state of the s
from finners, Heb. vii. 26. 1 of 1. 26. 1 iv. day, the great concern of 1. 26. 1 iv.
Separated, the fense of it, Rom. i. 1. Gal. i. 15.
Servants, or flaves, their duty, Eph. vi. 5. Col. iii. 22. 1
11m. vi. 1. 11t. 11. 9. 1 Pet. 11. 18. full bas vbod
Doare, Inaken, Heb. XII. 20, 27. Mark XIII. 25. Luke XXI.26.
Shepherds, the birth of Christ revealed to them, Luke ii. 8.
Shrines filver A de riv
Shrines, filver, Acts xix. 24 bidiot anidage-live granes & Shipwreck of St. Paul, Acts xxvii.
Simon bar Jonab, and Cephas, John i. 42, beab going stance
Magus, Acts vill. 9, &c. I same send of woll
Simplicity, 2 Cor. 1. 12. Rom. xii. 8. 2 Cor. xi. 3.
Sin taken for the guilt of fin, Rom. vii. 5, 8. John ix. 41.
i. e. a facrifice for fin, 2 Cor. v. 21. Heb. ix. 28.
- i. e. a notorious fin, I Tim. v. 20. James iv. 17. I
John in . Path various hapifications, denoting, fore that
the degrees of fin, James 1. 15. IV. 17. John and
10ld unto fin, Rom. vii. 14edwalla bas 8 . 7 . 7
dead in fin, Eph. ii. 1, 15. sites visuibrostics adT .
take away fin, Heb. x. 4. 1 John iii. 5. iix . 700 1 wilfully, Heb. x. 26, 17111 and of elaboration base
forgiveness of sin, James v. 15. 1 John i. 9.
hide a multitude of fins, James v. 20. I Pet. iv. 8.
unto death, I John v. 16, 17,1 inv d liv mos
become exceeding finful, Rom. vii, 13. right and
Luke v. 31. xv. 3, &c. ii and stringt and to mad
Sinners, the gentiles fo called, Matth. ix. 10. Mark ii. 15.
Gal. ii. 15. Luke vii. 34. and elfewhere.
be found finners, Gal. ii. 17. one i od 80 ed
Sion, Mount, Heb, xii. 22. 2 , rawon to rest to wind -
Sinai, — Gal, iv. 25. I dad tried all usin belief — Sleep, let us not sleep, 1 Theff. v. 6 migh and ni bellithin
in Jelus, I I hell, IV. 13. 14. The haven
liceping, Mark xiii. 36.
awake thou that fleepelt, Eph. v. 14.
soldiers, their duty, Luke XIII. 14. A trible at house
Sons of God John is 22 Rom will a like
Sons of God, John i. 12. Rom. viii. 14. 1 John iii. 1, 2.
of man, Acts vii. 56. Matth. xxiv. 27, 30. Mark xiii.
of man, Acts vii. 56. Matth. xxiv. 27, 30. Mark xiii. 26. Luke xxi. 27. and elsewhere.
sorrow, godly, of the world, 2 Cor. vii. 10. It to migh
Sorrow,

Serrous	Spiritual
fpirit of his mouth, Theff. ii. 8. de lo wibon.	UPG TROP
tword of the initial Pohy will present wax and	A PUA
towito the initit Light Vivix of the court with	A Section of the last of the l
triuts of the Initial (490 v. D228 XXC. HELL DOC	E 753 MART
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bound in inirit. Acts xx. 22.5 xill yill in initial	Pagagon or
prefled in (pint, VACES XVIII TOU JENT DOUS JAKE	A TO memory
preight in initit. Col. 11. Fur and a second a second	
grieved not the foirit. Eph. iv. 30.	III respectives
inflifted in the fairly of time in 1691 1011 24	NE 16175.2200
fealed with the spirit, Eph. i. 13. iv. 30.	Sinai
67, 68, 69. in 12mo. Printed 1716. and hand a fpirit of fear, of power, 2 Tim. i. 7. dell and	Sion, M
having not the spirit, Jude 19. See Hale's to	acts, p.
the gentiles to called, Matth. 18, 10, 2011. IS	- Color
born of the spirit, John iii. 5, 6, 8. after the	ipirit,
teral, 2 Cor. iii. 17. John vi. 63. and elfewhere	of C. L.
4. The spiritual sense of scripture, in opposition to	the li-
Rom. vii. 6. viii. 1, 2, 5, 9. Gal. iii. 3. and else	where.
opposed to the types and figures of the Mosaica	al Law,
3. The christian religion, or the spiritual duties o	f it, as
and pretenders to the spirit, I John iv. 1, &c.	7
1 Cor. xii. 3. and elsewhere. doll and yawa only	1
2. The extraordinary gifts of the spirit, Rom. viii.	16.11.
1. The Holy Ghost, i Cor. ii. 10, 11. Heb. ix. 14. v. 6, 7, 8, and elsewhere.	John
Spirit, hath various fignifications, denoting, fometimes	Tohn
lound speech, lit. ii. 8.	Annual Control of
not the ineech, but nower, I Cor. IV. 10.	· · · · · · · · · · · · · · · · · · ·
evcellency of freech, I Cor. XXI. A.	SATURE COLUMN
Speech rude in speech, 2 Cor. xi. 6, x. 10.	WE 2 717 CD
i esteach or Pet gulli mon all and a selection	211171155
—— flow to theak. lames 1. 10. I Pet. IV. II.	
beak, being dead, yet ipeaketh, Heb. x1. 4.	ROBBIT
II. I Pet. iii. o. &c. IIV. A 20071 and a second	in drives
beaking, evil-freaking forbidden, 2 Tim. iii. 2. la	mes iv.
found words. See Form. X not deliberated the	ESCOPE S
found is cone out Acts x T8	andami
dividing of foul and frigit Heb iv. 12.	93800
body and spirit, 1 Thest. v. 23.	al'i
i. e. person, Rom. xiii. 1. Acts vii. 14. xxvii.	Series
John vi. 27. 22. Luke vi. 32. John vi. 27. Joul, i. e. life, Theff. ii. 8. mon it had been been been been been been been bee	Separa
oul, the great concern of it, Matth. xvi. 20. Mark v	ш. 37.
South saying. See Divination. Soul, the great concern of it, Matth. xvi. 26. Mark v	ALLE
forrow, not as others, I Theff. iv. 13.8 bas lus ?	orngoo.
	1000

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Spiritual man, men, I Cor. ii. 15. & chapters xii. & xiii, fpiritual things, 1 Cor. ii. 13. ____ speak as unto spiritual, 1 Cor. iii. 1. fpiritual gifts, 1 Cor. Chapters xii. xiii, and xiv. - fpiritual meat, drink, 1 Cor. x. 3. 4. Spiritually discerned, 1 Cor. ii. 14. Sports, Jude 12. Star, his star in the East, Matth. ii. 2. Star of Remphan, Acts vii. 43. Star, a day-ftar, 2 Pet. i. 19. Stars, wandering stars, Jude 12. Stealing forbidden, Eph. iv. 28. Stephen, account of him, Acts vi. 8. and chap. vii. Stoicks, their opinion, Acts xvii. 18. Stone, corner-stone, rock, Acts iv. 11. Eph. ii. 20. 1 Pet, ii. 6, 7, 8. See Peter. living stone, I Pet. ii. 4, 6. Strangers, the sense of it, I Pet. i. I. - another fense, Heb. xiii. 2. 1 Tim. v. 10. 3 John 5. - ftrangers and foreigners, Eph. ii. 19. Streight, in a streight, Phil. i. 23. Strait gate Matth. vi. 13. Luke xiii. 24. Strangled things, Acts xv. 20. Strong christian, what? Rom. xv. 1. See Weak. Subjection. See Magistrate. Substance, the sense of it, Heb. xi. 1. x. 34. Suffering for religion's fake, a duty amply to be rewarded, Matth. v. 10, 11, 12. Mark viii. 38. ix. 43, &c. Luke ix. 24, &c. xii. 49, 51, 52, 53. Luke vi. 21, 22, 23, xviii. 29, 30. Mark x. 28, 29, 30. John xii. 25, 26. xv. 18, 19, 20. Acts xiv. 22. See Perfecution. Sufficient the fense of it, 2 Cor. ii. 16. iii. 5. Sun and Moon, the fense of it, Acts ii. 19, 20. Luke xxi. 25, Sunday the Christian Sabbath, Acts xx. 7. Superstition Acts xvii. 22. Swearing. See Oath. Swear by himself, Heb. vi. 17. Swine, Matth. viii. 31, 32.

T

TABLE, ferve-tables, Acts vi. 2.

Lord's table, 1 Cor. x. 21.

fleshly tables, 1 Cor. iii. 3.

table of snare Rom. xi. 9.

Tabernacle of David, Acts. xv. 16.

Tabernacle described, Heb. ix. 1, 2, &c.

Taught

Taught of God, 1 Theff. iv. 9.

Taxing mentioned, Luke ii. 1. Acts v. 37.

Teach, teachers, teaching,

Teachers, false, how to be known, Matth. vii. 15, 16, &c. 1 John iv. 1. 1 Cor. xii. 3. See Prophet.

false teachers described, 2 Pet. i. &c. Jude. 1 John ii. 18, 24.

Teaching, the fense of it, Rom. xii. 7. Acts xiii. 1. 1 Ephes. iv. 11. 1 Cor. xii. 29.

Temperance enjoined, 2 Pet. i. 6. Tit. i. 8. ii. 2. See Drunkenness and Uncleanness.

temperate in all things, 1 Cor. ix. 25.

Temple, the worship of the Jewish temple was not intended to be of perpetual obligation, Acts vii. 46, 50. Heb. ix. the apostles attended the temple service, Acts ii. 46.

iii. I.

Christians called the temple of God, 1 Cor. iii. 16, 17. 2 Cor. vi. 16. 1 Pet. ii. 4, 5. and elsewhere.

fitteth in the temple of God, 2 Thess. ii. 4.

Temps, tempted.

to tempt God, Acts v. 9. xv. 10. Luke iv. 12. 1 Cor.

tempted, i. e. tryed, Mark xii. 15. John viii. 6. and elsewhere.

tempted, i. e. actually drawn into fin, James i. 3, 14, 15. I Theff. iii. 5. Gal. vi. 1. 1 Cor. vii. 5. and elsewhere. temptation, i. e. affliction, perfecution, Luke viii. 13. James i. 2, 12. 1 Pet. i. 6. Heb. ii. 18. iv. 15. xi. 37. and elsewhere.

the benefit of them, James i. 3, 12.

Testament, testator, Heb. vii. 22. ix. 15, &c. Gal. iv. 15. 2 Cor. iii. 6, 14.

Testimony, for a testimony, Matth. viii. 4. Mark i. 44. Luke v. 14. Matth. x. 18.

- testimony of Jesus Christ, 1 Cor. i. 6. ii. 1.

Thanksgiving, received with thanksgiving, I Tim. iv. 3, 4. 1 Cor. x. 30.

Theatre at Ephefus, Acts xix. 31.

Thief, the case of the penitent thief, Luke xxiii. 39, 43.

- theft. See Stealing.

thief in the night, 2 Pet. iii. 10. 1 Thess. v. 2.

Thessalonica, Paul there, Acts xvii. 1.

Theudas, Acts v. 36.

Thing, some better thing, Heb. xi. 39.

things in heaven and earth, Ephes. i. 10. Col. i. 20.

Thorn in the flesh, what? 2 Cor. xii. 7.

Thousand, three thousand converted, Acts ii. 41, thousand years as one day, 2 Pet. iii. 8,

Thrones,

Thrones, principalities, powers, Col. i. 16. See Powers, Till. See Until. Times, times. - times and feafons, Acts i. 17. 1 Theff. v. 1. 19 days - in his time, I Tim. vi. 15. - in due time, I Tim. ii. 6. Tit. i. 3. fulness of the time, Gal. iv. 4. — the last times, 1 Pet. i. 5, 20. 1 John ii. 10. Jude 18. I Tim. iv. 1. See Days. - redeeming the time, Ephel. v. 16. Col. iv. 5. Timothy mentioned, Acts xvi. 1. Heb. xiii. 23. Together, the sense of it, Acts ii. 44. - of their minds, Ep Tongue, tongues. - gift of tongues conferred, Acts ii. 4, &c. 203 MOW MAN - cloven tongues, ibid. ver. 3. Man Magnet and to ---- fpeaking with tongues, 1 Cor. chap. xiv. - prayer in an unknown tongue forbidden, I Cor. xiv. Tongue, the good and bad use of it, Jam. i. 26. & chap. iii. Touch, not to touch a woman, I Cor. vii. 1, &c. Touch not, taste not, Col. ii. 21. Town-Clerk, what? Acts xix. 35. would offer belov & Traditions, Jewish, Matth. xv. 2. Mark vii. 9, 13. Col. ii. 8. 1 Pet. i. 18. Gal. i. 14. Traditions of the Apostles, the sense of it, 2 Thess. ii. 15. 111. 6. 2 Cor. x1. 2. Transgression, because of the transgression, Galii. 18. Transferred to myself, 1 Cor. iii. 16.

Travels of St. Paul. See Paul. Trembling, fear and trembling, Ephef. vi. 5. Phil. ii. 12. I Cor. ii. 3. 2 Cor. vii. 15. devils believe and tremble, James ii. 19. Tribute to be paid, Matth. xvii. 24. 27. Rom. xiii. 6, 7. Mat. XXII. 17. 21. Trump of God, 1 Theff. iv. 16. 1 Cor. xv. 52. Truth, the gospel called truth, John i. 14, 17. v. 33. viii. 32. Rom. viii. 20. Gal. v. 7. Ephef. vi. 14. 1 Tim. ii. 4. James v. 19. and elsewhere. Truth in Christ, i. e. the christian doctrine, Rom. ix. 1 Eph. IV. 21, 15. - what is truth, John xviii. 38. - of the truth, in the truth, John xviii. 37. 1 John. iii. 19. 1 John ii. 21. - pillar and ground of truth, I Tim. iii. 15. - truth fignifies fidelity, Rom. iii. 7. Ephef. v. 9. 7- grounds while cannot be under a C

Very of the Nagather, Atta 1811

Try the things that are excellent, Phil. i. 10.

the fpirits, I John iv. 1. Fire shall try work, I Cor.
iii. 13.
Trial, fiery, I Pet. iv. 12. I Pet. i. 7.

to ductaine, a That is, V Tit is go

of mounting and all all

VAIN, in vain, I Theff. ii. I. — in their imaginations, Rom. i. 21.

deceit, Col. ii. 8. Vain conversation, 1 Pet. i. 18. Vanity, idolatry fo called, Acts xiv. 15. Rom. viii. 20. - of their minds, Eph. iv. 17. Veil, womens veil, I Cor. xi. 15, &c. of the temple, Matth. xxvii. 51. Mark xv. 38. on their hearts, 2 Cor. iii. 14, 15, 16. - within the veil, Heb. vi. 19. wording as at the self-Vessel, chosen, Acts ix. 15. See chosen. - of wrath, of mercy, Rom. ix. 22, 23. possess his vessel in fanctification, I Thess. iv. 4. a vessel unto honour, 2 Tim. ii. 20, 21. — the weaker vessel, 1 Pet. iii. 7. It treasure in earthen vessels, 2 Cor. iv. 7. Vine, Christ the vine, John xv. 1, 4, &c. the church a vineyard, Matth. xx. 1, &c. Mark xii. 7, &c. Luke xx. 9. xiii. 6. Vinegar offered to Jesus, Luke xxiii. 36. Viper on St. Paul's hand, Acts xxviii. 3. - generation of vipers, Matth. iii. 7. Vision, Peter's, Acts x. 9, &c. xi. 4, &c. Paul's, Acts xvi. 9. xviii. 9. Virgins, virginity, 1 Cor. vii. 25, 26, 36, 37. Virtue, i. e. courage, I Pet. ii. 4, 5. Unbelief, concluded all in, Rom. xi. 32. See Infidelity. Uncleanness forbidden, Matth.v. 27, &c. 1 Cor. chap.v. and vi. 1 Thess. iv. 3. Eph. v. 3. Col. iii. 5. Heb. xiii. 4. See Fornication. Unity enjoined, 1 Cor. chap. xii. Phil. ii. 1, 2, &c. Col. iii. See Peaceableness. Unprofitable, the sense of it, Heb. xiii. 17. Eph. v. 11. Unction, I John ii. 20, 27. See Anointing. Unreasonable men, 2 Thest. iii. 2. Until, ws, axp, the extent of it. Note on Rom. v. 13. Utterance, the fense of it, I Cor. i. 5. 2 Cor. viii. 7. Eph. vi. 19. Col. iv. 3.

Uttered, hard to be uttered, Heb. v. 11. digital busons bor achie --groanings which cannot be uttered, Rom. viii. 26. not lawful for a man to utter, 2 Cor. xii. 4. Vow of the Nazarites, Acts xviii. 18, 21. xxiii. 24. WAGES

WAGES of fin, Rom. vi. 23. of unrighteousness, 2 Pet. ii. 15. taking wages, 2 Cor. xi. 8. Waiting of Christ, 2 Theff. iii. 5. Wall, whited wall, Acts xxiii. 3. middle ___ Eph. ii. 14. Wanton, wax wanton, I Tim. v. II. Warfare, i. e. the ministry, 2 Cor. x. 3, 4. 1 Tim. i. 18. Washing, preparatory to burial, Acts ix. 37. - i. e. baptism, Eph. v. 26. Tit. iii. 5. Way, all of this way, i. e. this profession, Acts ix: 2. xxiv. 22: new and living way, Heb. x. 20. Water, out of the water, in the water, 2 Pet. iii. 5. — came by water, I John v. 6. --- plant and water, 1 Cor. iii. 6, 7, 8. Weak in the faith, weak brother, Rom. xiv. 1, 2. xv. 1. 2 Cor. xi. 28. 1 Theff. v. 14: 1 Cor. viii. 7, 12. ix. 22. and elsewhere. i. e. accounted fo by others, 1/Cor. i. 27. 2 Cor. xii: 10. xiii. 9. Weakness, i. e. natural infirmities, or fufferings, 2 Cor. xii. 9, 10. 1 Cor. xv. 43. Heb. xi. 34. of God stronger than men, i Cor. i. 25. Christ crucified through weakness, 2 Cor. xiii. 4. Weep as though they wept not, 1 Cor. vii. 30. with them that weep, Rom. xii. 15. bleffed are ye that weep, Luke vi. 21. West, south-west and north-west, Acts xxvii. 12. Wicked One, one fense of it, 2 Theff. ii. 8. - another, 1 John iii. 12. Widows indeed, I Tim. v. 3, 4. concerning widows, 1 Cor. vii. 8. Willeth, not of him that willeth, Rom. ix. 16. Will-worship forbidden, 2 Col. ii. 23. Wine, full of new wine, Acts ii. 13. Wisdom, the sense of it, James i. 4. iii. 13, 15, 17. of God, 1 Cor. i. 21, 30.

fpirit of wildom, Eph. i. 17. man's wisdom, 1 Cor. i. 17, 18. fleshly wisdom, 2 Cor. i. 12, Wife Men, after the flesh, I Cor. i. 2, 6, 27: Wift, I wist not, Acts xxiii. 5. Witchcraft, what? Gal. v. 201 C. A. Transa of assessment of Without. St. Hitz effections work and

Without, them that are without, I Cor. vii. 30. Col. iv. 54 I Theff. iii. 7. Withholdeth, 2 Theff. ii. 5. Wives duty, Eph. v. 22. Col. iii. 18. 1 Pet. iii. 1. - husband of one wife, I Tim. iii. 12. Women in public affemblies, 1 Cor. xi. 16. xiv. 34. their habit, modesty, &c. 1 Thest. ii. 9, &c. Word, words of God, 1 Theff. iv. 5. and elsewhere. form of found words, 2 Tim. i. 13. fpoken by angels, Heb. ii 2. ___ of God, λογΦ, Heb. iv. 12, 13. xi. 3. - the engrafted word, James i. 21. not in word, but in power, I Cor. iv. 20. Words must be accounted for, Matth. xii. 36, 37. fignify things, Acts xi. 14. 1 Theff. iv. 18. Work, works, working. of God, John vi. 28. wonderful works of God, Acts ii. 11. Worketh, to will and to do, Phil. ii. 13. Heb. xiii. 21. - effectually, 1 Theff. ii. 13. Works fignify the Jewish religion and ceremony, Rom. iii. 27. xi. 6. Eph. ii. 9. Rom. iv. 2, 6. Gal. ii. 16. iii. 1. good works, i. e. charity, Acts ix. 36. I Tim. v. 10. See doing. good works, i. e. a good office, I Theff. iii. I. good works, i.e. obedience to magistrates, 2 Thest. iii. 1. good works, i. e. moral obedience, James ii. 14, 26. See Moral. dead works, Heb. ix. 14. a short work, Rom. ix. 28. Him that worketh, Rom. iv. 4, 5. World, this world, and that which is to come, Eph. i. 21. all the world, Col. i. 6, 23. Luke ii. I. --- present evil world, Gal. i. 4. before the world began, 1 Theff. i. 9. 2 Theff. i. 2. to come, i. e. the gospel state, Heb. ii. 5. vi. 5. end of the world, Heb. ix. 26. See End. - made the worlds, Heb. i. 2. the world is to be burnt, 2 Pet. iii. 10, 11, 12. Worldly-mindedness forbidden, Matth. vi. 19, &c. Luke vi. 24, &c. xii. 15, 16, &c. xvi. 13, 19, &c. Luke xii. 22, 34. 1 John ii. 15, 16, 17. James iv. 4. See Riches. Worldly men, how to be imitated, Luke xvi. 1, &c. Worm dieth not, Mark ix. 44, &c. eaten of worms, Acts xii. 23. Worship, several senses of, as applied to God, or men, Luke xiv. 10. xviii. 26. compared with John iv. 20. Luke iv. 7. and innumerable other places. Worfbip,

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Worship, a worshipper of God, Acts xviii. 7. xvi. 14.

will-worship, Cor. ii. 23.

Wrath. See Anger.

Wresting the scriptures, 2 Pet. iii. 16.

Writing, hand-writing of ordinances, Col. ii. 14.

hand-writing. See Hand.

Y

YEA, yea and nay, 2 Cor. i. 17, 18, 19, 20. Matth. v. 32. Yesterday, to day, and for ever, Heb. xii. 8. Yokefellow, Phil. iv. 3.
Young, younger men, young men, 1 John ii. 13, 14. 1 Pet. v. 4, 5. 1 Tim. v. 1.

— let him be as the younger, Luke xxii. 26.

— younger women, 1 Tim. v. 2. xi. 14.

— elder shall serve the younger, Rom. ix. 12.

Z.

ZACCHEUS, Luke xix. 1, &c. Zion, Mount Zion, Heb. xii. 22. Zeal, Zealous, Gal. iv. 18. Rom. x. 2.

FINIS.

Me of this world, and that which is to empe, Late it and

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